

JOURNAL
OF THE
ASIATIC SOCIETY OF BENGAL.

VOL. LII

PART I. (HISTORY, ANTIQUITIES, &c.)

(Nos. I. to IV.—1883: with 23 Plates.)

EDITED BY

THE PHILOLOGICAL SECRETARY.

"It will flourish, if naturalists, chemists, antiquaries, philologists, and men of science in different parts of *Asia* will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish, if such communications shall be long intermitted; and it will die away, if they shall entirely cease." SIR WM. JONES.

CALCUTTA:

PRINTED BY J. W. THOMAS, AT THE BAPTIST MISSION PRESS,
AND PUBLISHED BY THE
ASIATIC SOCIETY, 57, PARK STREET.
(1883.)

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page	line	3 for मारे	read मारे
23,	24,	3 „ हा	„ हो .
„	24,	23 „ भेजल	„ भेजते
„	24,	27 „ गोप्तवा	„ गोप्तवा
„	24,	36 „ खिएर्बौ	„ खिएबौ
„	25,	9 „ चिट्ठी	„ चिट्ठी
„	25,	12 „ but the	„ but with
„	25,	33 „ though	„ thou
„	25,	38 „ चिन्हेलौ	„ चिन्हेलौ
„	26,	26 „ मोरे	„ मोरे
„	26,	35 „ कर	„ करे
„	28,	17 „ जोग	„ जोगे
„	28,	24 „ दबु	„ देवु
„	30,	29 „ घहिर	„ पहिरा
„	31,	1 „ आचर	„ आचर
„	81,	„ hazráh	„ huzrá
„	82,	„ Gangar	„ Gaudgar
„	83,	„ Mársir	„ Máhsír
„	89,	„ bhangh	„ bángħ
„	124,	1 „ छुरिए	„ छुरिएँ
„	124,	20 „ कथे	„ कथे
„	125,	27 „ भाष्यति	„ भाष्यथि
„	126,	28 „ ए	„ एँ
„	148,	37 „ जे	„ जे
„	150,	32 „ देखब, देखबै	„ देखब, देखबै
„	153,	30 „ धोड्यच्छ	„ धोड्यच्छ
„	157,	16 „ लिख	„ लिख्
„	158,	14 „ देखि	„ देखि
„	160,	1 „ पाढ़े	„ पाढ़े
„	160,	20 „ भज्जै	„ भज्जै
„	161,	7 „ thee	„ those
„	163,	19 „ सनमै	„ सनमै
„	163,	23 „ or ए	„ or ए
„	163,	37 „ 151	„ 154
„	211,	}, passim, Mahmúd	, Mahmúd
„	212,	}, 219, „ 25 transfer اسلطان to the end of the legend.	.

JOURNAL

OF THE

ASIATIC SOCIETY OF BENGAL.



Part I.—HISTORY, LITERATURE, &c.

No. I.—1884.

An Examination of the Trade Dialect of the Naqqâsh or painters on papier-maché in the Panjâb and Kashmîr.—By CAPT. R. C. TEMPLE, B. S. C., F. R. G. S., M. R. A. S., &c.

In the Selections from the Records of the Panjâb Government, Section 1, 1882, are some *Linguistic Fragments* by Dr. Leitner. Among these “fragments” at p. xviii, are some words and phrases, used by the Naqqâsh or papier-maché painters of the Panjâb and Kashmîr as a trade dialect or *argot*, and also at pp. 2 & 3 of the Appendix is a long list of numerals used by the shawl-weavers of Kashmîr and the Panjâb.

The list of Naqqâsh words is not very long and as they will all undergo examination in the course of this paper, I give them here in full, taking no further liberties with them than to re-arrange them to suit my remarks.

Dialect of the Naqqâsh at p. xvii. of Leitner’s “*Linguistic Fragments*.”*

Numerals.

1	é kam.	9	athwatir é kam.
2	hándish.	10	zu-atilâq.
3	yéndir.	15	tre-atalaq.
4	tzownter.	20	tzòr-átalaq.
5	atilâq.	25	pán-dùkh.
6	shánk.	50	odh-dùkh.
7	shánk é kam.	100	dùkh.
8	hásht berik ; athwotür.		

* The transliteration is Dr. Leitner’s.

General Nouns.

master, lánka.	disease, máshilád.
wood, híma.	physician, nabzuwól.
house, shop, pánzir.	man, dohun.
word, nái.	woman, woïn.
painting, tél.	mother, bajür.
salt, tókkun.	father, old, dóddur.
sugar, tokuwún.	daughter, putz-kät.
tea, zal.	son, pütze.
tobacco, panyúl.	thief, poshuunut.
huqqa, panyúl-dotsh.	colour, riûg.
paper, rikkín.	night, krishor.
mouth, lúñr.	day, zádd, zárr.
eye, zi-tüün.	stomach, gúnna.
qalamdín, zákkir.	water, zal.
rice, gúnne.	jewelry, dijphùl.
bread, béretz.	hair, kiöpush.

Verbs.

be silent, mìnu.	to say, ask, párun.
to see, natzun.	to be, záddùn.
see, natzo.	to go, sandùn.
to bear, wendun.	to take away, sorwù.
hear, wéndo, wendùs.	to sing, bomburùn.
to die, be ill, máshiran.	

Coin.

rupee, gash.	paisá, bööt.
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Adjectives.

sweet, tokuwún.	good, sodd.
little, cheap, kís.	bad, nàzz.
mnch. dear, grütz.	ill, mashilad.

I had in 1882 an opportunity of testing at first hand, though on a small scale, both the above list of words and the shawl-weavers numerals given by Dr. Leitner, and I found them to be in the main correctly recorded, *i. e.*, according to my own ear, if I rightly read his somewhat puzzling transliterations. I should, however, like to make a few remarks and additions.

The Naqqásh I examined were Kashmíris, but Dr. Leitner's were apparently Panjábís.

The Naqqásh words especially tested by me are given in the following list:*

* In this list Dr. Leitner's words are according to his own transliteration, mine are given in that adopted by the Society.

Naqqásh words.

<i>Leitner.</i>		<i>Temple.</i>
house, pánzir.		pánzir, líṛ.
be silent, mùnn (and baguwìn, milk, sic.)		múṇ.
salt, tókkun.		tókkun, tókawan.
sugar, tolkuwùn.		• tókkun, tókawan, tókuwun, (ba- guwún, sweet).
paper, rikkín.		rikkín.
rupee, gashí.		gáshí, gás.
good, sodd.		sodd.
bád, názz.		náz.
to go, sandún.		sandúu
go		sand.
man, dohun.		dúh.
woman, woín.		kollai.
mother, bajür.		məzh.
daughter, putz-kát.		putsakut.
son, pútze.		pútsa.
belief, poshumut.		póshumut, wusagun.

It will be observed from the above list that the words agree practically throughout.

Líṛ, ghar and pánzir were given me as alternatives for house, the n in the last word being a distinct and strong cerebral nasal, and the r of líṛ being also strongly cerebral. I heard the cerebral n again in mún, "be silent," and perhaps Dr. Leitner means his mùnn to represent a hard or cerebral sound.

Dr. Leitner gives the imperative as ending in o, e. g., natzo, see thou; wóndo, hear thou, (but also wendùs, regarding which see below). However, as far as I could make out, the imperative is the plain stem. Thus, sandún, to go, sand, go; walúm, to come, wal, come. The instances at hand altogether are so few, and my attempts to get sentences, as I will show hereafter, so unsuccessful, that nothing can really be said as to what the imperative is.

Dr. Leitner uses all three accents á à â over his vowels and it is hard to say therefore what the force of each is in the absence of an explanatory note. The difference, therefore, observable between his vowels and mine may be merely graphic and not real.

In three words I could not get the Naqqásh to give Dr. Leitner's forms, viz., for "man, woman and mother." Also the words for salt, sugar and sweet present a very remarkable peculiarity. It will be ob-

served from the lists above given that they are practically *the same!* After considerable enquiry all I could elicit from the men was that the words *were the same*, and that the sense depended on the context! Lastly, under "be silent," and apparently by mistake, Dr. Leitner has given "baguwùn (milk)." This word, as far as I could make out, is a synonym for "sweet."

I would also observe that the marked cerebralization of the vowel sounds makes it very hard to record the dialect as it falls on the ear. The same is observable in dialectic Panjábí, e.g., the first á in áñá, gáhná and the a in báhná. Dr. Leitner's putz-kát and my putsakut, daughter, is a particularly difficult word to express, owing to the closeness of the vowels, which is such as one hears in the Pashto about Quetta and the Pishin. The final vowel in pútze or pútsa, son, is the final German vanishing e, which is, and is not, heard. As regards this, I think there is no doubt, that in order to record a dialect such as this properly, one ought to come to it prepared with a carefully selected set of vowel equivalents, or one will fail to give the living force of it.

To pass on to sentences. I made a short list of such sentences as are usual when testing a dialect or new language, in order to find out the forms of the tenses, &c., and began to run down it, but the result was not satisfactory, and after seven of them had been gone through, the Naqqásh were either tired or sulky, for they said it was "a sin to talk anything but sîdhâ bát (*sic*)" and would give me no more words or sentences. I accidentally elicited that they do not talk their peculiar dialect, but "sîdhâ bát" to their women. Here are some of my sentences.

Go quickly, loghaṛ loghaṛ (جھل) sand.

Go slowly, sechiṛ sechiṛ sand, lot lot gás.

These are natural enough, but the next upsets all testing of the verb "to go."

• Go there, dahinishnish.

Now for the verb "to come"; we have—

Come quickly, jal jal wal.

Come slowly, lot lot wal.

And then again one is fairly taken aback by such a sentence as the following :

• Come here, ái sapan.

There is only one more sentence and that is a doubtful one.

Make this, kom kar (? for the Hindí kám kar).

There is a difficulty always present in such attempts, viz., that the examinee will always try and palm off Kashmír or Panjábí words on you as those of his own dialect: will insist, in fact, on talking "sîdhá bát."

Now the question is, are these Naqqásh words part of a *bond fide* dialect, some relic of a past language in Northern India, or are they merely an *argót*, a more or less conscious formation of words for the purposes of secrecy? I think the answer will eventually be, when there are more *data* than at present available to go upon, that the bulk of the words are really dialectic and traceable to surrounding idioms, or to the former stages of the modern Aryan languages, but that in some cases words have been inverted and nonsense syllables prefixed or affixed in order to hide their true form. *E.g.*, náth=thán, place; gaukhá=gazkhá=kághaz, paper; (pu)-chhá-(rí)=chha, six, and so on. Such methods are no more uncommon in India than among thieves, bad characters, and children in Europe.*

There is only one way of ascertaining the answer to the question above propounded, and that is, by comparison of the Naqqásh trade dialect with such others as are available and with the surrounding idioms and ancient tongues of Northern India. The dialects at present available to me are the Naqqásh, the Zargári of Kashmír, the Zargári of the Panjáb, the Zargári of the North West Provinces, the dialect of the carpenters, blacksmiths and masons of Kashmír, of the shawl-weavers of the Panjáb and Kashmír, of the so-called Khurásání Magadds, and of the Changars. The languages I propose to compare the above with are Kashmírí, Panjábí, Hindí, Prákrit and Sanskrit, and secondarily with Persian and Arabic.

The authorities consulted for the words in the comparative tables given in this paper are—

Dr. Leitner, *Linguistic Fragments*, 1882, pp. v-vii, xvi-xviii, and xxii, appendix pp. 2 and 3. *Sketch of the Changars*, 1880, p. 12.

Elliot, *Races of the North West Provinces*, Beames's Ed., 1869, vol. i, pp. 160-1 and footnote by Beames.

Lodiánú Panjábí Grammar, 1854, p. 82.

• Kellogg, *Hindí Grammar*, pp. 94-108.

Platt, *Hindúsání Grammar*, pp. 49-50, and foot notes, 85-6 and 112. •

Whitney, *Sanskrit Grammar*, §§ 475-89.

All the above names of tribes and trades speak for themselves excepting the Khurásání Magadds and the Changars. The former were a band of foreigners, who infested the Panjáb in 1868-72, and who said they were Khokándís or Persians, but Dr. Leitner (p. xii.) seems to think they were Persian Gypsies with a long residence in India. The latter are a humble tribe, harmless enough in their way, to be found

* See Appendix to Dr. Leitner's *Analysis of 'Abdu'l-Ghafír's Dictionary*, 1880, p. xviii, and his *Linguistic Fragments*, pp. xiv, xv.

performing lowly occupations, in several parts of the Panjáb. They have a real dialect or language of their own.

For the purposes of comparison, and for noting the results that such may show, I select the numerals first, as being the easiest to trace, the most likely to be found complete in all dialects, the least liable to inflection and, excepting perhaps the pronouns, the most persistent words in all languages.

The following is a comparative table of the numerals in all the dialects and languages mentioned above.

(See Table I, next page.)

In order to sift the words in these tables, those which are compounds of each other and also those which, though used for numerals, are really foreign to any numerical system must be first eliminated. All such words are shown in italics in the tables. They commence at the number 5. Thus—

- 5.. *atiláq*, *hatlaq*, *attiláng*, *lámman*, all mean the hand, the “bunch of fives.” *kanzün* = half-ten.
- 6. *kanzün-te-bin* is half-ten + one = 6.
- 7. *shánk-ékam* is $6 + 1$; *kanzün-te-handish* is half ten + two = 7; *lámman-aur-sanní* is $5 + 2$ = 7.
- 8. *kanzün-te-yindir* is half ten + three = 8; *böd-tsor* is twice four = 8; and *lámman-aur-trewáí* is $5 + 3$ = 8.
- 9. *athwatir-ékam* is $8 + 1$ = 9; *bin-kam-zün* is one less ten = 9.
- 10. *böd-attiláng* is twice five = 10; *do-lamman* is twice five = 10.
- 15. *tre-ataláq* is three times five = 15; *dod-zün* is $1\frac{1}{2}$ times ten = 15.
- 20. *tsor-ataláq* is four times five = 20; *ha-zün* is twice ten = 20.
- 25. *paú-dúkh* is one quarter hundred = 25; *daí-zün* is $2\frac{1}{2}$ times ten = 25; *ha-zün-te-ataláq* is twice ten + five = 25; *ha-zün-te-kan-zün* is twice ten + half ten = 25.
- 50. *odh-dúkh* is half a hundred = 50; *rúm-do* is five times ten (? ten times five) = 50; *kan-wát* is half a hundred = 50; *tál-sér* is half a hundred = 50; *pándo-lísa* is five twenties = 100.
- 100. *sér* is 100 as being the old ser of 100 tolas.*

The elimination of these leaves us only *bonâ fide* numerals, whether separate words or compounds, to deal with. Of these a large number in all the trade dialects are directly connected and descended from Prâkrit and Sanskrit, and it is to be noted how persistently the Sanskrit termination *an* occurs. But it must be admitted that a considerable residue still remains which defies classification.

* The ser is now 84 tolas.

TABLE I.—*Cardinals.*

- * In the Panjabí and Hindi Dialects columns, words are included other than cardinal numbers, because what may be now an ordinal or multiplicative form in them, may have a common derivation with the cardinals of the trade dialects. Transliterations have been made uniform.

TABLE I.—Cardinals.—(Contd.)

Numerals.	Naqqashīt.	Zāgashīt. Tākhāt, &c.	Kashmīrī. Shāhīt.	Hindūstānī. Zārgerāt.	Khurāsānī. Māgaddīt.	Ghāngārt.	Kashmīrī. Pārijābl.*	Hindūstānī. Zārgerāt.	Sānskrīt.	Persian.	Arabic.	
8	bāshīt berīk, athwātūr	mānz, kan- bōd-tsúr	āthan	lāman- aur-fre- wīf	karhā	hushāt	ātēlu	ātēlu	ātītha	āshītan	hasht	samānī.
9	athwātūr éthātūr	zün-te-yin-	.....	nar-an	korág	noáitī, nólk	narelu	nau	nau	nava	nuh	tiss*
10	za-ahīdīq	kīr, zün	bōd-atti- lāzīg	dahan	ágrur	.....	.....	naun,	nawā,	na-nava	daśan	daś
15	tre-ata- lag	dađ-zün	.....	panda- han	do-líni- man	deik	dasētu	dah	.....	daħám dasa	dah	asir.
20	isor-ata- lag	plāit,	.....	wolan	sútri	biſlik	parélu	.....	pandra	pannara-	pan-	.....
25	pān-dukh- te-kān-	ha-zün	.....	panso- han	.....	.....	.....	.....	bāndra	ha- vīsa	dāsh	.....
•	•	ha-zün;	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
50	ođh-dukh- te-kān-	te-kān-zün	.....	pantsa- hin	.....	.....	.....	.....	panjāh	pachás	panjāh	panjāh
100	dukh	kan-pat	.....	hát	.....	.....	.....	.....	ner,	sai,	sai,	sad
		yikam,			scr	bhidā	sudik	hátt	sañi,	sañká	sañi,	sañ
		wat							sañ	sañká	sañ	sañ

* In the Panjabī and Hindi Dialects columns, words are included other than cardinal numbers, because what may be now an ordinal or multiplicative form in them, may have a common derivation with the cardinals of the trade dialects. Transliterations have been made uniform for purposes of comparison.

Note in ordinary use in India.

TABLE II.—*Multiplicatives.*

Naqqáshi. Numbers.	Zargari Kashmiri.	Tarkhán, etc. Kashmiri.	Shálsáz Kashmíri.	Zargari Panjábi.	Panjábi.*	Hindi dialects.*	Prákrit.	Sanskrit.
1 paú	pan, panas	taí	paú, chuthái addh, addhá	páo, chauthái ádh, ádhá	.....	páda.
2 odh	kan, daudan	.....	doq	deh	derh, dúrphá, qotrá	.....	ardha.
3 1½	dod	.....	don	.....	díná	.....	dwiardha.
4 za	ha	•	bod	dayan	.....	árhái, áthái	.....	dwis.
5 2½	daí	.....	tini	.....	tí, tíma	.....	(?)trayárdha†
6 tre	san	.....	chaunká	.....	tri.
7 tsor	dahan	.....	dahám	.....	chatus.
10 do

* The same note applies as to the former table.
 † [The Sanskrit equivalent is *ardha-tritija*, Prákrit *adhdhiá*; see Dr. Hoernle's *Gandian Grammar*, p. 270. ED.]

Words which are connected or are Prákrit and Sanskrit derivatives are as follows :—

Cardinals.

1. ék-am, ák, ak-ára, ikk, ek, ek-ka, ek-átt.
2. do-n, zü, zi-h, (*Dard ju*), do, du-j, dwi, do-att, to-r.
 (ii) ha-ndish, sa-nní, saú-nán, (?) zü.
 (iii) dwi, (?) wi-ng.
3. ti-n, tre-wái, tre, ti-nn, traí, tí, te-g, tí-n, ti-ññí, tri.⁶
4. tsau-nter, kárr, tsor, chr-átt, chau-g, ser; 'chár, chár-i, chau, chattári, chatur.
 (ii) sa-n, (?) chau.
 (iii) ser, (?) air-an, ahir-in.
5. plfant-ian, pán-do, (?) pá-lo, pants, panj, panj-e, panj-átt, panch-a, panch-an.
6. shá-nk, kha, (?) shu-pp, shi-n, che-lí, che-blú, (?) pu-chhá-rí, che, chhe, chhah, chha, shash-átt.
7. sáth-an, sát, satt, satt-e, sat-élu, sat, satta, sapt-an.
8. (?) hásht-(berík), ath-wotur, ath-watir, hash-átt, át-h-an, át, atlh, atlh-e, at-élu, atlh-a, ash-átt.
9. naw-an, nau, náu-n, naw-á, no-átt, no-ík, nava, nav-an, na-rélu.
10. zü-n, dah-an, dah, das, de-ík, das-élu, das-a, da-s-an.
15. pan-dahan, pan-drá, pan-naraha, panchá-údasan, pav-élu.
20. woh-an, wú, böh, víh, bí, bis-ík, víš-a, vinś-atí, (?) lí, lí-sa.
 (ii) sút-ri, sút, (ví) smí, (vin) śati.
25. pans-oh-an, panj-i, pach-i, pach-vís, pancha-vinśati.
50. pants-ahin, pán-sa, panj-áh, pach-ás, pan-ñás, panchá-śat.
100. (?) wát, hát, hátt, sai, sau, sal, sat, sad-ík, saa, śata.
 (ii) (?) dú-kh, (*Dard dosh-um*), sad-ík, sai-krá, (?) yík-am.

Multiplicatives.

1. $\frac{1}{4}$ gñú, pá-n, pa-n-as, pan, páo, pá-da.
1. $\frac{1}{2}$ oñh, addh, ádh, arddha.
1. $\frac{1}{2}$ dod, dođ, do, deṛh, deoṛha, divaddhe, dwiārddha.
2. (?) za, do-n, dú-ní, dú-ná, dvis.
 (ii) za, (?) ha.
2. $\frac{1}{2}$ daí, da-yan, dá-iá, a-ṛhá-i, (?) tra-yárddha.
3. tre, ti-ní, trá-ún, tí, tí-ná, trís.
4. tsór, chau-ká, chatus.
 (ii) sa-n, chau-ká.
10. do, dah-an, dáh-á, dah-ám.

Words apparently untraceable and worthy of further examination
are—

Cardinals.

1 bi-n; habb; nal, nal-as; má-nú. But with bin compare the Dard hin.

3 yé-ndir, ya-ndir, yi-ndir; wur-ún; ek-wái; se-átt.

5 rúm.

7 phái; paint, haf-átt. (paint is used by the Dehli daláls or touts).

8 manz; karhá.

9 (?) wán; kor-ág (?) for kam-águr, one less ten).

10 kírs, águr.

100 ner.

Multiplicatives.

$\frac{1}{2}$ tál; kan, (but kam = kan, for once, in Hindi).

2 böd.

I have given Persian and Arabic numerals as usually used (when employed at all) in India, as of course slang and trade dialects would be quite impartial in their adaptations and would take in *any* word that would suit. The Persian numerals are so close to the Sanskrit and Indian that their influence may be set aside, except perhaps in two instances in the Changar Dialect, *viz.* :—

3 se-átt.

7 haf-átt.

Arabic influence *may* be visible in—

2 ha-dish, (Naqqáshí and Zargarí Kashmírí); sa-uní and sau-nán (Zargarí Panjábí and Hindústání).*

9 kor-ág (Zargarí Hindústání).

10 águr (Zargarí Hindústání).

Some words, as sút-ri and sút for 20 in Zargarí Panjábí and Hindústání, seem to be relics of the last portion of the old Sanskrit and Prákrit compounds vin-sati and ví-sa, just as wo-h-an, wú, bi-h, ví-h, bí-s, would be relics chiefly of the first portion only. Perhaps wán, 9, Zargarí Kashmírí is the same unless it be simply nau reversed.†

Guided by the ik terminations for *tens* in the so-called Khurásání Magaddí we may perhaps see something of the sort in yík-am, 100, Zargarí Kashmírí; thus, śata, sad-fk, sai-krá, dú-kh, yík-am.

Although the above identifications seem satisfactory on the whole, and the words unaccounted for are few, still the terminations of the words remain in an unsatisfactory state.

* Swán is used by the Dehli daláls or touts for 2, a corruption there apparently of the proper name Sohan.

† Wan is the word used by the Dehli daláls. Fallon in his *New Hindústání Dictionary* gives a quantity of these numerals as those of brokers, dealers, etc. They are scattered about the pages and very difficult to collect, but it would be probably worth while doing so and examining them.

It is not difficult to see the relics of the old Sanskrit *an* in the following :*

- 1 ek-am, (?) bi-n.
- 2 wi-ng, dó-n, (?) sa-nni, (?) sau-náu.
- 3 wur-ún, tri-n, (?) te-g.
- 4 sa-n, air-an, ahir-in, (?) chau-g, (?) chau-ga.
- 5 phanti-an.
- 6 shá-nk, shi-n.
- 7 sáth-an.
- 8 áth-an.
- 9 (?) wá-n, naw-an.
- 10 zü-n, dah-an.
- 15 pardah-an.
- 20 woh-an.
- 25 pansoh-an.
- 50 pantsah-in.
- $\frac{1}{4}$ pa-n.
- $\frac{1}{2}$ (?) ka-n.
- 2 do-n.
- $2\frac{1}{2}$ day-an.
- 4 sa-n.
- 10 dah-an.

We may perhaps see *sáti* in lí-sa, 20, Changarí, and the *átt* termination in the Khurásání *may* be explained to be háth, hand.

But the majority of the terminations seem to be untraceable, especially the remarkable ones of the Naqqáshí, *viz.*, ha-ndish, yó-ndir, tsau-nitar, ath-wotar, ath-watir. Ya-ndir, yi-ndir occur, too, in the Zargarí Kashmírí. Taking *wotar* and *watir* into consideration and dropping the *n* of the others as phonetic, we get dish, dir, ter, wotar, watir for the true terminations. These are comparable with the idiomatic *utar* and *otar* of Hindi.† With handish may be compared the Tibetan nish, 2.

In Naqqáshí occurs hásht-berík for 8, with which may be compared the Khurásání numerals.

Besides the above we have, and all apparently untraceable terminations,

* [This is very improbable. Dón 2, trin 3 correspond to the Prákrit *doni*, *tinñi* (Skr. *trinī*) with the neut. plur. termination *ni*.—The *wotar*, *watir* is the Skr. *uttara*; thus *athwatalir-ékam* 9 would be Skr. *ashṭottaraikam* “one added to eight,” whence by a not uncommon mistake *athwatir* (“added to eight”) is taken to mean ‘eight’! Similarly in the case of *tsavuntar*. Ed.]

† Kellogg § 184 (a), p. 166. Platt, 51, footnote.

1 nal-as, ak-ára.	8 at-élu.
2 tó-r, to-ra, to-rat.	9 no-ík, na-rélu.
3 tre-wái, ek-wái.	10 de-ík, das-élu.
5 pá-lo, pán-do.	15 par-élu.
6 shu-pp, che-lí, puchhár-rí, che-blú.	20 bis-ík. 100 sad-ík.
7 sat-élu.	½ pa-n-as.

The *pu* in pu-chhá-rí, 6, perhaps purposely inserted for secrecy, is a curious and notable prefix. It occurs again in the Zargarí Hindústání as pu-chhá-rihá, half a pice, but apparently really meaning one-sixth.

The compound numerals show how clearly these dialects borrow from the surrounding idioms for their expressions. The conjunction in the following is pure Panjábí, meaning *and*.

- 6 kanzün-te-bin.
- 7 kanzün-te-handish.
- 8 kanzün-te-yindir.
- 25 hazün-te-atalq, hazün-te-kanzün.

In the following the same conjunction is pure Hindí.

- 7 lámmán-aur-sanní.
- 8 lámmán-aur-trewái.
- 9 lámmán-aur-airan.
- So, too, we have pure Hindí.
- 9 bin-kam-zün, one less ten.

Lastly, the principles on which the following compounds are constructed will be at once recognized as ordinarily current in the modern Aryan languages of India.

15 dód-zün, ¾ times ten.

25 paú-dúkh, ¼ hundred; daí-zün, 2½ times ten.

50 oðh-dúkh, half hundred; kan-wát, half hundred, tál-sér, half hundred.

There remains but one word to notice, *dandan*, half, Zargarí Panjábí, which may be an inversion of ádh, a common trick in the slang of traders and bad characters.

I therefore think that the numerals raise a strong presumption in favour of considering these dialects to be real dialects and relics of a by-gone speech, or form, of speech as opposed to mere slang.

Let us now turn to the other words given by Dr. Leitner and compare them. Unfortunately they are not numerous and complete enough to satisfactorily upset or confirm the conclusions the study of the numerals would lead us to. But an examination of them is very encouraging, as the majority succumb under comparison with existing idioms and languages, and prove themselves to be either relics or adaptations of

known words. Moreover the same form of words, whether derivable from Prákrit, Sanskrit, Persian or surrounding idioms or not, is found to exist in the dialect of traders widely separated geographically. Thus, the words for "eye," clearly traceable to existing words, are the same practically among the Naqqásh, Panjábí Zargars, Kashmírí carpenters, &c., and the Changars. In the Kashmírí and Hindústání Zargarí no word is available, and in the so-called Khurásání it is *núr*, a clear borrowing from Persian. The coincidence and similarity of the words in the Changarí, Naqqáshí and Zargarí Panjábí dialects can hardly be accidental. It points to a common derivation from some old and forgotten forms of the existing recognized dialectic words.

The following table contains the comparison of 55 words and expressions in all the above dialects.

(See Table III, next page.)

As in the case of the numerals let us commence sifting this table by eliminating from it categorically all borrowings from surrounding idioms. All such are printed in italics in the table. The following words are derivable more or less directly from words in actual use in ancient or modern languages or dialects.

General nouns.

master; lánká is Kashmírí : for bák, teg, tog, tagís see "man."

wood; himá, is Persian, hezam : lichkrí = lakrí, Hindí.

house, shop; pánzir is (?) Pers., pázer, in possession : lır, is Kashmírí :

hattí = Panj. haṭṭí, a shop : pír-khána is Pers., a holy man's house and is here ordinary slang : nád = nad, Panj. Hills, a riverside cave ; it may also be thán, place, reversed. See Beames' note to Elliot, i, 161.

paint, oil; tél = Hindí, tel, oil : kiób = Panj. ghio = Kashm. ghiáu, ghí : kajál-ná, Dr. Leitner says this is for ka + jalná, to burn, but may it not be for kájal, lamp-black used as paint for the eyebrows ?

word; nái is Panj. Hills for "word."

salt, sweet; kaurmá, salt, = Panj. kaurá, bitter : mitmí, sweet, = Panj.

mitthá ; for the Panj. terminations má, mí, see Sirdár Gurdíál Singh's (C. S.) remarks in Dr. Leitner's *Sketch of the Changars*, 1880, pp. 19—20.

téa; zal is "water," jal : chik, sakhlí, = (?) chá (which is of (?) Persian origin) + khí or ká, or perhaps they come from Panj. chakhná, to taste.

tobácto; bhasúká = Hindí and Panj., a smoke, a dust : phámphí = Hindí and Panj. bháph, a vapour.

hugqa; panyúl-doch, doch is Panj. Hills for dechki, the ordinary bubble-bubble ; this inclines me to connect panyúl with píná or páni.

TABLE III.—*General Nouns.**

English.	Naqqáshí.	Zargári • Kashmír.	Zargári Panjabí.	Tarkhán, etc., Kashmír.	Zargári Hindustání.	Khurásání Magaddí.	Changarí.
master	láná	bák (= man)	.....	teg, tog, tagfis (= also great) kesur	math	.....	.....
wood	hámá	.....	.....	.....	.....	.....	lichkrí.
house, shop	pauzír, lir	nelahan (shop)	nel; hattí, pfr- khána (shop)	kičh (oil & ghí)	nánwikháh	.....	nád
paint, oil	téł	.....	.....	.....	.....	.....	kajálñá.
word	naś	.....	.....	.....	.....	.....	.....
salt, sugar	tokkún, tokswín	chik	.....	.....	.....	.....	.....
tea	zal (?) water)	.....	.....	.....	.....	.....	.....
cigarette	panyúl	.....	.....	panyil;	panyil (snuff)	bhásuká, phámpif	.....
tobacco	panyúl-dóch	.....	.....	.....	.....	.....	.....
paper	ríkkén	.....	.....	.....	.....	gaukhá	.....
mouth	múr	bus	.....	múch (face)	bhás	yakák	.....
eye	zú-tiúm, zi-tiñí, (zú = two)	teg	.....	zu-ting, tinge	.....	núr	.....
alamanda	zákkir	.....	.....	.....	.....	.....	.....
rice	gúnne, rád	ráng	.....	.....	.....	rad	parast

TABLE III.—*General Nouns.*—(Continued.)

English.	Naqqáshí.	Zargári Kashmíri.	Zargári Panjabí.	Tarkhán, etc., Kashmíri.	Zargári Hindústaní.	Khurásání Mágaddi.	Changari.
bread	bérets	atich, nang	neg, nýle	.....	tápne	yarthít	tapf.
disease	máshlád	.....	.....	.....	.....	.....	.....
physician	nábzuuol	o .. .	.....	.....	.....	.....	.....
man	dohun, dúh	báñ, báke	gelá	toj, tagás	.....	máh	gáun.
woman	woin, kollai	kinn	sian	wájy, wán	berof	naðán	gíráni.
mother	pajúr	zoh̄ kin̄ (great woman)	.....	.....	thenhí (old)	máhk	járis (also aunt)
father	ziddúr (old)	oddíir (old)	lamé	thíwáid (old man) thyáihá (father)	báñk, abelák (great) dumtáz, dilkhách	jáde, putr	jára (also uncle) tsidá (old).
daughter	putšakut, putskát	.....	.....	.....	chúnacé	dibli	dibla.
son	patse	.....	.....	.....	.....	.....	.....
thief	poškumut, wusagin	chokendáz	.....	wútse	kotú ; kodú (theft)	ginán	kóder.
night	krishor	.....	.....	.....	.....	.....	nela, channar.
day	zúd zár	.....	.....	zarin wát	.....	.....	tenkandá.
stomach	gúnná	.....	.....	.....	nadikh	.....	diyah, deddo.
jewelry	dižphál	dorá, gil	.....	.....	.....	.....	.....

TABLE III.—General Nouns.—(Concluded.)

English.	Naqqásni.	Zárgari Kashmiri.	Zárgari Panjabí.	Tarkáti, etc., Kashmiri.	Zárgáti Hindustání.	Khurásání Magaddi.	Changári.
hair	kiöpush	.....	lámman	.....	kane-ke-shupp	.....	wöd.
hand	hatq	.....	lámman	.....	tsen-horr	.....	.....
colour	riüg	.....	ab, jal	.....	.....	khétt, át	.....
water	zol	•	.....	.....	.....	.....	.....
				nájná	.....	máyao	mér.
Verbs.							
be silent	múnna, mág	•	.....	.....	.....	nithe hohú	.....
to see	natsún	•	.....	.....	.....	lankarathai (he sees)	.....
see	natso	.....	.....	tigád (he sees)	.....	ílo karan (see)	.....
to hear	wendün	•	.....	.....	.....	.....	hot lë.
hear	wendo, wendús	•	.....	.....	.....	.....	.....
to die, be ill	máshiran	.....	.....	.....	.....	.....	.....
to say, ask	párván	.....	.....	párvís (ask)	.....	dámisáhu (speak)	.....
to be	zaídün	•	.....	.....	.....	.....	.....
to go	sandún ; sand (go)	•	rustin (to go) : toris (go) : toroo (went)	bárt, báit, ýáti, (go)	ches, chn, (is)	obam (I am), obe (is) bikm, (go)	jáo bur (go).

TABLE III.—*Verbs.*—(Concluded).

English.	Naqqáshí.	Zargari Kashmírí.	Zargari Panjabí.	Tarkhán, etc., Kashmírí.	Zargari Hindúráni.	Khurásání Magaddí.	Changarí.
to take away	sorwún	.....	.....	sarewú (imp.)	.....	.....	seir jéo (imp.).
to sing	bombírún	.....	.....	bombúrún	.....	.....	.....
to fall	hávún	.....	.....	zireo (cause)	.....	.....	kur krunár (come).
to come	walún	aspeo (cause)	búte á (come)	búte ho (sing)	buars (come)	buars (come)	.....
<i>Adjectives.</i>							
rupee silver	gásh, gás	máuká, bin biún; (mar, money)	ágru ruggí lánk subh	gash láng	parikalif, bujná sariya (1 piece)	pelf, nográ	bereá.
piece copper	láng	bót ruh				.....	maslá.
sweet	baganwún, tokuwín	kfn, tém; zabár (cheap)	hokí (little, dear)	daká, wartí, minne (also half)	.....	.....	.....
little, cheap	hís	bór (big), zóhō	nugí (also cheap & see rupee)	.....	.....	.....	licherá.
much, dear	grúts	.....	.....	.....	.....	.....	.....
good	sod	tsále, chin, (also cheap)	sánchá	ai	.....	.....	kiel, qáll,
bad	ndz	.....	.....	náz	.....	.....	kiánum
	ill	.....	.....	.....	.....	.....	labánk, ubelek, jerá.
					.....	.....	(see father), geni
					.....	.....	dakh, nuto,
					.....	.....	butúp
					.....	.....	wartúp
					.....	.....	nakhus
					.....	.....	do.
				

áyá merá Katoch,

píne baiṭhá hathen doch.

Kángrá Proverb.

my friend the Katoch came and sat down to smoke with the bubble-bubble in his hands, *i. e.*, did the gentleman and was idle. Said of an idle useless person. The Katoch Rájpúts were the old ruling class in Kángrá.

paper; rikkín = Panj. Hills, likhín, paper: gaukhá = ghazká = kághaz; Beamer, footnote to Elliot, i, 161.

mouth; face; mún = Hindí (Jhánsí) head: múch = muchh = mukh, the face; búš, bhús from bhús karná, Hindí, to masticate.

eye; zü-tüün, zi-tiní, teg, zu-tingí, tinge, pa-tirní, pa-chirní and tig-dá, ho sees = Panj. Hills tidd, tiqd, the eyeball and takná, to see; zü, zi, zu (and (?) pa) = Kashm. zü, zilh, two; thus zütüün, etc., would be the two eyeballs and so on, and pa-tir-ní (*tidd*) would also be the two eyes;

tere tidd jalén!

Kángrá.

is a common abuse corresponding exactly to our own vulgar expression "blast your eyes."

núr = Pers. light.

galamdán; zákkir = (as a guess) zákir from Arabic zikar.

rice; kónindr = Panj. kodrá, corn.

broad; bérets = barach, = charb (or chab) reversed, which in the Panj. Hills, means any kind of food for a journey; chab is properly any parched grain for food: nang, neg, nígle = Panj. nigalná to swallow. disease; máshilád, máshiran, to die, mashilád, ill, = machilá, a malingerer; machal jáñá is a Panj. idiom for to die, explained as (but?) ma + chalná, to go away.

physician; nabzuwól = nabz-wálá, Panj. and Hindí.

man; bák, báke, mák and bák, master, háuk, father = hánká, Panj. a fine man: tog is gut or got (*but*), Panj. Hills, reversed, a body; thus,

main ne janaure dí gut jándí dikhí,

I saw an (animal's body) animal going along.

main jándí dikhí gut,

jáne dhí thí, jánc put.

Kángrá Proverb.

I saw a person going along, who knows whether male or female, *i. e.*, I saw some one in the distance, but could not distinguish who it was.

teg and tagís would come from tog.

woman; woin, wáñy, wáñ = Panj., báñj and Kash., wónj, a barren woman: kinn is (?) nik-í reversed, Panj., a small woman: sian = (?) híán, Panj. Hills, a brave woman; híá, courage; hiau, brave man; hiau, brave woman: beroí = (?) birví, (fem. of bir, brother,) Hindí, a female friend, sister.

mother; thenthí, mánk, járí, see "father."

father, old; dóddur, doddúr = dádá, grandfather, as also do probably thyáthá and thenthí (mother): tháwáná = Hindí (Jhánsí) dáú, old; járá, járí = jad, jadá, Pers. (from Arab.) a grandfather, grandmother; tsúdá, old, = súdá, old man, Panj. from (?) Pers. súdan, to rub away: mánk, báñk = (?) má-báp.

daughter; dílkáhch = Pers. dílkash, a darling.

son; putse, putr = putr: chúnwá is Panj., a darling boy: ejáde = zádá, Pers.: putsakut, daughter may be for "small or inferior son"; cf. Kash. lakut, little.

thief; poshumut = pushmattá, Panj., a hider, thief: wusagun = subsagun lit., a good omen, but used for a thief as a euphemism.

' Aj uske ghar men subsagun gayá, aur usko nihál kar diá.
To-day a thief (lit., good omen) came to his house and robbed everything (lit. made him very rich).

Subsagun áyá thá dar

Dhan rakhne ko kuchh thá na ghar. *Hindí Proverb.*
The thief (good omen) came to the door, and there was no need of keeping wealth in the house.

Chokendáz = (?) surákh-andáz, Pers., house-breaker: koṭú is Panj. a house-scaler: kodí, theft, and koder = Panj. khodí, a house-breaker.

night; krisor and nelá would mean dark: channan = Kash. chungun, to lie down; the Tibetan word for night is also nichannan.

day; zarín-wát, zád, zár = zarrín, golden, bright, also (poet.) the sun, Pers.; zarín wát = (?) zarrín wáqt, and hence zád and zár: temkaná is Panj., tamkaṇá and damkaṇá, to shine.

stomach; didh, deddo are Panj., ḍhiḍ; nadikh = doubtfully Panj. nadikh hoṇá, to have a painless or easy labour; nadikh 'aurat, a fruitful woman or a woman descended from a fruitful stock.

jewelry; dijhúl, dájhúl = Panj. and Hind. dáj (= dahej = dahez) + phúl, the dower jewels: dorá, dell (cf. mera = morá, teg = tog, doch = dechkí) = Panj. Hills, the marriage hair ornament worn for six months after marriage = Panj. prándá.

hair; wál is Hindí bál and Panj. wál.

hand; hathná, át = háth.

water; áb; jal, zal, zál and nír speak for themselves.

Verbs.

be silent; mún̄, muṇ̄ = Hindí muní honá, to be dumb: níthe hohú = Urđú idiom níyat sa raho, be quiet.

to see, see; tigdá, see "eye": hok le = (?) dekh le, a mere corruption; cf. doch = dechkí, merá = morá, etc.

to hear, hear ; nûr bedâ = (?) Pers. nûr bidâr, *look here, listen : sung lo*
is Hindí and Panj. sun lo.
to die, be ill ; máshiran, see "disease."
to say, ask ; párun, páriús = (?) ba-purs, Pers. ask !
to be ; záddún is Pers. zádan, to be born.
to go, go ; sandún, sand is Panj. handñá : torús, toreo are Panj. turpá :
wát, wátú = Panj. Hills wátná, wutná, to go, (cf. bát, a road) ; wut
wut ! go along, come along ! is vulgar Panjabí and hence probably
bút and (?) búrt in Pánjabí Zargarí : bikím = (?) Pers. bi-kam,
grow less, diminish, vanish ! : sír (cf. seir jáo, take away) = (?)
Urñú, sair karná, to make a journey : jáo kur is Hindí go !
to take away ; sorwún, sarewiú may be. for chhoñá and chhaqñá, Panj.
to let go : seir jáo see "go (sír)." . . .
to sing ; bomburún = burná, Panj. to bubble : biárho = biár, a puff, rush
of wind, sound of wind, Hind.
to fall ; hárún = Panj. harñá, (to take away, lose and) to fall (of water).
to come, come ; buars = (?) bi-ras, Pers., arrive, come ! wakún, cf. Kash.,
walyúr, come here !

Coins.

rupee ; mánká = mánik, Hind, (maṇḍaka Sansk.), a precious stone ; pari
kaliá is from (?) Hind. parkná, to test a coin : bajná is Hind. to
test a coin. . . .
silver ; noqrá is Arabic in common use.
pice ; máslá is Hind. a small pice.
copper ; subh = sobhí, Hind. alloyed silver, base silver.

Adjectives.

little, cheap ; kís = kuchh, kichh, Panj. and Hindí : kin = nik reversed
Panj., very little : daká is Arabic daqiqá, a little, in common use :
miáne is Hindí half ; qalil, kilel are pure Arabic, a little.
much, dear ; bór is Hindí bará, Kash., bod, Panj. wadá.*
good ; sod is Arab. sa'ad, good : sánchá is sánchá Panj. true : míto
= míthá, sweet : chin = Kash. jwán.
bad, ill ; nakhús = Arab. náqis, bad, whence (?) názz or náz : kánsí
= kasná, Hind., to be made bad, i. e., by putting lime on to brass
or copper vessels so as to make them poisonous : mashilád see
"disease."

The major portion of the words are thus disposed of and shown to
be really dialectic and not slang inventions. A further examination of
the underived words will show that many of them are evidently connected

* To be noted here with regard to grúts, grús, much, dear ; these are the Kash.
mirí drág, dear, surúg, cheap, reversed.

with each other, and that it is only a question of a minuter knowledge of idioms and languages than I possess to trace them to their origins. Thus,

General Nouns.

house, shop : nelahan, nel, dile.

tobacco, snuff : panyúl, panyil.

rice : rad, rád, ráng, pa-rást.

bread : a-tich, yar-thít, táp-na, tap-i.

man ; woman : gelá, gáun, giráni.

mother : bajúr, bájú.

hair : kiöpush, kanekoshup (if shup = push).

hand : lámná, lamman.

Verbs.

to go ; take away : sír ; sorw-ún, sarew-iú, seir-jáo.

Coin.

rupee : gásh, gás, gash.

rupee, silver : bin, bün ; ággu, ruggí ; berea, pelí.

pice : láng, láná.

Adjectives.

much : grúts, grús.

little ; great : licherá ; jerá.

good ; bad : bu-túp ; war-túp : (little) war-túts.

These leave but a small residue of isolated untraced words, which I give here so as to have them in one view for purposes of future comparison by myself or others, should opportunity arise.

General Nouns.

wood : kesur.

oil : nánwikáhá.

salt (also sweet, sugar) : tokkún, tokuwún.

sweet : baguwún.

mouth : yakák, kumbr, (?) bratirí.

qalamdán : zákkir, (but see under traced words).

rice : gúnne, (unless meant for sugarcane).

man : dohun, (dúh).

woman : kollai, nadáu, sian (but see under traced words).

father : láme.

daughter : diblá, putsakut (putsekát), dumtáz. If puts = puchh, a tail, then dumtáz is a remarkable coincidence.

son : diblá.

thief : wútse, gináu.

stomach : gúnná (cf. "rice" above), nadikh, but see under traced words.

hand : hatlaq, tseñ-hor, khát.

colour : riág (unless a corruption of rang).

water : nájná, mayáo.

Verbs.

to see : nats-ún : láo (karan).

to hear : wend-án.

to say, ask : dámis-áhú.

(he) is : ches, chú : (I) was, ob-um : (he) is, ob-e.

to go : rus-ún.

to come : wal-ún : býte (á) : (kur) kunár : (came) asp-eo, zir-ed.

Coins.

pice : bót, sariyá (? means one-third).

copper : rúh.

Adjectives.

little, cheap : tem, hokí, bhagat, kiámus

cheap : zabár.

much : zöhö, beáras, ubelák.

good : tsásle, chin, ai, dakh, do.

I tried the untraced words with several Kashmíris, and residents of the Himalayan Districts and they told me they were Ladáki. I then searched in Cunningham's *Ladak*, 1854, who says, p. 397, that the language of Ladák is Tibotan, and at pp. 398—419 he gives a long comparative table of the following "Alpine Dialects" or Languages; Dard, (3 dialects) Páshto, Kashmíri, Sanskrít, Hindi, Panjábí, Gaddí (Kángrá) Kulluhí (Kullú) Gaṛhwálí and Tibetan (3 dialects). The help thus obtained was next to none. Thus,

master, man : teg, tog, tagís, might perhaps be Tibetan, tek, teg, good,

(see my tables).

mother : bajúr, bájú, may be connected with Gaddí and Kulluhí, iji, and Gaṛhwálí, bhai.

night : channan is very like Tibetan nichanno, but see the word above.

I am ; he is : obum ; obe are comparable with the Dard bé, to be ; I am, ja bá ; thou art, um bá ; he is, ai bá.

The inferences then to draw from this examination would seem to be, that, though the special dialects of the Indian traders may now be looked upon as slang, and though they undoubtedly contain slang distortions and perversions of common words purposely made, the majority of their words are dialectic and *boná fide* represent either real existing words, or older, and in some cases obsolete, forms of them, and that they contain these words in sufficient quantities to render it worth while to study them as dialects.

Unfortunately, the materials for the dialect, which I have been led to examine are the most meagre of all those given by Dr. Leitner.

Much fuller materials for examination exist from his and Elliot's researches into the dialects of the Changars, the Zargars of the Panjáb, Kashmír and Hindústán proper, and of the doubtful Khurásání Magadds, including sentences to illustrate grammar. It would be of value to see if the conclusions here arrived at would be supported or the reverse from an examination of them. But in any case the material at hand is much scantier than it might be and doubtless research would elicit many new forms from the dialects already represented, and beginnings might be made with some as yet untouched apparently by any enquirer, e. g., those of the Delhi *Daldils* (brokers), the *Kaláls* (generally distillers and liquor-sellers) and the Lucknow *Ajúnchís* (opium-takers). As regards the criminal classes and tribes, however, Dr. Leitner has shown in his "*Detailed Analysis of 'Abdu'l-Ghafír's Dictionary*, 1880, that it is almost useless to look among them for philological facts.

In conclusion I may be permitted to remark that if Dr. Leitner's hope, (*Linguistic Fragments*, p. iii.), that the Trade Dialects will be found to preserve an ancient language, is to become a reality, the enquiry must be taken up by more than one person. The range of knowledge required is too wide, and the investigations necessary too minute and searching to admit of one head solving the problems presented, in a satisfactory manner.

Tiomerombi. A Nicobar tale.—By F. A. DE ROEPSTORFF, late afig. 2nd Assist. Supdt., Port Blair, Nicobars, Associate A. S. B.

Both racial characteristics and the historical traditions of a people are commonly found embedded in their religious rites and in their popular tales. This is especially true in the case of uncivilized tribes. Whilst pursuing my studies in the Nicobar language with the object of reducing it to writing I have made a point therefore of noting down the characteristic religious usages of the Nicobarese, and also of chronicling the tales in vogue amongst them which possibly embody historical events of a forgotten past. With regard to their sacred rites I have ready for the press a Statement of "The ceremonies and customs at death, and at mourning for the dead, of the Nicobarese people" taken fresh from the lips of the devotees themselves. These ceremonies yield up their meaning and significance with sufficient clearness and precision; but the case is very different with regard to any historical references and traditions which may be hidden away in the popular tales of the Nicobarese people. For a most singular custom prevails amongst them which one would suppose must effectually hinder the "making of history" or at any rate

the transmission of historical narrative. By a strict rule which has all the sanction of Nicobar superstition, no man's name may be mentioned after his death ! To such a length is this carried that when, as very frequently happens, the man rejoiced in the name of "Fowl," "Hat," "Fire," "Road" &c., in its Nicobarese equivalent, the use of these words is carefully eschewed for the future, not only as being the personal designation of the deceased, but even as the names of the common things they represent ; the words die out of the language, and either new vocables are coined to express the thing intended, or a substitute for the disused word is found in other Nicobarese dialects or in some foreign tongue. This extraordinary custom not only adds an element of instability to the language, but destroys the continuity of political life, and renders the record of past events precarious and vague if not impossible. We must not therefore expect to glean much from these tales as to the past history of the people. Still they are, as a rule, worth preserving, for they exhibit traces of religious ideas which prevailed in former times, of bitter conflicts, and of Nicobar humour. The most popular of these tales I here subjoin ; and I hope to prepare others hereafter.

The Nicobar text, reproduced as literally as possible in the English translation in the parallel column, consists of short abrupt sentences, devoid of any poetic flight whatever. The language of this people is naturally, one had almost said *necessarily*, abrupt, their teeth being so thickly coated over with betel and lime as to keep the lips thrust wide open; whilst quids of the same generally occupy their mouths. A fluent utterance under these circumstances would be physically difficult and a slow speech broken into short sentences is the inevitable result. To enter into the spirit of the narrative it is necessary to picture to oneself the *raconteur*, usually an old man, his jaws ever and anon at work chewing the indispensable quid of pan, betel, and lime. His auditors, generally the youthful members of the community, are grouped around him. Having refreshed his memory with copious draughts of toddy he commences his story. It has often been heard before, and as the disjointed sentences are uttered with slow deliberation a running commentary is maintained by the audience, the young people, anxious to show that they know what is coming, shouting out the cue of the part about to be related. The jerky character of the diction, therefore, as it appears in the English translation faithfully reproduces the condition of the Nicobarese text with as little sacrifice as possible of the original colouring, the interjected observations of the elders, and the precocious promptings of the juvenile listeners being left to the imagination of the reader to fill in, if he would have a good idea of the narration as it flourishes in the homesteads of the people—the pages of a book cannot adequately convey it.

It is possible that the tale of Tiomberombi may be of foreign, perhaps of Malay, origin. If so it must have been introduced into those islands generations ago, for it now abounds with the peculiarities which characterise the Nicobarese race, breathes their spirit and has been wholly adopted by them as their own, and never fails to afford them delight. The plot of the tale is simple enough. The two points of interest in it are the magical powers exercised by the hero, and the introduction of animals talking. The supernatural is closely interwoven with the lives of these people. The disembodied spirits of the dead surround them, and in their endeavours to return to the world, would effect a lodgment in the bodies of the living, hence, according to the native superstition, the cause of sickness and sometimes of death. To fight, control, exorcise these too familiar and obnoxious spirits the Manlōënës exist. These, who are a sort of combination of the doctor and the juggler, are on speaking terms with the spirits. They have to go through an initiation which is only complete when they have been in spirit-land, seen, and talked with them. They are supposed to possess the faculty of detecting the presence of these invisible spirits, of seeing them, as well as of vanquishing them. It is to be remarked that Tiomberombi is no Manlōënë. Not only does he acquire by the gift of the looking-glass no inherent power over the spirit residing in it, for when the glass is lost he is utterly helpless ; but when the *peit* (snake) gives it to him, he finds himself unable to manage the spirit of it, and returns with the glass in fear of his life. On the contrary, the spirit of the mirror is in the power of the mighty snake : he is its true master, and it is only through him that our hero has the benefit of its services. Hence Tiomberombi is warned not to open the glass and thereby bring himself face to face with the spirit of the mirror. The *peit* in fact treats him as a poor ragged creature who will probably use the magical powers placed at his service to provide himself with food and clothing, and has no suspicion of the " vaulting ambition " which stirs beneath that lowly exterior. If the tale be not indigenous, it is certainly not of Indian origin : Tiomberombi's wife is no harem or zenana character. For although the tale might be regarded as a sort of humorous satire upon woman's weakness for gossip, which would seem to be so universal a trait as to awaken mirth and " point a moral " even here amongst this semi-civilized race, and no doubt reigns supreme amongst the female members of an Indian household ; yet the wife of the tale is a free, independent, masterful person. If it is her irrepressible love of gossip which brings on the catastrophe of the story, it is also she who saves her husband by her provident arrangements and practical genius. Woman is highly esteemed in the Nicobar islands which, it must be remembered, are part of the Malay archipelago and are only politically connected with India.

One word as to the “tékeri.” Some Nicobarese say it is a snake which eats snakes. The ophiophagus, however, is not found here. The boa (*python Schneideri*) which is the only very large snake of these parts is well known to the inhabitants, does not eat snakes, and has another name. Others assert that it is a big beast of the jungle like the Akafang which is a spirit animal seen by the Manlōenēs at night. It is described as a rather big creature with an enormous tongue, the head bearing a mane. It might be the effort of the imagination to conceive the lion; I would suggest, however, that the “tékeri” is the tiger. The Nicobarese have been for many years in communication with Europeans and have heard Danish, Portuguese and English spoken. The word may therefore have been an importation from one of these languages, contributions from which have undoubtedly been made to the Nicobarese vocabulary (*cf. infra “lebré” Anglicé “paper”*). Or it may be of Malay origin, and derived from شکر tēgēr, *strong*.

Inôle onghæ de Tiomberombi.

“Juchtré io at tiū en me?”
“Häöh,, io olkāle o(n)g.” “Juchtré wat me lōä, iéang tentié io olkāle o(n)g omiä.”

Käng, kōng, käng, kōng. “Tiün paiü?” “Tiüe-tiéäe-Tiomberombi!” “Tiün wéu me”? “Tiéäc io olkāle o(n)g omiä, da ié io kāno ta kon omiä.” “Wat-me, lohm, kêteit kaniut, kêteit kanhā.” “Oh béharé, io eñe io en kon omiä.”

Tiomberombi an old tale.

* “Where are you going?”
“Oh, I am going to split firewood.”
“Then do not be in a hurry, I will go along with you and split fire wood for the chief” (or old man).

Käng, kōng (the sound of the footsteps). (Some one asks) “who goes there”? (what men?). “I—Tiomberombi and another.” (I—we two—Tiomb.) “What are you going to do?” “We want to split firewood for the chief, for I want to marry his daughter (as I want (for) wife the child of the chief).” “Certainly not, you are poor man (servant) your coat and trowsers are ragged.” “Never mind, if the chief’s child is willing.”

* Tiomberombi is a tale of love and its troubles. To make that clear it begins with a little introduction, not necessary to the story which follows. Some one is going to cut firewood, when Tiomberombi joins him, saying that he wants to cut wood for “the” old man. On their journey somebody accosts them and a little banter ensues. Käng, kōng is onomatopoetic for the sounds of the footsteps. Tiüe = I, tiéäe

Juchtérénde, harélende, haré-é-élende lüë shinkām. Shéanlérénde na peit ona tékeri de pomōn. “Käetéré kāncoh (¹) oræ ieitié, tiit sho (²) kápah kā entié, kápah tiüé da tékeri.”

“Juchtéré tiñ heniōatié makā, tién tioāha, tiit sho de parā, tiit sho de komnān.” “Tiñ io me?” “Hää.” “Jo en me temcöla?” “Hää; tiit sho.” “Jo de temcöla baiühööäl?” “Jo de tenmöla baiühööäl, dochne wě gñi, dochne wē tióng, dochne wě hifüé.” “Käe ta (³) kā.”

Harélhata en tékeri en Tiomberombi kompähhangen tékeri.

= we two, Tiomberombi is quite Nicobareso. Tiomberombi says that he is going to cut firewood, for he wants to marry the daughter of the old man. The other party intimates, that he has no chance, he is a poor man and ragged. At this T. laughs, for what does that matter if the girl likes him.

* After this he is out shooting and comes upon the peit and the tékeri fighting. Peit is used to designate all poisonous snakes. The tékeri the Nicobarese cannot identify. Some say it is not found in their islands, some say it might be a snake. If so, I would suggest the ophiophagus. The peit calls in the assistance of Tiomberombi to save him from the tékeri. ¹ oræ ieitié = help me to kill, tié is the form of the 1st per. pron. pers. gen, dative and acc. as affix. ² Kápah kā = die indeed, (kā added to make the kápah stronger).

† In true Nicobar fashion Tiomberombi bargains for remuneration, before he gives the help required, and the peit in his extremity promises him a magic mirror, and tells him to come and claim it bye and bye ³ kā for maka = later in the day, when the tékeri is killed.

‡ This he succeeds in doing, and then he goes (as any Nicobarese would be sure to do) for his present and walks off with his magic mirror: but without knowing the secret of it. This is characteristic of

* Afterwards he went shooting for three days. He saw the peit and the tékeri fighting. “Friend! come! help me to kill (the tékeri) (says the peit); I do not want to be killed (entirely), I am being killed by the tékeri.”

† “Afterwards what hire am I to have, what things? I do not want dollars, nor silver plated ware.” “What do you want?” “I don't know (no).” “Will you have a looking glass?” “No, I will not.” “Will you have a magic looking glass?” “Yes: I want a magic looking glass, that can produce houses, ships and boats.” “(Well then) come (to me) bye and bye.”

‡ Tiomberombi shoots the tékeri, and the tékeri expires.

"Jéangtére ten tiūč," gnæh peit öl nang Tiomberombi, io rœwe henioahade." Oræ tenmæla baiū-hööäl. Tiüende. Shōatéré. "Hat doch, hat léap oliôle, io orignaté." Etieitiéra en peit. "Jo me io wë, io hiléang, io oigne, tewähagñe *tenmæla, wat me ishähagñe."

Juchtérénde töng de gñi en Tiomberombi ladiëjë, io oræ kände kon omiä en Tiomberombi. Juchtéré hat sho en omiä ten Tiomberombi da ene lohm.

Jtëak en omiä de hatäm, léat kau en kahë haléa ioang tiafă.

Juchtéré öl hakī-i-i ende iokoleit anash omiä, wilgnede öl henlöwe harröe gñi Tiomberombi, mätaí Tiom-

"Come with me," said the peit to Tiomberombi, "and receive your hire." He takes the magic looking glass and goes away. He returns. "I cannot manage it, I do not know the word (to speak) (*i. e.* the charm), it (the spirit) will kill me miserably." He applies to the snake, (who says) : "If you want to do anything, if you are thirsty, if you are hungry, put the key into the lock of the looking glass, do not open it."

* Then Tiomberombi returns home in the evening and wants to take to wife the daughter of the old man. But then the old man does not want Tiomberombi for he is poor.

† At night the chief is asleep, when the moon being at its highest (Tiomberombi) fetches a magic fruit.

Then *very early* in the morning (expressed by the prolonged final syllable) the chief goes

T., who has great confidence in himself. He has therefore to return and ask the snake to acquaint him with the secret, who tells him that he must use the key but not open the mirror. The meaning of this prohibition is that T. has no theurgic power and would be unable to control the spirit of the magic mirror if it were opened. Note also the low estimation the snake holds our ragged hero in. "If you want to do anything, if you are hungry and thirsty" says the snake, not dreaming of T.'s ambition:

* T. sets off home and wishes to take to himself at once the girl he loves. The old father however, evidently discredits the story of the magic looking glass, and will have nothing to say to him, as he is poor.

† During the night T. sets to, plants a magic fruit in the deep sea and by means of the spirit of the mirror produces an island from the deep sea and erects a house upon it. The text only tells us that he fetches the magic fruit, but it graphically describes how the old man in the morning on casting his eyes over the sea discovers Tiomberombi's new home.

berombi, iuchtéré tenfatgnede en omiā.

Tiimende omiā, ohngnede ræwe en Tiomberombi, io léat ko(i)n kontié. Juchtéré, ætæt de lëbré Tiomberombi, kõmhata de lëbré da omiā. Hat sho en Tiomberombi na omiā, dalgñato.

Juchtéré ræwe kände en Tiomberombi; kÿe ta kände kon omiā; shõmhagñic da gñi Tiomberombi da ðl henlöwe.

Juchtéré hateæ-æ-honde héang danõe tiong* henkök, io orignafä Tiomberombi. Katow en Tiomberombi de gñide. Hakök, hakök de gñi Tiomberombi, hat taiõ.

Juchtéré tentioãhlare en Tiomberombi da ðl tiong, fãchange de

* Great is his astonishment, and it affects him so much, that he falls down and weeps. The text is not very clear on this point. It says that the old man goes off to fetch T. for a son-in-law, then T. writes him a letter and it ends by saying that the chief does not want to meet him, as he is shy. It is quite clear that the tables are turned. Before the old man despised the poor, ragged T. Now he feels shy to approach him in his great prosperity. Whether the letter from T. is friendly, and therefore puts the old man to shame, or the letter is haughty and makes him feel shy, the text leaves to fancy to decide. On the whole the Nicobarese are shy, and affect to be more so, than they really are. Difficulties, however, are overcome, and Tiomberombi attains his wishes and marries the girl whom he loves, who moreover, it is evident from the first, loves him as is seen from his remarks about her in the introduction.

*+ No earthly pleasure is unalloyed. When he is happily married and settled enemies appear on the scene to kill him. He is however protected by magic and sits unconcernedly in his house, whilst the guns of the man-of-war, which had come to destroy him, make ineffectual attempts to hit it.

+ At length Tiomberombi arises and proceeds to board the ship single handed and mutilates the crew. The man-of-war thereupon returns to

to bathe, and when he looks out to sea he sees Tiomberombi's house Tiomberombi's island, then he falls down (in astonishment).

* He weeps and sets off to fetch Tiomberombi, that he might become his son-inlaw. Also Tiomberombi wrote a letter and sent it to the chief. The chief does not want (to meet personally) Tiomberombi for he is shy. . . .

Then Tiomberombi marries : as his wife comes the daughter of the chief ; she is brought to Tiomberombi's house in the deep sea.

† Then came sailing (from a distant land) a ship armed with cannon to kill Tiomberombi. He remained in his house. The ship went on firing and firing at Tiomberombi's house but did not hit it.

‡ Then Tiomberombi boarded the ship and cut the noses and cut off

gmoa, iāthange de nang. Tiūengede en tionsg henkōk, tiū mātai ; di do (tiit doch) da en hæt gmoa, hæt nang da ene fāchashé da Tiomberombi. Shielende ætet de lēbré omia da öl mātai shom tiñmōnggne tionsg io kōlung en Tiomberombi.

Juchtréte gñi kande, gñi komiāde en Tiomberombi. Hatae-œ-ahende en shom tiñmōnggne tionsg henkōk, hakōk hakōkende, hat héwe mātai, hat taiö.

Tentioāhlare de öl tionsg en Tiomberombi oræ ioang tiufa, kawille de öl kamelœ, pomipangshe en tionsg, heméang te danöc ta öt de⁴ ah.

Shielende fächhange gmoa, iāthange hang. Tiūengede en tionsg. Di do (tiit doch) da.

its own country, the king whereof organizes an expedition of ten ship to chastise him.

From the prolonged sound in hatae we are led to infer that the expedition had far to sail. When this formidable expedition arrived, Tiomberombi was with his father-in-law; only his wife was in the house. He must have left the magic mirror behind him, that would explain how it was that the guns were fired many times, but did no harm, the island had become invisible. Tiomberombi proceeds on board one of the vessels, the crew of which he mutilates in his former manner, and sinks the other nine by throwing magic fruit into the sea.⁴ ah = lives; it is usual to use this word, and kápah = die, of vessels. The Nicobarese assert that these words mean in this connexion no more than "keep afloat" and "sink," but I think they do. The Nicobarese may use these terms only in a figurative sense now, and I believe they do, but yet they sacrifice to their canoes (*vide* "ceremonies at death &c.") after a race. I have seen them sacrifice on removing a canoe yet in the rough log, out of the jungle; moreover, they use a bow ornament for their boats like the open mouth of some monster. Are these traces of some old worship now obsolete?

† The ship that was spared returns whence it had set out and reports the hopelessness of the undertaking.

the ears (of the crew). The ship then left for its own country; they could not succeed, for they had no noses or ears, Tiomberombi had cut them off. Then the chief of the country wrote on paper (*i. e.*, issued an order for) ten ships to make war on Tiomberombi.

* Now in the house was his wife, Tiomberombi (himself) was in the house of his father-in-law. The ten ships of war came sailing (from the distant land) and fired their guns; (but) they did not see the island, they did not hit.

Tiomberombi boarded a ship and took magic fruit with him, which he threw into the sea; the ships sank. One ship (however, still) remained, (*lit.* alive).

† (Again) he set to cut noses and cut off ears. The ship left. It could do nothing (not succeed).

Gnahhagñ̄ da nang omiā öl mātai,
tilt honganghashe ta doch.

Juchtéré iuhggnede en pomō-ō-ō-
ëshe enkāne léang Kanōadæ
Petiang de öl gñi Tiomberombi.
Tiñ hanedashiën tiong banōne.

Itéaknede öl* katæde kān Tiom-
berombi; (⁵)haléa shæi koi kan Tiom-
berombi, itéaknedo kān Tiom-
berombi. Kamheng tjuengede
Kanōadæ Petiang, léat kōm de
tenmæla Tiomberombi. Tendök-
tere de mātaide, gnahhagñ̄ de nang
omiā. Léat, léat de kōm tenmæla
Tiomberombi, hæteiønnen tiong
banon̄e.

Hagnæhhang te tiong ianæ
shoatéré mat mātai Tiomberombi;
heméang danöe tiong a lă, io ræwe
Tiomberombi.

Tendöktere en omiā tiong da mā-
tai Tiomberombi. Hakök, hakök-
ende taiö öl henwæh, pomtakshede
en henwæen.

* What the valour of men could not achieve was now to be attempted by a woman. An old hag Kanōadæ Petiang comes to pry into the secret of Tiomberombi's immunity from danger and of his success against such odds. She accomplishes her object in the following manner. She was probably an old acquaintance of T.'s wife, to judge from the intimate terms on which they are. T.'s wife goes to sleep in her chair as the other soothingly cleans her hair, (⁶ haléa shæi has not been literally translated). Having thus lulled her into a deep sleep, Kanōadæ Petiang possesses herself of the magic mirror, which we may surmise the sleeper had tattled to her about and had for security placed under her (head) pillow, and hastens with it to her own country informing the chief thereof that Tiomberombi is now defenceless.

+ The chief thereupon orders but a two-masted vessel to proceed and bring Tiomberombi away. He is not going to break a fly upon the wheel. The little ship arrives and is sufficient to accomplish its mission.

They reported to the chief of their country, that there was no chance of success.

* Then came visiting a (very) old woman, her name was Kanōadæ Petiang to Tiomberombi's house. (She wanted to ascertain) what manner of powers he possessed.

Tiomberombi's wife was sleeping in her chair: she (Kanōadæ Petiang) cleaned the hair of 'Tiomberombi's wife, who slept on. At noon Kanōadæ Petiang left, having taken Tiomberombi's looking-glass. She arrives at her country and reports to the chief, (that the trouble) is over, that she has taken the looking-glass away from Tiomberombi, the cause of the power he possesses.

† He orders one ship to return to Tiomberombi's place; it was (only) a two-masted ship to fetch Tiomberombi away.

The captain arrives at Tiomberombi's island. He fires his cannon and hits the flag and the flag falls.

Hat doch en kān Tiomberombi, heméang ioang de gñi ; Tiomberombi léat itōē de mātai tiiē kānde. Juchtéré dæ(a)ngne en Tiomberombi, hæniede io heniongiede kānde ; de heméang tät kōi.

"Tiū en temæla ? Tiū en temæla ?" gnæh Tiomberombi. "Tiū de dök de gñiha ?" "Kūe pomōëshe dæ bækō kōi Kanōadæ Petiang." "Oh ié karé-(⁶)hæt åh ! da enc hat ôt en temæla. Kāhaë en shéiau."

Shumiauhata kān Tiomberombi. Döngle te gñi Tiomberombi en kalæng, io oræ kān Tiomberombi, oræ tioäha, oræ shéiau.

Iüakhégñë de shéiau, iüakhégñë enküne.

Tiomberombi's wife cannot (scil : defend the place), she is alone in the house ; Tiomberombi had gone on a visit to her father. Now Tiomberombi ran (*i. e.*, to the canoe) and hurried (across the water) to his wife who was quite alone.

* "Where is the glass ? where is the glass ?" cries Tiomberombi. "Who has been in the house ?" "The old greyhaired (woman) Kanōadæ Petiang." "Ah me ! if that be so, then we shall not live ! for now the looking glass is not here. Bring a bag."

His wife puts Tiomberombi in a bag. The foreigners came into the house of Tiomberombi ; they took away his wife, (all) his property and the bag.

† The bag and the woman were brought on board.

The flag which waved over Tiomberombi's island kingdom is shot away. He is from home at the time on a visit to his wife's father, his wife is alone in the house. But he sees the fall of the symbol of his power, and hastens home to enquire into and repair, if he can, the catastrophe.

In great anxiety as soon as he comes in, he cries, "Where is the magic mirror ?" It is nowhere to be found. "Who has been here ?" he enquires and on learning that the old woman had been there, he resigns all hope and says that it will cost them their lives. ⁶*hæt åh*. *Hæt* and *hæt* mean "not ;" *hæt* is used for the singular, *hæt* for the plural. *Hæt åh* = not live. The meaning supplies "I or we shall not live," *hæt* makes it "we." He resolves upon concealing himself, however ; and with the assistance of his wife he is enclosed in a bag and placed amongst the household property. His brave, faithful wife has to face the enemy.. .

† As he no doubt anticipated, they land and convey everything away, his wife, his property, his all, literally bag and baggage. He thus manages to have himself and his household gods conveyed away together. Our hero in the bag is placed in the bow of the vessel. The vessel sinks to the water's edge at the bow. He is shifted aft,

Juchtérénde pomianishe laköyla, hatiöhange en shéian larille, pomianishe larille. Hat doch dök de mätaï, (?)kawälhango en shóiau öl kamelæ. Hatae-æ-æhende, tendöktere, léat gnung gñide, gnung tiöa, orw en tioing.

Lüng, lüng, lüng en shéiauende gnahhalende. Keithala en shéiau en Tiomberombi, léat gñöt en inöat en kände iohl tenwā.

Léat orw kände öl mätaï komöitung. (8) Omshönghande Tiomberombi. "Tiün païü"? "Tiüč, tiüč Tiomberombi (9) kenmolö. "Hat me de

Then it happened that the bow sank down: the bag was (therefore) shifted aft. Then the stern of the vessel sank down. They could not reach land (so) they threw the bag into the sea. They sailed and sailed and arrived at their destination, there was no house, no property, that the ship had brought away.

* The bag drifted and drifted on to hard ground. Tiomberombi cut open the bag, his wife had put the knife round his neck with the key.

† The woman was landed in the enemy's country. Tiomberombi travelled about. "Who are you?" (asks someone). "I am Tiombe-

the vessel sinks at the stern. The reason for these extraordinary phenomena is not explained, but it will be seen later that he carried about his person the key of the magic mirror in a string together with a knife. The ship's company fear for the safety of their craft and tracing their danger to something uncauny about the bag dropped it overboard. ⁷ Kawälhange implies that the stern was *level with the water*. To throw a thing from a higher to a lower level is kawälhashe. The text indicates thus that the ship was in danger and that the crew were in consequence alarmed.

* The bag containing the hapless Tiomberombi drifted at length to land. His wife had hung the key of the magic mirror and a knife about his neck.

† With the latter he releases himself from the confinement of the bag and wanders about from place to place, till apparently he arrives at his enemy's country where his wife has already been conveyed and is living as a member of the household of the chief. ⁸ Omshönghande with the enunciation of the second syllable prolonged to indicate that he wandered about a great deal. During his travels some one, suspecting his appearance probably, accosts him. When the wayfarer says he is Tiomberombi the younger, the suspicions of the interrogator were only deepened. ⁹ kenmolö = called by another man's name. Tiomberombi, however, assures him, that he is not the national *fee*, but another Tiomberombi, a man of lowly degree whose occupation is cooking and not

kōlunggne?" "Hää, tiüe Tiomberombi kenmolö." "Tiün léap me?" "Oh okpák däk." Tiün léap me déwë? "Hää, heméang okpák däk léap."

Juchtéré oknök en omiä. Iūakha-hende ganlongtei en Tiomberombi öl däk tōp en kändë: Hat héw omiä. Shinkjöch ange anæh kän an, héwé ganlongtei en enkanc, hat héw en omiä.

Gnahlagñe en kaniom da shiën héwen gaulongtei de olfang enkanc.

"Hat æchtéréshe!" gnæh kaniom. "Tiomberombi kā, Tiomberombi omiä."

Ræwe, katiäpe, hat katiäpe karau, henpōn. Juchtérénde shõmhaṭa de öl gñi mang(n)æh. Hat itæk enkanc, teina, pohða omiä.

Juchtéré hatämende uröhetshe

rombi, the younger?" "Is it not you who made war?" "No, I am Tiomberombi, the younger." "What work can you do?" "I can boil water." "What else can you do?" No(thing), I know only that one thing, to boil water."

Now it happened after this that the chief was eating. Tiomberombi slipped his finger-ring into the water his wife was to drink. The chief did not see (him do it). His wife drank off at a draught and saw the ring, but the chief did not see it.

* A boy called out, who saw the ring in the woman's mouth.

"It is not true," said the boy, "it is Tiomberombi himself, Tiomberombi the chief."

They seize him and bind him. they do not bind him with chains, but with strings. Then he was brought into a stone house. The woman (*i. e.*, his wife) did not sleep for fear of the chief.

† Now it happened in the night,

fighting. At length he manages to procure his introduction to the presence of his enemy the chief, where he finds his wife, who, however, does not recognize him, as he is probably disguised. In order to make her aware, who he is, he deposits his finger ring in the cup of water, which she is about to drink. On lifting the cup to her mouth she sees and recognizes it, and, no doubt, its owner.

* Tiomberombi successfully eludes the observation of the elders, but he reckoned without an *enfant terrible*, whose presence perhaps he had not condescended to notice. This sharp-eyed youngster detects Tiomberombi's manoeuvre and denounces him, and he is then seized, tied up and thrown into a stone built prison. His wife meanwhile, who is still with the chief, spends the night without sleep through fear and dread. Tiomberombi's fortunes are now at their lowest ebb. But succour comes from an unexpected quarter.

† Numbers of rats were heard scampering about the room, in which

komæt. "Da de ra dö, da de ra dö."

"Käetéré en me," gnæh Tiomberombi nang komæt.

"Juchtré, tiin io me (¹⁰)kätië?"

"Doch en me oræ tenmæla?"

"Tiū tenmæla?"

"Got de kat(ö)ä kanéala omiä, got te temmæla tiü." *

"Katei en tiéölende makä."

Kät, kät, kät, kät kanéala omiä ende. Jana iñenléré en omiä, keignade 'en komæt. Hatiö-ö-en-de, täpük to gñi mang(n)ooh da Tiomberombi léat katiäpe.

"Da de ra dö, da de ra dö."

"Kom de tenmæla?"

"Oh ninne, tiéöi léat oræ."

Hatiö-ö-ö-hata en tenmæla ta tei

that there were many rats. "Patter, patter, patter" (went theirfeet).

"Come here," said Tiomberombi to a rat.

"What do you want, friend?"

"Can you get my looking glass."

"Where is the looking glass?"

"It is under the pillow of the chief, (there) is my looking glass."

* "We will carry it off by and bye."

They worked and worked away at the chief's (head)pillow. If the chief moved in his sleep, the rats stopped. They dragged (it) on and on, and arrived at the stone-built house where Tiomberombi was imprisoned.

"Patter, patter" (went the rats).

"Have you got possession of the looking glass?"

"This is it, we have brought (taken away) it."

They dragged the looking glass

he is imprisoned, and he calls one of them to him. He begs the rat to enable him to regain possession of the mysterious mirror, and tells him he will find it under the head pillow of the chief.

¹⁰ *Kätië* I have rendered by "friend." *Tiie* means "parent." *Kä* is a prefix added to all words of relationship *tiom* = grandparent, *tië* = parent, *tiau* = elder { sister brother, *tau* = younger { sister brother *kon* = child, and it is the polite way always to address persons with these words with *kä* as a prefix. In doing so due consideration must be given to the relative ages of the speakers. This is the only way that politeness can be shown and as all are socially equal amongst the Nicobarese this way of address is very nice.

* The rats promise to fetch the looking glass later in the night. *Kät*, *kät* is onomatopoetic for the working of the rats. The chief sleeps soundly, but occasionally he moves his arms and they (keigna=wait, stop) hide. Having secured the mirror, they drag it into the house, where Tiomberombi lies bound, and up to where, about his neck, by the fore-

Tiomberombi. Kāetéré da tiuk tenwā da olkolāhla. Tewāhata.

on and on till it came to Tiomberombi's hands. It came to where the key was about his neck. (Then) he put the key in the lock.

"Tiĕn io me," gnæh iwi de öl temæla.

"Hæt ah tiéäe kōlunggne, hat mätai itä, hat öt kántié."

"What do you want," said the spirit of the mirror.

"We two (T. and his wife) cannot live on account of this war, this is not our country, I have not got my wife."

"What do you want?"

"Produce a ship, flags, boats!"

On and on the structure grew and now it is finished. The ship is brought into deep water.

* "What about the absent mother of you all, then?"

"We will bring her."

† They took away the woman, she comes.

The woman goes on board the ship.

The sails are set, and Tiomberombi goes sailing off. There are many flags on Tiomberombi's ship, and the chief of the country is (very) angry. He beats his cheeks for Tiomberombi's guns are bigger (than his).

sight of his wife, the key of the looking glass and a knife had been hung. The rats so place the mirror in juxtaposition with the key, that the tied up hands of the prisoner are able to insert the key in the glass, when once more Tiomberombi is master of the situation. The bonds fall off, the prison falls, and soon he has got his ship and boats ready with pennons flying in triumph.

* Then he thinks of his faithful wife. There is a poetic touch in his appeal: kashī kāe tiië ifæ makā. ¹¹Kāe is a demonstrative pronoun rarely used and refers to persons or things absent. He speaks to the spirits under his orders and asks about "their mother."

† The spirits of the mirror anon bring her on board. Tiomberombi now gaily sails forth with all his canvas spread and flags displayed, his erewhile victor beating his cheeks with impotent rage in the meantime, as he beholds Tiomberombi's triumphant departure to his own land.

Tiū en Tiomberombi, wēhähät iūk, pāniāp omtōm, mätaí léat hat öt.

Tendöktéré Tiomberombi de mätaide.

Wilgnede komiā, héw, wēhala henwæl Tiomberombi, gñi Tiomberombi, mätaí Tiomberombi. Urō, hetshe henwæl Tiomberombi de mat gñi. Io dök de mätaí komiäde.

“Ah kömékät?”

“Ah.”

“Katei en me?”

“Hää, tiit ori, hantă wē iūk.”

“Kashihede makā?”

“Oh, wē gñi de lapōč,” gnæch Tiomberombi uang komiäen.

“Watme inöle onghæ da eñe

* Tiomberombi departed. Tiomberombi raised a surf (by magic). All died, the country disappeared.

Tiomberombi arrived at his own country.

His mother-in-law looked out and spied the flags, Tiomberombi had hoisted, his house, his island. There were many flags about his house. He came to his mother-in-law's village.

“Are those with you (*i. e.*, my daughter) alive?”

“Alive.”

“How did you accomplish it?”

“No, we did not kill, we only raised a surf.”

“What now (how about bye and bye)?”

“Now we will make a nice house,” said Tiomberombi to his mother-in-law.

“Do not tell the tale or else ‘the

* And when by the potent aid of the spirit of the looking glass Tiomberombi has raised a tremendous surf and swept him and his land away, his success is complete. In due course the spot is reached where his old home had been and apparently the magical properties of the mirror are resorted to again to restore in a twinkling his former island home as it was before misfortunes overtook him, for his mother-in-law, when scanning the horizon for any signs of the return of the captives, spies Tiomberombi's victorious pennons waving over his house and island complete as of yore. Tiomberombi with somewhat unusual ardour is soon in the arms of his mother-in-law (!) and answering her anxious enquiries as to his own and her daughter's welfare (kömékät = me küktät). He tells her of the utter extinction of his foes, and how it had been accomplished, and then they fall to picturing out a bright and prosperous future, which is to be theirs by the aid of the magical mirror. Taught by experience he strictly enjoins, however, both mother-in-law and wife not to reveal the secret of their prosperity. But alas!! for the frailty of woman's tongue : whilst he is absorbed in eating, the women folk gossip about it; the island breaks up and is submerged and weeping and wailing they go down to their watery grave.

dākne mātai makā!" Juchtére Tiomberombien oknōk. Oliōle'n komiäen, öliö'l' enkāne en inōle onghæ. Pomdaknede en mātai, pom pangshede. Tiim ofæ. Kāpāhende omtōm. Léateunde.

island will break up again." Now Tiomberombi was eating. His mother-in-law and his wife related the story. Then the island broke up and sank. They all cried out. They all died. Finis.*

Notes on the history of Religion in the Himalaya of the N. W. Provinces.

Part I.—By E. T. ATKINSON, B. A., F. R. G. S., B. C. S. .

In reading the wonderful story told by the great Chinese travellers Fah Hian and Hwen Thsang of their wanderings through India in the fifth and seventh centuries, one cannot but be struck with the greatness and importance of Buddhism as then understood, yet in the tenth century we hear very little about it, and about the twelfth century Buddhism appears to have ceased to be the faith of any considerable section of the Indian people. The inquiry naturally suggests itself, how did Buddhism disappear; what were the causes which effected the downfall of a system of religion which, for fifteen centuries occupied the thoughts, and held the affections of a great part of the population of this vast country, and had such defenders and expounders as Ásoka, Kanishka, Nágárjuna, and the Guptas: a system too which has given us learned theologians, subtle metaphysicians and great writers on almost every subject whilst its apostles have converted the nations of Eastern Asia from Mongolia on the north to the islands of the Eastern Sea on the south. In the search for an answer to these questions one finds little aid in the existing literature devoted to the religions of India. This for the most part consists of compilations from works which, however interesting and, however valuable they may be, have no part in teaching or guiding the actual living beliefs of the masses. For this reason we are compelled to adopt the analytic method, and first of all ascertain who are the deities worshipped by the people and the ritual in actual use, and then attempt to trace

* The Rev. C. H. Chard, Chaplain of Port Blair, has very kindly helped me with the English part of this paper.

out the history of the various developments of the ascertained primitive forms of belief in India which have combined to give us the popular religion of the present day. Every one that deals with a subject like the present one, must feel the magnitude of the task, and the necessity that exists for the greatest caution in attempting to establish any general propositions. The notes on this subject that I have collected are therefore offered as a humble effort to aid others in the true method of inquiry into the history of religion in India, and I am not aware that their subject has ever been noticed before. My researches have been confined to the tract in the Himálaya between the Sárdá on the east and the Tons on the west including the British districts of Kumaon, Garhwál and Jaunsár under the Government of the Nòrth-West Provinces of the Bengal Presidency. It is to be understood, therefore, that my remarks refer only to this tract, and that whatever merit they may be held to possess is due to the fact that they are the outcome of a very close examination of the religious phenomena of a country famous in Indian history. The oldest Indian books mention the great shrines of Badarináth and Kedárnáth, mounts Meru and Kailás, the holy lake Mánasarovara and the places become sacred by the wanderings of Krishṇa and Arjuna, Rámá and Sítá, Draupadí and the Páñdavas and in comparatively modern times the scene of the labours and the final resting-place of the great reformer Sankara Achárya.

Religion in India.—There is no country, perhaps, in the world in which religion exercises more influence on social and political life than in India. Religion gives the key-note to most of the great changes that have occurred in the history of the races inhabiting this country from the earliest ages to the present day. To almost every individual in this land its forms are ever present and exercise a perceptible influence on his practices, both devotional and secular, and yet the true history of religious thought in India has yet to be written. There is an esoteric school and an exoteric school : to the former too much attention has been paid, to the great neglect of the living beliefs which influence the masses of the people. Most writers on India have looked to the *Vedas* and "the works connected with them as the standard by which all existing forms of religious belief in India are to be judged and to which all are to be referred. Influenced doubtless by the antiquity, richness and originality of the Vaidik records, they have sought to connect them with the popular religion, and have viewed modern beliefs more as to what they ought to be than as to what they actually are. As a matter of fact the *Vedas* are practically unknown to, and uncared for, by the majority of Hindús. There is no translation of them into the vulgar tongue in use amongst the people, and it would be contrary to the spirit of Bráhmanism to

popularise them or their teachings. They are less known, therefore, to the Hindús than the Hebrew original of the Old Testament is to the majority of the Christian populations of Europe. Some sects do not acknowledge their authority in matters of faith and practice, and they are in no sense 'a Bible' to the masses except to a few of the learned, and have little practical influence over modern religious thought outside the same class. Though portions of the *Vedas*, notably of the collection ascribed to the *Atharvans*, are recited at ceremonies, and verses from them occasionally occur in the domestic ritual, as a rule, neither the celebrant nor the worshipper understand their purport. They are learnt by rote and those employed in the ceremony regard the words used more as spells to compel the deities than as prayers for their favour. Yet we would ask the ordinary student of Indian affairs to formulate what he understands by Hinduism, and he will at once answer, 'the religion of the *Vedas*. We must, however, accept the term Hinduism as a convenient one, embracing all those beliefs of the people of India which are neither of Christian nor of Musalmán origin. But within this pale we have sects as divided from each other as members of the Society of Friends are from Roman Catholics. We have followers of the *Vedas*, of Bráhmanism, of Buddhism and of the polydæmonistic tribal cults of the aboriginal populations and of eclectic schools, religious and philosophical, of every kind and class. The religion of the *Vedas* never took hold of the mass of the people.* It was followed by Bráhmanism designed to exalt the priestly class, but even this system had to abandon the Vaidik deities and admit the dæmons of the aborigines to a place in its pantheon, or otherwise it would have perished. Buddhism was originally a protest against sacerdotalism, not necessarily against the Bráhmanical caste, but it too succumbed to dæmonistic influences, and degraded and corrupted, fell an easy prey to its rival Bráhmanism. Both sought the popular favour by pandering to the vulgar love of mystery, magical mummeries, superhuman power and the like, and Bráhmanism absorbed Buddhism rather than destroyed it. The Buddhist fane became S'aiva temples and the Buddhist priests became S'aiva ascetics or served the S'aiva temples, and at the present day the forms and practices in actual use may be traced back as readily to corrupted Buddhism as to corrupted Bráhmanism. There is a period of growth and of decay in religious ideas as in all things subject to human influence, and precisely the same rules govern their rise, culmination and fall in India as in Europe. Every principle or thought that

* By this is meant the great majority of the races of India. There have always been some with learned leisure who have adhered to the higher faith in one God and have never bowed to Siva or Vishṇu, but their principles are unknown to the cultivator, the trader and the soldier, or at least only in a very diluted form.

has moved the schools of Greece or Rome has equally shared the attention of Indian thinkers, and in the kaleidoscopic mass of beliefs that can be studied in any considerable Indian town, we may perceive analogies of the most striking character to the broad forms of belief and modes of thought in many European cities.

Religion in the Himálaya.—In examining the condition of religion in the Himálayan region we find a curious blending of pre-Bráhmanical, Bráhmanical and Buddhistic practices which it will take some time and attention to separate and ascribe to their original sources. It would doubtless be easy to dispose of the question by stating that the prevailing religion is a form of Hinduism. This would be perfectly true, but at the same time could convey no definitive idea to the inquirer's mind as to what the real living belief of the people is. For the more complete examination of the forms of religion existing in the N. W. Himálaya we possess a record of the teaching in 350 temples in Kumaon, in about 550 temples in Garhwál and in about 100 temples in Dehra Dún and Jaunsár-Báwar. For the 900 temples in Kumaon and Garhwál we know the locality in which each is situated, the name of the deity worshipped, the broad theological division to which the deity belongs, the class of people who frequent the temple, and the principal festivals observed. The analysis of these lists shows that there are 250 Saiva temples in Kumaon and 350 in Garhwál, and that there are but 35 Vaishṇava temples in Kumaon and 61 in Garhwál. To the latter class may, in a certain sense, be added 65 temples to Nágarája in Garhwál which are, by common report, affiliated to the Vaishṇava sects, but in which Siva also has a place under the form of Bhairava. Of the Saiva temples, 130 in Garhwál and 64 in Kumaon are dedicated to the Sakti or female form alone, but of the Vaishṇava temples in both districts only eight. The Sákti form of both S'iva and Vishṇu, however, occurs also in the temples dedicated to Nágarája and Bhairava, or rather these deities and their Saktis are popularly held to be forms of Vishṇu and S'iva and their Saktis. Of the Saiva Sakti temples, 42 in Garhwál and 18 in Kumaon are dedicated to Kálí, whilst the Sakti forms of the Bhairava temples are also known as emanations of Kálí. Nandá comes next in popularity and then Chandiká and Durgá. The remaining temples are dedicated to the worship of Súrya, Gaṇeśa and the minor deities and deified mortals and the pre-Bráhmanical village gods who will be noticed hereafter. The outcome of this examination is therefore that S'iva and Vishṇu and their female forms are the principal objects of worship, but with them, either as their emanations or as separate divine entities, the representatives of the polydæmonistic cults of the older tribes are objects of worship both in temples and in domestic ceremonies.

Dæmonism.—Whatever may have been the earliest form of religious belief, it is probable that it was followed by a belief in dæmons or super-human spirits to which the term ‘animism’ is now applied. The Greek word ‘dæmon’ originally implied the possession of superior knowledge and corresponds closely to the Indian word ‘bhūta,’ which is derived from a root expressing existence and is applied in the earlier works to the elements of nature and even to deities. Siva himself is called Bhūteśa or ‘lord of bhūtas.’ With a change of religion the word dæmon acquired an evil meaning, and similarly the word *bhūta* as applied to the village gods carries with it amongst Brāhmaṇists the idea of an actively malignant evil spirit. Animism implies a belief in the existence of spirits, some of whom are good and some are bad and powerful enough to compel attention through fear of their influence. They may be free to wander everywhere and be incapable of being represented by idols, or they may be held to reside in some object or body, whether living or lifeless, and this object then becomes a fetish* endowed with power to protect or capable of being induced to abstain from injuring the worshipper. Examples of both these forms occur amongst the dæmonistic cults of the Indian tribes. As observed by Tielet† “the religions controlled by animism are characterised first of all by a varied, confused and indeterminate doctrine, an unorganised polydæmonism, which does not, however, exclude the belief in a supreme spirit, though in practice this commonly bears but little fruit; and in the next place by magic which but rarely rises to the level of real worship **. In the animistic religions, fear is more powerful than any other feeling, such as gratitude or trust. The spirits and the worshippers are alike selfish. The evil spirits receive, as a rule, more homage than the good, the lower more than the higher, the local more than the remote, and the special more than the general. The allotment of their rewards or punishments depends not on men’s good or bad actions, but on the sacrifices and gifts which are offered to them or withheld.” Even the Aryan religion held the germs of animism, but it soon developed into the polytheism of the Vedas, and this again gave rise to a caste of exponents whose sole occupation it became to collect, hand down and interpret the sacred writings and who in time invented Brāhmaṇism. Buddhism, as we shall see, was an off-shoot of Brāhmaṇism, and it is to the influence of these three forms of religious belief—Animism, Brāhmaṇism and Buddhism—that we owe the existing varied phases of Hinduism, and paradoxical as it may seem the masses are more Animists and Buddhists in their beliefs at the present day than Brāhmaṇists. We

* See Max Müller’s Hibbert Lectures, p. 56.

† Outlines of the history of Ancient Religions, p. 10, and Wilson in J. R. A. S., V., 264.

shall first of all take up the festivals commonly observed by the Kumaon Khašiyas as the people of that country are commonly styled by their neighbours, then the domestic ritual, and then the various forms of the deity worshipped in the numerous temples that stud nearly every hill and valley of any importance throughout the Kumaon Himálaya. We shall then follow the historic method, and attempt to trace out the development of the existing forms from the earlier Vaidik and Pauránik deities, and show how the pre-Bráhmanical conceptions have not only been engrafted on the Vaidik ideas, but have practically swallowed them up and led to the existing rich confusion.

Kumaon calendar.—Before proceeding with a description of the religious festivals observed in Kumaon, it is as well to note that there are two modes of computing time in common use, one founded on the sidereal divisions of the months, and the other on an intricate adjustment of the solar to the lunar year.* The local names of the months are:—Chait, Baiśákh, Jeṭh, Asárh, Saun, Bhádo, Asoj, Kárttik, Mangsír, Pús, Mán and Phagun. The Saka *suryat* follows the solar year, and is used by the great mass of the Khašiya population, and in the calendar of festivals dedicated to the worship of the pre-Bráhmanical forms and the indigenous local deities. The Vikramáditya *savvat* is adapted to the luni-solar year. It is only used by the later and more orthodox rulers in public documents, and is confined amongst the people to the calendar of festivals borrowed from the use of the plains, the calculation of nativities by the fashionable Jyotishis and generally in all orthodox ceremonies. The gradual conversion of the Khašiya population to Bráhmanism is a phenomenon well marked in this portion of the Himálaya. The prosperous Dom (outcaste) mason becomes a Rájpút and the so-called Khašiya Bráhman, a Bráhman, and both mark their advancement in the social scale—for here orthodoxy means respectability—by adopting the stricter forms in use in the plains. One conclusion we may safely draw that the use of the Saka era in secular matters and the solar calendar in religious observances is characteristic of the non-Bráhmanised populations, and may be adopted as a safe guide to the decision whether a given observance is of Bráhmanical or other origin.

Chait.—The month Chait is considered the first month of the year in Kumaon. The eleventh of the dark half is known as the *Pápa-mochaní ekádaśi*, and is observed by those who keep the elevenths of every month sacred. The first nine nights of the *sudi* or light half are known as the *Chait nava-rátri* and are sacred to the worship of the Sakti form of Siva

* For an elucidation of these systems: see Thomas' Prinsep, II, 148: H. H. Wilson's works, II, 151: VII, 284: Calcutta Review, I, 257: XIII, 65.

as Nava Durgá, the nine forms of Durgá. These are in common acceptance here :—Sailaputri, Brahmacháriṇí, Chāṇḍaghaṇṭá, Kushmáṇḍá, Skandamátá, Kátyáyini, Kúlarátri, Mahágaurí and Siddharátri. Durgá is also worshipped under her other forms as Kálí, Chāṇḍiká, &c., at this season. Those who eat flesh, sacrifice kids to the goddess, using the Nirṛiti name in the presentation ; and those who do not eat flesh, offer grain and flowers and use the name of one of the milder forms in the consecration. On the ninth of Chait sudi known as the Rámā-navamí, festivals are held at the temples of the Vaishṇava form Rámápádaka in Almora, Uliyagáon and Mási. The Chait nava-rátri is also the season of the great sangati or fair at the Sikhi temples of Guru Rám Rái in Dehra and Srinagar. The eleventh of the light half is known as kámadá, when widows worship Vishṇu and offer grain, fruit and flowers to the deity either in a temple or to a śálagráma stone in their own home. The day of the full moon is observed as a festival in the temple of Akásabhájini in Saun. On this day also the houses of the pious are freshly plastered with a mixture of earth and cow-dung and no animal is yoked : hence the name Ajoṭá.

Baiśákh.—The eleventh of the dark half of Baiśákh is known as the Varárthini ekálaśí and is observed by widows like the kámadá of the light half of Chait. The third of the light half is called the *Akshaya* or *Akhai* tritiyá, and no one ploughs on that day lest some misfortune might occur. The Sikhs call it the *Sattva-líj* and observe it as a festival. The Gangá-saptami or seventh devoted to the river Ganges is marked by special services in several places along the Ganges. The observances prescribed for the Mohaní-ekálaśí, or eleventh styled *Mohaní*, are seldom carried out in Kumaon except by those who, having suffered much in this life, are desirous of obtaining a better position at their next birth. Old men and women amongst the poorer classes worship Vishṇu on this day. The fourteenth of the light half is known as the *Nara-Simha chaturdáśi* which is observed in the Vaishṇava temples. The day of the full moon called the Mádhava púrṇiná is also held sacred and assemblies are held at several of the Saiva and Nága temples on this day, such as Pinákeśwara, Gaganáth, Bhairava in Phaldakot, Bhagotí in Dhaundyolsyún and Sítéswara, also at Vasukí Nága in Dánpur and Nágadeva in Sálam.

Jeth.—The eleventh of the dark half of Jeth is called the *Apara ekádaśi* or ‘super-excellent eleventh,’ the best of all the elevenths of the dark half which are held sacred by the pious. No noted fair takes place on this day and it is merely a nominal festival in these hills. The last day of the dark half is called *Vatod-sávitrí amávasyá*, when Sávitrí, the personified form of the sacred Gáyatrí verse, is worshipped by a few. The second of the light half of Jeth is known as the *Anadhyáya dwitiyá*, and on this day no new task is given by a teacher to his pupils. The tenth of the light half is

called the Jēth *Daśahra*, which is generally observed throughout the lower pāttis or subdivisions. Special assemblies are held on this day at the temples of Umá at Karnprayág, Uparde at Amcl, Bágéswara, Koṭeśwara and Sítá at Sítábaní in Kota, &c. This Daśahra marks the birth of Gangá, the worship of the Nágas and Mánasa. The eleventh is called the *Nirjalá ekádaśí*, when drinking water is forbidden to those who profess to be devout. The day of the full moon is like all other similar dates observed by plastering the floor with cow-dung and earth and giving presents (*nishrāu* or *nirshaw*) of rice and money to Bráhmans.

Asárh.—The eleventh of the dark half of Asárh is known as the *Yoginí ekádaśí*, a nominal feast, only observed by those who have vowed to keep holy every eleventh throughout the year. During this month festivals are held in the temples dedicated to Bhairava and Nágarája in Garhwál. The eleventh of the light half of Asárh is known as the *Hari-sayaní ekádaśí*, the day when Vishnu falls asleep, which like the *Hari-bodhiní ekádaśí*, or eleventh of the light half of Kárttik, when Vishnu awakes from his sleep, is esteemed specially sacred amongst ‘elevenths’ and is generally observed throughout these districts. The day of the full moon is observed in the same way as in Jēth as a domestic festival.

Sáwan or Saun.—The eleventh of the dark half of Sáwan or Saun has the local name *kámikáu*, but is merely observed as a day of rest and one of the *ajōta* days when the cattle are not harnessed. When the thirteenth of any month falls on a Saturday it is called *Suni trayodaśí* and is held sacred to Siva, no matter in what month or in what half of the month it takes place. Similarly, when the last day of the dark half of the month occurs on a Monday, it is called the *somavatí amávasyá*, which is generally observed as a day of rest and the *śrāldha* of ancestors is performed without, however, making the *pindás* as prescribed for the *S'ráddhapaksha* of Bhádo. On this day also an iron anklet called *dhangul* is worn by children to guard them against the evil eye and the attentions of *bhútas* or sprites. The eleventh of the light half is known as the *Putradáli ekádaśí*, but has no special importance. On the day of the full moon, after bathing in the morning, Hindus retire to some place near running water and making a mixture of cow-dung and the earth in which the *tulsi* plant has grown, anoint their bodies; then they wash themselves, change their sacrificial threads and perform the ceremony of *Rishi-tarpana* or worship of the seven Rishis or sages. They then bind *rákhis* or bracelets of silk or common thread around their wrists and feed and give presents to Bráhmans. The common name for this festival in Kumaon is *Upa-karma*, equivalent to the *Salauna* or *Rakshábhandhana* or *Rákhibandhaná* of other districts. On this day festivals take place at the Sun temple in Súi-Bisang, Báráhí Deví at Deví Dhúra and Patuwá in Súi. A commercial fair takes place at Deví Dhúra on the *Sudi púrnimá*.

Bhádo.—The fourth of the dark half of Bhádo is known as the *Sankashí chaturthí* when Gáneśa is worshipped and offerings of *dál* grass and the sweetmeat called *ladú* composed of sugar and sesamum seed are made. These sweetmeats are here called *modak*, of which ten are usually presented, and of these five belong to the officiating priest and five to the worshipper. This observance is common amongst all Hindus. The eighth of the dark half is the well-known *Janmáśhtamí*, a great festival amongst the Vaishṇavas, held in honour of the birth of Krishṇa. The eve of this festival is spent in worship in the temples. Local festivals are also held during this month in honour of Kelu Pír, Gangánátha, Kárttikeya, Dípa Déví and Pushkara Nága. The eleventh of the dark half is known as the *Ajámibiká ekádaśí* and that last day is called the *Kusávartí gmárasyá*, when the *kuśa* grass is collected by Bráhmans for use in their ceremonies. Locally amongst the Tiwári Bráhmans the ceremony of changing the sacrificial thread is performed on the third of the light half of Bhádo, which is commonly known as the *Haritáli trityá* from the Hasta *nakshatra* or asterism. The fourth is known as the *Gáneśá-chaturthí* and is the date of a fair at Thal Kedár in Waldiya and at Dhvajapatikeśwar near Jarkandár in Askot. The fifth, is known as the *Nága* or *Rishi* or *Birura-panchamí*.

Nága-panchamí.—This is the great day on which the serpents are worshipped and the date of the fair in honour of Ugyára Mahárudra at Papoli in Nákura and Karkotaka Nága in Chhakháta. Rikheśwar is a title of Siva as lord of the Nágas, a form in which he is represented as surrounded by serpents and crowned with a chaplet of hooded snakes. The people paint figures of serpents and birds on the walls of their houses and seven days before this feast steep a mixture of wheat, gram and a sort of pulse called *gahat* (*Dolichos uniflorus*) in water. On the morning of the *Nága-panchamí* they take a wisp of grass and tying it up in the form of a snake dip it in the water in which the grain has been steeped (*birura*) and place it with money and sweetmeats as an offering before the serpents.

The chief festival, however, in Bhádo is that held on the *Nandáshtamí* or eighth of the *Sudi* or light half. It is popular all over the upper pattiś (sub-divisions) of the two districts and is the occasion of a great assembly in Almora. Great numbers of kids are sacrificed and occasionally young male buffaloes. At Almora a young buffalo is offered and Raja Bhím Singh, the representative of the Chand Rájas, gives the first blow with a talwár and afterwards the others kill the animal. In several villages this is made the occasion of a cruel custom. The animal is fed for the preceding day on a mixture of *dál* and rice and on the day of the sacrifice is allowed sweetmeats and, decked with a garland

around its neck, is worshipped. The headman of the village then lays a talwár across its neck and the beast is let loose, when all proceed to chase it and pelt it with stones and hack it with knives until it dies. This custom especially prevails in villages where the form Mahisha-mardaní is worshipped, ‘she who slew the buffalo-demon Mahisha.’ A similar custom, however, called *dhurangí* obtains in the Bhoṭiya parganahs of Kumaon where there is no trace of the buffalo-legend. There, when a man dies, his relatives assemble at the end of the year in which the death occurred and the nearest male relative dances naked with a drawn sword to the music of a drum, in which he is assisted by others for a whole day and night. The following day a buffalo is brought and made intoxicated with bhang and spirits and beaten with stones, sticks and weapons until it dies. It is probable that this custom of slaying the buffalo is an old one unconnected with any Bráhmanical deity. A story fabricated not very long ago in connection with the Nandá temple at Almora is both amusing and instructive as to the growth of these legends. My informant tells ‘how the worship of Nandá at Almora had been kept up ever since it was established there by Kalyán Chand, but that when the British took possession of Kumaon, the revenue-free villages attached to the temple were sequestrated by Mr. Traill.* Three years afterwards (1818) Mr. Traill was on a visit to the Bhoṭiya valley of Juhár, and whilst passing by Nandá-kot, where Nandá Deví is supposed to hold her court, was struck blind by the dazzling colour of the snow. The people all told him that unless the worship of the goddess were restored his temporary snow-blindness would remain for ever, and on his promising to this effect, his eyes were opened and healed. In Almora, there is this peculiarity in the worship of Nandá, that two images are made of the stock of the plantain tree and on the morrow of the festival, these are thrown or, as the people say, sent to sleep on a waste space below the fort of Lalmandi (Fort Moira) and thus disposed of.

Durbáshṭamí.—A ceremony known as the *Durbáshṭamí* sometimes takes place on the *Nundáshṭamí* and sometimes on the *Janmáshṭamí* or other holy eighth of this month. On this day women make a necklace of dúb grass which they place around their neck and after ablution and worship give it with the *sankalpa* or invocation as a present to Bráhmans. They then wear instead a necklace of silk or fine thread according to their means. They also put on their left arms a bracelet of thread with seven knots known as *dor*. Men wear a similar bracelet of fourteen knots on their right arms which is called *ananta*, as they first wear it on the *ananta chatur-*

* On the British conquest in 1815, all claims to hold land free of revenue were examined and in many cases, owing to the difficulty of obtaining satisfactory evidence in support of the claim, considerable delay arose in issuing orders.

daśi or fourteenth of the light half, which is further observed as a festival at Beninága in Baraun, Bhagling in Sor and Chhipula in Askot and also at the temples to Ghantakarna in Garhwál. The eleventh is locally known as the *Párvaparí ekúlaśi* and the twelfth as the Báman or *Srávanya dvi-*
daśi from the *Srávanya nakshatra* or asterism, but both are merely nominal festivals. The day of the full moon is observed as in other months.

Sráddha-paksha of Asoj.—The entire dark half of Asoj is known as the *Sráddha-paksha* or fortnight devoted to the repose of the manes of ancestors. It is also called the *Mahálaya párrana śráddha* from the formula used each day in worshipping the manes. The ninth is known as the *S'riddhiyá navamí* when the ceremonies are performed for a mother. On this day, the children by a legal wife make small balls of cooked rice and the children by a concubine make the same of raw rice ground with water on a stone. These cakes or balls are called *pinda* and are worshipped in remembrance of the deceased. They are then given to a cow to eat or are thrown into a river or on to some secluded waste piece of ground. The practice of making *pinda* of boiled rice is, however, confined to those castes who claim connection with similar castes in the plains and is unknown amongst the Khaśiyas, who make the *pinda* of raw rice as already noticed for the offspring of a concubine. If a father has died his *śráddha* is performed on the same date of the fortnight: thus if he died on the third of Magh *suyá*, his *śráddha* in the *śráddha-paksha* or *kanyágati* will be held on the third, but if he died on the ninth or any succeeding date, if the mother be already dead, as a father's *śráddha* cannot be held after a mother's, the ceremony must be observed on the eighth. In addition to this the anniversary of the death of a father is always separately observed by the better classes and is called 'ekoddishṭa' or 'ekoddrishta' when 'he alone is looked at' or is made the object of worship. If he died during the *śráddha-paksha*, the day is called 'ekoddishṭa khyáta śráddha,' and though it falls on the ninth or succeeding day is observed as the anniversary. The last day of the dark half is called *Amárasyá śráddhíyá*, when the names of all ancestors are mentioned and worshipped, but *pindas* are made and offered only for the three male paternal ancestors, father, grandfather and great-grandfather. The three ascending cognates and agnates are all honoured on this day, which is the only one observed by Doms. The *śráddha* of girls who die before marriage is never made, and of boys only if they have been invested with the sacrificial thread. The *śráddha* of a girl who has married is made by her husband's brother's family, if she dies childless her husband's brother's son, or if her husband has married twice and has offspring, her step-son (*sautela*) performs the ceremony. In default of these, the elder or other brother of the husband will officiate; her own brothers never can take part in any ceremony connected

with a sister who married. The eleventh of the *śrāddha-paksha* is known as the *Indriyá ekádaśí*, but has no particular observances attached to it apparently.

Asoj sudi.—The first nine nights of the light half of Asoj called the *Asoj navarátri* are, like the first nine nights of Chait, especially devoted to the worship of Sakti. The first day is called *Deví-sthápana*, on which the idol is set up and the preparations are made. The eighth is the ‘*maháshṭami*’ or great eighth, when the pious fast all day and make ready for the great or last day, when kids are sacrificed and the proceedings continue during the whole night. The tenth of the light half of Asoj is here called the *Vijaya-daśamí* or the tenth of victory, and on this day a festival is held to commemorate the commencement of Rámá’s expedition to Ceylon (Lanka) for the release of Sítá. It is locally known as *Páyata* or simply *Pait*, from the well-known sweetmeat *peitha* which forms an important item of the feast given to friends and relatives on this day. Some also now pay honour to the young green sprouts of the more useful crops, such as wheat, gram, rape, as well as on the *Karka sankránta*, when the custom is universally observed. The village gods Goril and Ghatku or Ghatokkacha have festivals on the *maháshṭamí*. The eleventh is known as the *Pípánkuśa-ekádaśí* or eleventh of the *ankuśa* (elephant goad) of sin, and in some copies as *Párśvaparí*. The day of the full moon is called *Kojágari*, and from this day the gambling of the Diwálí commences.

Kárttik.—The eleventh of the dark half of Kárttik is known as the *Ráma ekádaśí* or eleventh of Ráma and Lakshmí. The entire dark half is called the *Dípa-paksha* or ‘fortnight of lamps.’ The Pádma-Purána alludes to the eleventh of Ráma as appropriate to the gift of lighted lamps as well as to the *Naraka-chaturdusí* or fourteenth and fifteenth. The thirteenth is set apart for the gift of lamps to Yama, and flowers should be offered on the two following days, when bathing also is enjoined. The *Dipávalí amávasyá* or last day of the dark half is known as the *Sukhárátri* or happy night which Vishṇu passed in dalliance with Lakshmí and also as the *Diwálí*. Women take part in the observances of the night and some keep the previous day as a fast and devoutly prepare the materials for the night’s worship when none are allowed to sleep. Even the lighting of lamps for the purpose of gambling in any place dedicated to Vishṇu is considered to be a pious and meritorious act at this season.

The Vaishṇava friars known generically as Bairágis minister at most of the Vaishṇava shrines and festivals and acknowledge the spiritual supremacy of the chief of the S’riranga temple and *maṭha* near Trichinopoly in the Madras Presidency.

The *Kárttika Mágátmya* of the Pádma-Purána is devoted to a de-

scription of the rites and ceremonies to be observed during Kárttik. "In this month whatever gifts are made, whatever observances are practised, if they be in honour of Vishṇu, are sure of obtaining the end desired and realizing an imperishable reward." The first day of the light half is devoted to the memory of the Daitya Rája Bali who was subdued by Vishṇu in his dwarf incarnation and to Krishṇa or Kanhaiyá as Gobardhan. When Bali was sent to Pátála, he was allowed as a boon to have this day held sacred in his honour. The door-step is smeared with cow-dung and the images of Bali and his family are rudely drawn thereon and receive domestic worship. The second is known as the *Yama-dwitiyá* when Yama came down to visit his sister Yamuná and she received the boon that all brothers who visited sisters on that day and interchanged presents should escape hell. On the eighth a commercial fair is held at Askot. The ninth is known as the *Kushmánda-namámi* when pumpkins are offered to Deví, and on the eleventh called the *Hari-bodhini*, the waking of Vishṇu from his periodical slumbers, is celebrated. The fourteenth is known as the *Vaikuntha-chaturdaší*, for he who dies on this day goes straight to the paradise of Vishṇu. Noted festivals are held on the Vaikuntha fourteenth at Kamaleśwara in Srinagar and Malik Arjun in Askot. The day of the light half or *púrnimá* is like the *púrnimá* of Baiśakh, a great day for bathing, and special assemblies are then held at the temples of Pinákeśwara, Gaṇanátha, Sítéśwara, Vásuki Rája and Nágadeva Padamgír.

Mangsír.—The eleventh of the dark half of Mangsír is known as the *Utpatti-ekádaśí*, but is not particularly observed. The eleventh of the light half is called the *Moksha-ekádaśí* and has some local celebrity. The twelfth or *Bárdhí dwádaśí* is so called in remembrance of Vishṇu's boar incarnation. The day of the full moon has no peculiar observance attached to it. The only other festivals during this month are those held at the harvest feasts. No important agricultural operation takes place without the intervention of some religious observance. An astrologer is called in who fixes the auspicious day, generally with reference to the initial letter of the name of the owner of the field, but if this does not suit, his brother or some near relation whose name is more convenient for the purpose takes the owner's place in the ceremony. Tuesdays and Saturdays are generally considered unlucky days. On the day fixed for the commencement of ploughing the ceremonies known as *kudkhyo* and *hálkhyo* take place. The *kudkhyo* takes place in the morning or evening and begins by lighting a lamp before the household deity and offering rice, flowers and balls made of turmeric, borax and lemon-juice called *pitya*. The conch is then sounded and the owner of the field or relative whose lucky day it is takes three or four pounds of seed from a basin and carries it to the edge of the field prepared for its reception. He then

scraps a portion of the earth with a *kūṭhala* (whence the name *kudkhyo*) and sows a portion. One to five lamps are then placed on the ground and the surplus seed is given away. At the *halkhyo* ceremony, the *pitya* are placed on the ploughman, plough and plough-cattle, and four or five furrows are ploughed and sown and the farm-servants are fed. The beginning of the harvest is celebrated by the *kaldī*, when ten or twelve ears of the new grain are brought from the fields and offered to the household deity. Pots of cow-dung are placed over the doorway and near the household deity, and four ears crossed two by two are placed in them. After the harvest is over one or two *śūrpas* or sieves of grain are distributed amongst the servants. All these ceremonies are accompanied by simple prayer for prosperity in general and on the work about to be performed in particular.

Pús. Mán.—The eleventh of the dark half of Pús is called the *Saphala ekálaśí*, and the eleventh of the light half is known as the *Bhujuni ekálaśí*. The fourth of the dark half of Mán or Mágħ is known as the *Sankashṭa chaturthí*, which like the similarly named day in Bhádo is sacred to Gaṇeśa. The eleventh is the *Shat-tila ekálaśí* when the devout are allowed but six grains of sesamum seed as food for the whole day. The fifth of the light half called the *S'ri* or *Vasantu-panchamí* marks in popular use the commencement of the season of the Holi. The name ‘*S'ri*’ is derived from one of the titles of Laxshmí, the goddess of wealth and prosperity, and according to some includes Sarasvatí, the goddess of learning. Even in Kumaon where the customs and ideas of the plains have not yet thoroughly permeated the masses, amongst some classes, young children beginning to learn are taught to honour Sarasvatí on this day, whilst the Baniyā worships his scales, the soldier his weapon, the clerk his pen, the ploughman his plough, and others the principal emblem of their professions or callings. The name *Vasantu-panchamí* connects the festival with the advent of spring and the young shoots of barley, at this time a few inches in length, are taken up and worn in the head-dress. The *Vasantu-panchamí* corresponds closely with the old Latin feast, the fifth of the ides of February which was fixed as the beginning of spring in the Roman calendar. On this day, people wear clothes of a yellow colour in honour of spring and indulge in feasts and visiting their friends. From the fourth to the eighth of the light half of Mágħ festivals are held which are known collectively as the *Puncha parva*: they are the *Gaṇeśa-chaturthí*, the *Vasantu-panchamí*, the *Súrya-shashthí*, the *Achalā-saptamí* and the *Bhishmáshtamí*. The *Gaṇeśa-chaturthí* is observed by few in Kumaon, but the *Vasantu-panchamí* is held in honour all over the two districts. The *Súrya-shashthí* is held on the same day as the *Sítalu-shashthí* of the plains, but has no connection with it. Here

it is observed by the Sauras only or occasionally old widows and others similarly situated who worship the sun on this day. The only noted festival in connection with it is that at the temple of the sun at Paban or Pabbain in Bel. The *Achalá saptamí* or "immoveable seventh," so called because it is said to be always held sacred, is seldom observed here. It is also called the *Jayantí-saptamí* or 'seventh of victory,' and festivals are held on this day at the Kamaleśwara temple in Srinagar and the temple to Jayantí at Jayakoṭ in Borárau. The *Bhíshmáshtamí* seems to be altogether unobserved, if we except the entirely local ceremonies held in some few places and utterly unknown to the people at large. The eleventh is known as the *Bhíma ekádaśí*, and this and the full moon are very seldom observed.

Phágun. S'ivarátri.—The eleventh of the dark half of Phágun is called the *Vijaya-ekádaśí* or 'eleventh of victory.' The fourteenth is everywhere sacred to S'iva. This is the day when all sins are expiated and exemption from metempsychosis is obtained. It is the anniversary of the apparition of the ling which descended from heaven to confound the rival disputants, Brahma and Vishṇu, a scene which is described at length in the *Lainga Purána*.* The day preceding is devoted by the pious and educated to fasting, and all night long the deity is worshipped, and it is not until ablutions are performed next morning and offerings are made to the idol and the attendant priests, that the worshippers are allowed to eat. The day is then kept as a holiday. In the great S'aiva establishments the ceremonies are conducted with great splendour and are held to be especially sacred on this day, more particularly in those which were established before the Muhammadan invasion of India. These temples as enumerated by the local pandits are as follows:—(1) Rámeśwara near Cape Komorin; (2) Kedárńátha in Garhwál; (3) Mahákála in Ujjain; (4) Somanátha in Gujrat; (5) Mallikárjuna in the Karnatic; (6) Bhíma Sankara near Púna; (7) Omkáranátha on the Nerbudda; (8) Viśvanátha in Bonares; (9) Bhuvanéśwara in Orissa; (10) Vaidyanátha in Bombay; (11) Bágeśwara in Kumaon and (12) Jágéśwara in Kumaon. As a rule, however, there is only a single service in some temple or a ling is made of clay and worshipped at home. The elaborate ritual laid down in the *Várshika pustaka*, the authority in these hills is very seldom observed: the mass of the people neither now understand it nor have they the means to pay the fees of the hereditary expounders. The ordinary ceremonies include the offering of rape-seed and uncooked rice with flowers and water, and then the mystical formula known as *pránáyáma* which is explained hereafter.

At the *mahápújá* on the S'ivarátri at Jágéśwara the idol is bathed in

* Translated in Muir, IV., 388.

succession with milk, curds, ghi, honey and sugar: cold and hot water being used alternately between each bathing. Each bathing has its appropriate invocation, prayer and offering which are in all respects the same as those prescribed in the plains.* Another form of worship is the 'jap' or recitation of the one hundred and eight names of S'iva, such as Rudra, Isána, Hara, Paśupati, &c. These are counted off on a rosary made of the seeds of the *rudráksha* (*Abrus precatorius*). As a rule, however, few remember this litany and the worshipper is satisfied by repeating a single name as often as he cares, thus "*Oṁ śiváya om̄*" or "*Oṁ mahádeo*" is the favourite ejaculation of the 'jap' in Kumaon though one occasionally hears from pilgrims from the plains 'Har, Har Mahádeo, bam Mahádeo.' The leaves of the *bel* (*Ægle marmelos*) and the flowers of the *datúra* (*Datura alba*), the *kapúr nali* or *kapúr nai* (*Hedychium spicatum*), the *játi* or *jai* (*Murraya exotica* ?) and the rose are specially sacred to S'iva and form a part of the *argha* or offerings made during his worship. There can be no doubt but that the present system of S'aiva worship though popular and universal is of modern origin, and on this point we may cite the testimony of Professor Wilson :†—"Notwithstanding the reputed sanctity of the *S'ivarátri*, it is evidently sectarian and comparatively modern, as well as a merely local institution, and consequently offers no points of analogy to the practices of antiquity. It is said in the *Kalpa Druma* that two of the mantras are from the Rig Veda, but they are not cited, and it may be well doubted if any of the Vedas recognise any such worship of S'iva. The great authorities for it are the Puráñas, and the Tantras; the former—the S'aiva, Lainga, Pádma, Mátsya and Váyu—are quoted chiefly for the general enunciations of the efficacy of the rite, and the great rewards attending its performance: the latter for the mantras: the use of mystical formulæ, of mysterious letters and syllables, and the practice of *Nyása* and other absurd gesticulations being derived mostly, if not exclusively, from them; as the *Isána Samhitá*, the *S'iva Rahasya*, the *Rudra Yámala*, *Mantra-mahodadhi* and other Tántrika works. The age of these compositions is unquestionably not very remote, and the ceremonies for which they are the only authorities can have no claims to be considered as parts of the primitive system. This does not impair the popularity of the rite, and the importance attached to it is evinced by the copious details which are given by the compilers of the *Tithi-Tattwa* and *Kalpa Druma* regarding it and by the manner in which it is observed in all parts of India."

* See Wilson, II., 214: the prayers there given are paraphrased in the *Várshika prastaka*.

† *Ibid.*, 219.

Gosáins.—The Gosáins* founded by S'ankara Achárya are still a powerful body in these hills. S'ankara Achárya had four principal disciples who are usually named Padmapáda, Hastámala, Sureśvara or Mandana, and Troṭaka. Of these the first had two pupils, Tírtha and Áśrama ; the second had also two, Vana and Aranya ; the third had three, Sárasvatí, Purí and Bhárati, and the fourth had three, Gír or Giri, Párvata and Ságara. These pupils became the heads of the order of Daśanámí Dandins or ‘ten-named mendicants,’ and any one joining the fraternity adopts one of the names. Formerly all supported themselves by alms and were celibates. Now some have married and become householders or have taken to trade or arms as a profession and are not acknowledged as brethren except perhaps in western India. The Gosáins proper are called Dandins from the *danda* or staff carried by them in their travels. They are ruled by an assembly called the Daśanáma, composed of representatives of the ten divisions which has complete control over all the *mathas* of the order. On the death of a Mahant his successor is usually elected by the members of the *matha* to which he belonged or, in some cases, the *chela* or pupil succeeds. The chief *matha* of the order represented in Garhwál is at Sringerí on the Tungabhadra river in the Madras Presidency. They serve at Rudranátha, Kalpeśvara, Kamaleśvara, Bhil-kedár, and indeed most of the principal temples dedicated to S'iva.

Jángamas.—The Jángamas or Lingadháris, so called from their wearing a miniature linga on their breast or arm, acknowledge the spiritual supremacy of Basava, minister of Bijjala Deva Kalachuri Rája of Kalyána and who murdered his master in 1135 A. D. Basava wrote the Básava-Puráṇa and his nephew, the Channa-Básava Puráṇa, which are still the great authorities of the sect. The name Basava is a Kánares corruption of the Sanskrit ‘*vriishabha*,’ and the Básava-Puráṇa is written in praise of the bull Nandí, the companion and servant of S'iva. The Jángamas style themselves Puritan followers of S'iva under the form of a linga and call all others idolators. They say that they reverence the Védas and the writings of S'ankara Achárya, but they reject the Mahábhárata, Rámáyaṇa and Bhágavata as the invention of Bráhmans. They consider both Sankara Achárya and Basava to have been emanations of S'iva. Basava himself was a S'aiva Bráhmaṇ and devoted himself to the worship of S'iva under the form of a linga as the one god approachable by all. He denounced the Bráhmans as worshippers of many gods, goddesses, deified mortals and even of cows, monkeys, rats, and snakes. He denied the use of fasts and penances, pilgrimages, sacrifices, rosaries and holy-water. He set aside the Védas as the supreme authority and taught that all

* The name is derived according to some from ‘*go*,’ passion, and ‘*swámi*,’ master : he who has his passions under control.

human beings are equal, and hence men of all castes and even women can become spiritual guides amongst the Jāngamas. Marriage is imperative with Bráhmans, but permissive only with the followers of Basava. Child-marriage is unknown and betrothal in childhood unnecessary. Polygamy is permissible with the consent of a childless wife. A widow is treated with respect and may marry again, though whilst a widow she may not retain the jacket, perfumes, paints, black glass armlets, nose and toe rings which form the peculiar 'garb' of the married woman. A Jāngam always returns a woman's salutation and only a breach of chastity can cause her to lose her position. The Jāngamas are also called Víra Saivas to distinguish them from the Arádhyas, another division of the followers of Basava who call themselves descendants of Bráhmans and could not be induced to lay aside the Bráhmanical thread, the rite of assuming which requires the recital of the *gáyatrí* or hymn to the sun: hence the Jāngamas regard this section as idolators and reject their assistance. Those who totally reject the authority of Bráhmans are called Sáurányas and Viśeshas. The Sámánya or ordinary Jāngama may eat and drink wine and betel and may eat in any one's house, but can marry only in his own caste. The Viśesa is the guru or spiritual preceptor of the rest. The lesser vows are addressed to the linga, the guru and the Jāngama or brother in the faith. The linga represents the deity and the guru he who breathes the sacred spell into the ear and makes the neophyte one with the deity: hence he is reverenced above the natural parents. The lingas in temples are fixed there and therefore called *sthávira*: hence the lingas of Basava are called *jánugama* or able to move about, and the followers Jāngamas or living incarnations of the linga. The Arádhyas retain as much of the Bráhmanical ceremonial as possible, they look down on women and admit no proselytes, they call themselves Vaidikas and say that the Jāngamas are Vedabáhyas. The latter declare that every one has a right to read the Vedas for himself and that the Arádhyas are poor blind leaders of the blind who have wrested the scriptures to the destruction of themselves and others.

The Jāngama worships Siva as Sadásiva, the form found in Kedár, who is invisible, but pervades all nature. By him the linga is revered as a reliquary and brings no impure thought. He abhors Mâyá or Kálí who is one with Yona, and is opposed to licentiousness in morals or manners. He aims at release from fleshly lusts by restraining the passions; he attends to the rules regarding funerals, marriage and the placing of infants in the creed, and is, as a rule, decent, sober and devout. Burial is substituted for cremation and Bráhmans are set aside as priests. The Víra-Saivas illustrate their creed by the following allegory:—'The guru is the cow whose mouth is the fellow-worshipper and whose udder

is the linga. The cow confers benefits by means of its udder, but this is filled through the mouth and body, and therefore if a Vîra-S'âiva desires the image to benefit him, he must feed the mouth, or in other words sustain and comfort his fellow-worshippers, and then the blessing will be conveyed to him through the teacher.' When the Brâhmanical S'îva is mentioned in their books it is only to show that the true Vîra-S'âivas are more than a match for the Bhû-suras or gods of the earth as the Brâhmans style themselves. The ordinary S'âiva temples are in some cases served by orthodox Smârta (S'âiva) Brâhmans. The Jângamas still serve some of the principal temples in Garhwâl.*

Kânphâtas.—The Kânphâta Jogîs conduct the worship in all the Bhairava temples that are not ministered to by Khaśiyas. Their principal seat is at Danodhar on the edge of the Rañ of Kachh about twenty miles north-west of Bhûj in the Bombay Presidency. They wear brick-dust coloured garments and are remarkable for the large earrings of rhinoceros horn, agate or gold worn by them and from which they are named. They are very numerous in these hills and possess several large establishments. They follow the Tántrika ritual, which is distinguished by its licentiousness for both the linga and the yona are worshipped by them, and they declare that it is unnecessary to restrain the passions to arrive at release from metempsychosis. They are the principal priests of the lower S'akti forms of Bhairava and even of the village gods, and eat flesh and drink wine and indulge in the orgies of the left-handed sect. Departing from the original idea of the female being only the personified energy of the male, she is made herself the entire manifestation and, as we shall see in the case of Durgâ, receives personal worship, to which that of the corresponding male deity is almost always subordinate. The S'âktas are divided into two great classes, both of which are represented in these districts, the Dakshinâchâris and Vâmâchâris. The first comprise those who follow the right hand or open orthodox ritual of the Purâñas in their worship of S'akti, whilst the latter or left-hand branch adopt a secret ceremonial which they do not care openly to avow. The distinction between the two classes is not so apparent in the mass of the S'âktas

* The chief authorities for the Lingâyat system are:—

The Bâsava-Purâna of the Lingâyats translated by the Rev. G. Würth, J. B. B. R. A. S., VIII., 63.

The Channa-Bâsava Purâna translated by the same. *Ibid.*

The creeds, customs and literature of the Jângamas, by C. P. Brown, M. J. L. S. XI. 143 : J. R. A. S., V n. s. 141. *

The Bâsava-Purâna, the principal book of the Jângamas, by the same. *Ibid.*, XII. 193.

On the Gosains by J. Wardem, M. J. L. S. XIV. 67.

Castes of Malabar. *Ibid.*, 1878, p. 172.

here as amongst the extreme of either class. The more respectable and intelligent, whatever their practice in secret may be, never profess in public any attachment to the grosser ceremonial of the left-hand S'áktas, and it is only fair to say that they generally reprobate it as opposed to the spirit of the more orthodox writings. As a rule, the worshipper simply offers up a prayer and on great occasions presents one, two, five or eight kids, which are slaughtered and afterwards form the consecrated food of which all may partake. The left-hand ritual is more common in Garhwál, where there are some sixty-five temples dedicated to Nágarája and Bhairava and some sixty dedicated to Bhairava alone, whilst there are not twenty temples to these forms in Kumaon. Nágarája is supposed to represent Vishnu, and Bhairava is held to be a form of S'iva, and these with their personified energies are considered present in each of these temples, though in the actual ceremony the worship is chiefly directed to the female form of S'iva's S'akti. In all the rites, the use of some or all the elements of the five-fold *makára*, viz., *matsya* (fish), *mánsa* (flesh), *mádyá* (wine), *maithuná* (women) and *mudrá* (certain mystical gestulations), are prescribed. Each step in the service is accompanied by its appropriate mantra in imitation of those used with the five-fold offerings of the regular services. In the great service of the *Srí Chakra* or *Púrvábhisheka*,* the ritual, as laid down in the *Daśakarma*, places the worshippers, male and female, in a circle around the officiating priest as representatives of the Bhairavas and Bhairavís. The priest then brings in a naked woman, to whom offerings are made as the living representative of S'akti, and the ceremony ends in orgies which may be better imagined than described. It is not therefore astonishing that temple priests are, as a rule, regarded as a degraded, impure class, cloaking debauchery and the indulgence in wine, women and flesh under the name of religion. Garhwál is more frequented by pilgrims and wandering religious mendicants, and this is given as a reason for the more frequent public exhibition of their ceremonies there. In Kumaon the custom exists, but it is generally observed in secret, and none but the initiated are admitted even to the public ceremonies. The Tantras prescribe for the private ceremony that a worshipper may take:—"a dancing-girl, a prostitute, a female devotee, a washerwoman or a barber's wife," and seating her before him naked, go through the various rites and partake with her of the five-fold *makára*.

Sacrifices.—The *bali-dána* or oblation when offered by Vaishṇavas consists of curds, grain, fruits and flowers, but when offered by the S'aiva S'áktas here usually assumes the form of living victims, the young of

* See for further details Wilson, I., 258, and Ward, III, 194, ed. 1822: the descriptions there given fairly represent the practice in the hills.

buffaloes or more generally of goats. At Purṇagiri in Tallades, Hāt in Gangoli and Ranchula Kot in Katyúr, the consort of S'iva, in her most terrible form, has attained an unenviable notoriety as having been in former times appeased by human sacrifices. In the neighbouring country of Nepál,* it is recorded that the custom of offering human sacrifices to Bachhlá Deví, another form of Kálí, was introduced by S'iva-deva-varma, and that when one of his successors, Viśva-deva-varma, considered it a piece of great cruelty and desired to abolish it "Nara-síva made a great noise. Whereupon the Rája went to see what was the matter and the Nara-síva came to seize him. The Rája, being pleased at this, gave him a large *jágir* which remains to the present day." In Bhavabhúti's charming drama of Málatí and Mádhava we have an account of the attempt made by Aghoragháṇṭa to offer Málatí as a sacrifice to Chámunḍá Deví when she is rescued by Mádhava.† In the collection of legends known, as the Kathá-sarit-ságara frequent mention is made of the sacrifice of human victims by the barbarous tribes inhabiting the forests and mountains and we know that up to the present day the practice has existed amongst the wild tribes in Khondistán. In the Daśa, Kumára Charitra, also, we are told of Prahárvarma, Rája of Mithila, being attacked by the S'avaras and losing two of his children who were about to be offered by the barbarians to Chanqí Deví when they were fortunately rescued by a Bráhman. The Kálíka Puráṇa, too, gives minute directions for the offering of a human being to Kálí, whom, it is said, his blood satisfies for a thousand years. Both at Purṇagiri and Hāt a connection and oneness with the great Kálí of Calcutta is asserted and cocoanuts are much esteemed as a subsidiary oblation. In the latter place the sacrificial weapon used in the human sacrifices is still preserved.‡

Holi.—The Holi commences on the eighth or ninth and ends on the last day of Phálgun Sudi, locally known as the *chharari* day. Some derive the name Holi from the demon Holiká, who is one with Pútana; but the *Bhavishyottara Puráṇa*, which has a whole section devoted to this festival, gives a different account which may be thus briefly summarised:—In the time of Yuddhishtílha there was a Rája named Raghu who governed so wisely that his people were always happy, until one day the Rákshasí Dundhá came and troubled them and their children. They

* Wright's Nepal, 126, 130: Sivadeva lived about the tenth century.

† Wilson, XII, 58.

‡ Those who are desirous of investigating the subject of human sacrifices further are referred to Wilson's works, I, 264; II, 247; III, 353: IV., 143; Max Müller's History of ancient Sanskrit Literature, 408: Mnir's Sanskrit Texts, I., 355: II., 184; IV., 289: Wheeler's History of India, I, 403: Wilson's India, 68, and Colebrooke's Essays 34.

prayed the Rája to aid them and he consulted the Muni Nárada, who directed them to go forth in full confidence on the last day of the light half of Phálgun and langh, sport and rejoice. Then they should set up a bonfire and circumambulate it according to rule, then every one should "utter without fear whatever comes into his mind. In various ways and in their own speech let them freely indulge their tongues and sing and sing again a thousand times whatever songs they will. Appalled by those vociferations, by the oblations to fire and by the laughter of the children," the Rákshasí was to be destroyed. "Inasmuch as the oblation of fire (*homa*) offered by the Bráhmans upon this day effaces sin and confers peace upon the world (*loka*), therefore shall the day be called *holiká*." The Kumaonis take full advantage of the license thus afforded and under the influence of *bhang* proceed from village to village singing obscene songs and telling stories. The red-powder or *guldá* which is used in the sports during the festival is made from the flowers of the rhododendron. Although preparations commence on the eighth or ninth, the real festival does not begin until the eleventh, known as the *chirbandan* day, or *anardakí ekádaší*. On this day, people take two small pieces of cloth from each house, one white and the other coloured, and after offering them before the S'akti of Bhairava make use of them thus:—A pole is taken and split at the top so as to admit of two sticks being placed transversely at right angles to each other and from these the pieces of cotton are suspended. The pole is then planted on a level piece of ground, and the people, singing the Holi songs in honour of Kanhaiyá and his Gopís, circumambulate the pole and burn it on the last day. This ceremony is observed by the castes who assume connection with the plains castes, but the lower class of Khašiyas, where they observe the festival, simply set up the triangular standard crowned by an iron trident, the special emblem of Paśupati, which they also use at marriage ceremonies. The Holi is chiefly observed in the lower pātis and is unknown in the upper hills. The *Tíká holi* takes place two days after the *chharari* or last day of the Holi, when thankofferings are made, according to ability, on account of the birth of a child, a marriage or any other good fortune. The expenses of these festivals are usually met by a cess on each house which is presented to the officiating Bráhman for his services, and he, in return, gives to each person the *tilak* or frontal mark, made from a compound of turmeric. The practice of the orthodox and educated in no way differs from that current in the plains. The Holi is clearly another of those non-Bráhmanical ceremonies connected with the montane Pásupata cult which have survived to the present day.

Festivals regulated by the solar calendar.—Each *sankránta* or the passage of the sun from one constellation into another is marked by festi-

vals. Most of the Bhairava temples in Garhwál and even such as Narmadeśwara, Vṛiddha Kedára and Náráyaṇa have special assemblies on every *sankránta* throughout the year, whilst others hold special services only on particular *sankrántas*, such as the Bikh, Mekh and Makar. Generally the festivals of the village deities as well as all civil duties and engagements are regulated by the calendar for the solar year.

Mín sankránta.—The *Mín* or *Chait sankránta* is not generally observed; but on the following day, girls under nine years of age and boys who have not yet been invested with the sacrificial thread (*janeo*) visit their relations, to whom they offer flowers and smear rice coloured with turmeric (*haldi*) on the threshhold of their doors: hence the name *Halduvá sankránta*. In return, the children receive food and clothing. The low castes Hurkiyá and Dholí, the dancers and musicians of the hills, also, go about from village to village during the whole of this month, singing and dancing and receive in return presents of clothes, food and money.

Bikh sankránta.—The *Mekh* or *Baisákh sankránta* is also called the *Vishapadi*, *Bikhpadi*, *Vijoti*, *Vikhoti* or *Bikh sankránta*. On this day, an iron rod is heated and applied to the navels of children in order to drive out the poison (*bikh*) caused by windy colic and hence the local name *Bikh sankránta*. It is a great day of rejoicing for both Saivas and Vaishnavas and fairs are held at the shrines of Umá at Karnaprayág, Sítéswara in Kota, Tunganátha, Rudranátha, Gaurí, Jwálapá, Kálí, Chāndíká, &c., as well as at Badrináth, Vishnuprayág, Dhyánbadrí and the temples of Náráyaṇa and Ráma. Most of the more important temples have special services on the *Bikh* and *Makar sankrántas*. The latter represents the old computation by which the entrance of the sun into the sign of Capricorn was considered the commencement of the new year and the former the new system by which the entrance of the sun into the sign *Mesha* or Aries begins the new year: hence both days are held sacred throughout both districts. I have not noticed that any special festival is held on the *Brish* or *Jeth sankránta* or on the *Mithun* or *Asárh sankránta* except one, on the latter date, at the Kailás hill above Bhím Tál, though, as already noted, there are numerous temples where services are held on every *sankránta* throughout the year.

Kark sankránta. Bagwálí.—The *Kark sankránta* is known also as the *Harela*, *Hariyálo* or *Haryáo sankránta* from the following custom:—On the 24th *Asárh*, the cultivators sow barley, maize, pulse (*gahat*) or mustard (*lai*) in a basket of earth and on the last day of the month, they place amidst the new sprouts small clay images of Mahádeva and Párvatí and worship them in remembrance of the marriage of those deities. On the following day or the *Kark sankránta*, they cut down the green stems

and wear them in their head-dress and hence the name *Harela*. The *Kark sankránta* was the great day of the *bagwálí* or stone-throwing festival for Chamdyol in Paṭti Gumdes, Rámgar in Paṭti Rámgar, at the Náráyaní temple in Siloti and at Bhím Tál in Chhakháta. It was also held at Débi Dhúra on the full moon of S'aun, at Champáwat, Patuá in Súi and Siyál De Pokhar in Dwára on *Bhayya dúsí* or Kártik Sudi 2nd. The *bagwálí* was known as the *siti* in Nepál* and is said to have been established there at a very early period by Rája Guṇakáma Deva, who received in a dream a command to that effect from Srí Skandaswámí, the god of war. He appears to have revived the custom of the *kilátári* game which was introduced by Bhuktamána, the founder of the Gwála dynasty, as a portion of the games held in the Sleshmántak forest, sacred to the Paśupati form of Siva. Guṇakáma drew up strict rules for the conduct of the fray which were at first carried out with the greatest rigour, and the prisoners captured on either side were offered as sacrifices to Deví. The game was played from Jeṭh to Siti-shashti, and though the murder of the prisoners soon fell into abeyance, many grievous accidents occurred until at length the custom was abolished by Sir Jungs Bahádur on account of Mr. Colvin, the Resident, having been struck by a stone whilst looking on. In these districts it was the custom for several villages to unite and defend the passage across a river against a similar force from the other side. As the hill-men are good slingers injuries occurred and even fatal accidents, so that the custom was prohibited, and now the combatants amuse themselves merely by pelting stones at some boulder or conspicuous tree. In Juhár, the Bhoṭiyas offer a goat, a pig, a buffalo, a cock and a pumpkin† which they call *pancha bali* to the village god, on the *kark sankránta*. The day is given up to feasting and drinking spirits and towards evening they take a dog and make him drunk with spirits and bhang or hemp, and having fed him with sweetmeats, lead him round the village and let him loose. They then chase and kill him with sticks and stones and believe that by so doing no disease or misfortune will visit the village during the year. The festivals on this day at Báleśwar in Cháral, and at Dhernáth in Súi Bisang, are attended by all the neighbouring villagers.

Bhado sankránta.—The *Sin̄ha* or *Bhádo sankránta* is also locally known as the *Ghi* or *Ghyúshgyán sankránta*, because on this day even the poorest classes eat *ghi* or clarified butter, and has the name *Walgiya* because curds and vegetables are then offered by all persons to those in authority over them. There is a fair on this day at the temple of Vaishṇaví Deví at Naikuni in Seti.

* Wright, 108, 156.

† *Kumila* or *petha*, *Cucurbita popo* (Roxb.).

Kanyá sankránta.—The *Kanyá* or *Asoj sankránta* is also locally known as the *Khataruwá sankránta* from the people gathering hay and fuel on this day. From a portion of these firstfruits after the rains a bonfire is made into which the children throw cucumbers and flowers and make money by singing and dancing. The following story is told in explanation of this custom :—"In former days one of the Chand Rájas sent a force to invade Garhwál and gave strict injunctions to his general, to convey speedily the news of any victory that should be gained. The general told the Rája that when he saw the hills around blazing with bonfires he might know that Garhwál had been conquered, and for this purpose heaps of fuel were collected on all the higher peaks along the line of march and placed under charge of guards. The object of the expedition was attained on the *Kanyá sankránta* and the fuel was fired and peak answered peak until in a few hours a bonfire was blazing on every hill from Garhwál to Almora. The Rája was so pleased at the success of his troops and the rapidity with which the news of the victory was communicated that he gave orders to continue the custom on each anniversary." Hence this custom has been observed ever since in Kumaon, but not in Garhwál.

Makar sankránta.—The *Makar* or *Mágh sankránta* is also known as the *Ghuguṭiyá*, *Phúl*, and *Uttaráyiní* or *Uttarainí sankránta*. The name 'Ghuguṭiyá' is given from the small images of flour baked in sesamum oil or ghi and made to resemble birds which are strung as necklaces and placed around the necks of children on this day. On the morrow or the second day of Mágh the children call the crows and other birds and feed them with the necklaces and eat a portion themselves. The name 'Phúl' *sankránta* is derived from the custom of placing flowers, especially those of the rhododendron, at the threshhold of friends and relations who, in return, give presents of rice and grain. The name 'Uttaráyiní' is derived from its being the beginning of the winter solstice according to the Hindú system and, as with us, commences with the entry of the sun into the sign Capricorn. The name 'Makard' is the Hindú equivalent for the constellation corresponding to Capricorn and is represented by a figure half fish and half goat. The whole of Mágh is specially devoted to the worship of Vishṇu and the sun, and according to the Pádma-Puráṇa bathing during this month is particularly efficacious. The great commercial fairs at Bágéśwar and Thal Baleśwar are held on this day. Amongst the Sikhs, the *Makar sankránta* is the occasion of a fair at Rikhikeś on the Ganges connected with the Dehra establishment. ..

Conclusion.—The general result of our brief survey of the religious festivals observed in Kumaon and Garhwál shows that even at the present day, they are in no sense of Bráhmanical origin. Excluding those clearly

borrowed from the plains and followed almost entirely only by the educated and wealthier classes, the really popular festivals are those held at the two harvests, those in honour of the Nágas at the Jéth Dasáhra and Nágapanchamí, the great S'aiva S'akti observances on the Chait and Asoj *navarátris* and the festivals in honour of Bhairava, Nágarája, and the rural deities Goril, Ghanṭakarṇa, &c. The sacrifice of kids is a part of almost all the ceremonies on these occasions, young male buffaloes are also offered, and in former times human sacrifices were not uncommon at the temples of the dark form of the consort of S'iva. All these facts mark the non-Bráhmanical origin of the existing form of worship. The Khaśiyas of Kumaon possess many traits in common with the Dasyus of the Vedas, practically they have no Vedas, they perform no Vaidik ceremony and their sacrifices are not in accordance with any Vaidik ritual, their caste observances and rules as to eating and drinking are not on the same strict lines as those observed by the Hindús of the plains, and it was these distinctions that placed them fifteen hundred* years ago outside the pale of the twice-born, and which even under more liberal influences now outcasts them.

Domestic ritual.—We shall now consider the domestic ritual in use in Kumaon, premising that it is followed as a rule only by the educated and orthodox, and that its use has not yet permeated the masses, nor are its rules, except in a very abbreviated form, understood by many of them. The ritual for temple use has been compiled by a class for their own purposes and usually with the object of setting forth the preferential cult of some particular deity or of inculcating the tenets of some particular sect, and although the general outline of the ceremony is the same in all, the details vary considerably. The village-deities have no formal ritual committed to writing and in general use, so that the ceremony is a meagre imitation of that in use in the orthodox temples and varies with the celebrant. The authorized domestic ritual in use in Kumaon fairly represents the ceremonial observed by those who consider themselves one in faith with the orthodox Hindús of the plains. It will show no great divergence in ordinary ceremonies from the procedure observed in the plains, for which, however, I have not been able to procure an authority that could be relied upon. The work† consulted is the *Daśa-karmádi*

* Muir's Sansk. Texts. II, 412, 482.

† The copy used by me contains the preparatory ceremonies (pp. 1-28); those held on the birth of a son (pp. 29-61); those on his assuming the sacrificial thread (pp. 69-132), and those on marriage (pp. 150-205), besides other services for special occasions. This work has since been lithographed. I have not considered it necessary to give many of the *mantras* at full length for any one can verify them by asking any intelligent Bráhmaṇ for them and giving the catchwords recorded here. It may be well to notice that the Sanskrit employed is sometimes barbarous in the extreme (= dog Latin), but I give it faithfully.

paddhati, or 'Manual of the ten rites, &c.,' which is held in great esteem in this portion of the Himalaya. It gives the ritual to be observed on every occasion from the conception of the native until his marriage. Each ceremony has certain preparatory services common to all, and which occupy the first ten chapters of the Manual, viz.:—(1), *Svasti-váchana*; (2), *Ganeśa-pújá*; (3), *Mátri-pújá*; (4), *Nándi-srálha*; (5), *Punyáha-váchana*; (6), *Kalaśa-sthápana*; (7), *Rakshá-vidhána*; (8), *Ghrit-tuchchháyá*; (9), *Kuśa-kandíká*; and (10), *Kuśa-kandíkopayogisangraha*. In practice, however, the ceremony is shortened by the omission of several of these services and, as a rule, the second, third and fourth chapters with the sixth and seventh are alone read. With regard to these and all other observances their length and character would seem to depend on the means and inclination of the person who causes the ceremony to be performed. The poor man obtains a very shortened service for his few coins, whilst the wealthy can command the entire ritual and the services of numerous and skilled celebrants. The rich can afford to keep Bráhmaṇas in their employment who vicariously perform for them all the intricate and tedious ceremonies prescribed by the ritual and at once relieve their masters from a disagreeable duty and ensure for them the fruits of a devout life. It will be seen, however, that the earlier chapters form a necessary part of the ritual of every important ceremony and are repeated numbers of times at different stages. They are referred to hereafter as the 'preparatory ceremonies' and are closed with a *sankalpa* or dedication to the particular object in view at the time, so that the merit acquired by performing them may aid in the attainment of the object aimed at.

Daily prayers.—Before commencing an account of the ceremonies proper to particular objects and seasons it will be convenient to refer here to those known as *nitya kárma* or obligatory, to be observed at morn, noon and eve. The necessities of every-day life, however, contrive that one recital before taking food, either in the morning or in the evening, shall be considered sufficient, and we shall now describe the morning service, which with a few slight changes serves for all. It need hardly be said that these are unknown to the ordinary Khašiya population, except here and there in a very diluted form. The usual morning routine is first gone through by drawing up the sacrificial thread and placing it on the left ear before retiring, next washing the teeth, bathing and applying the frontal marks with powdered sandal, or red sandars and rice.

Achamana.—The *santhiyá* or office of domestic worship then commences and is opened by placing some water in the hollow of the right-hand from which a sup is taken (*achamana*) whilst mentally repeating the mantra:—'Om, to the Rig-veda, hail.' a second is then taken with

the words :—‘*Om*, to the Yajur-veda, hail :’ and a third with the words :—‘*Om*, to the Sáma-veda, hail.’ A fourth is then taken whilst repeating the formula :—‘*Om*, to the Atharva-veda, hail,’ and is rejected immediately on completing the invocation. The *choti* or tuft of hair left on the top of the head is then laid hold of whilst the following mantra is mentally repeated :—‘Invoking the thousand names of Brahmá, the hundred names of the top-knot, the thousand names of Vishnú I tie my top-knot.’ The mouth is then cleansed by passing the thumb of the right hand over the moustache to each side from the parting.

Sparśa.—Then follows the sprinkling (*indriyá sparśa*) of the mouth, nostrils, eyes, ears, navel, breast, throat, head, arms and palms, and back of the hands with water and the salutation ‘*Om*’ prefixed to the name of each member* and mental prayer for its health and strength.

Abhisheka.—The worshipper then touches the ground with the third finger of his right-hand whilst repeating the mantra :—“O thou, who hast made this earth and all it contains and protectest all by thy power, make me pure.” Water is next taken in the hand whilst he mentally recites the mantra :—“May any evil or trouble which is due to me this day be by thy power prevented.” This is followed by the first *abhisheka* or aspersion in which water is taken in the left hand and sprinkled with the right hand over each member as before with the purificatory mantra :—“*Om bhú*, protect my head ; *om bhuvah*, protect my eyes ; *om svah*, protect my throat ; *om mahah*, protect my breast ; *om jánah*, protect my navel ; *om tapah*, protect my feet ; *om satyam*, protect my head ; *om kham*, Brahmá protect me everywhere.” This is known as the *púrvakamárijjana-mantra*. Most of us have seen the natives of India at their devotions and have doubtless wondered what their meditations were and what the curious movements of the hands and muttered words intended. I am not aware that these have ever been the subject of inquiry, or that they have ever been recorded and explained in any European language, and now give the *práṇayáma* and its prefaces after a lengthened practice of them by myself.

Práṇayáma.—The *práṇayáma* occurs both in the daily prayers and in the short private devotions performed in temples and is always prefaced by the *anga-nyásá* and *kara-nyásá*. These consist of separate sets of salutations to the seven members of the body (*anga*) and to the seven members of the hand (*kara*), each of which is accompanied by a mystical mantra in which the deities of one of the seven worlds is saluted. In order that they may come and take up their abode for the time in the member of the

* *Om vdk, vák* ; *Om práṇah*, *práṇah* ; *Om chakshu*, *chakshu* ; *Om śrotoram*, *śrotoram* ; *Om nábhih* ; *Om hrídayam* ; *Om kantham* ; *Om sirah* ; *Om báhubhyám yasobalam* ; *Om karatala-karaprishtho*.

worshipper dedicated to them. This formula will be better understood from the following table :—

The seven spheres of the	Sanskrit names.	Hindi equivalents.	Members of the hand.	Members of the body.
1. Earth ..	Bhúr-loka ..	Bhu ..	Thumb (<i>angushṭa</i>) ..	Chest (<i>hridaya</i>). .
2. Sky ..	Bhuvar-loka ..	Bhuvar ..	Fore-finger <i>tar-</i> <i>janā</i>).	Head (<i>śuras</i>). .
3. Planets ..	Svar-loka ..	Svah ..	Second ditto ..	Scalp-lock (<i>kī-</i> <i>khā</i>). .
4. Saints ..	Maharloka ..	Mahaḥ ..	Third ditto (<i>aná-</i> <i>mika</i>). .	Throat (<i>kanṭha</i>). .
5. Sons of Brahmā ..	Jano-loka ..	Jana ..	Fourth ditto (<i>ku-</i> <i>nishṭika</i>). .	Eye (<i>netra</i>). .
6. Penance ..	Tapo-loka ..	Tapas ..	Palm (<i>karatala</i>) ..	Navel (<i>stábhi</i>). .
7. Truth ..	Satyn-loka ..	Satyam ..	Back of the hand (<i>karupriṣṭa</i>). .	Back (<i>pīṭh</i>). .

The *kara-nyásā* is first performed and is made by holding the nose by the right hand and placing the first finger of the left hand inside and against the middle joint of the thumb and drawing it gently to the top of the thumb whilst repeating mentally the *mantra* :*—*Oṁ bhūḥ anguṣṭhābhyaṁ namah*. The second motion is made by drawing the thumb from the first joint of the forefinger to the top whilst repeating mentally the *mantra* :—*Bhuvaḥ tarjanībhyaṁ namah*. The remaining motions are similar and for the second finger the *mantra* :—*Svah madhyamābhyaṁ namah* is repeated ; for the third :—*Tat savitur vareṇyam anāmikābhyaṁ namah*, and for the fourth :—*Bhargo devasya dhīmahi kanishṭhikābhyaṁ namah*. Then the palms and backs of the hands are touched whilst the *mantra* :—*Dhiyo yo nuḥ prachodayāt karatala-karopriṣṭhabhyaṁ namah* is repeated.

Anga-nyásā.—The *anga-nyásā* or mental assignment of the members of the body to the protection of the great mantras is as follows :—*Oṁ bhūḥ*, glory to the heart ; *bhuvaḥ*, glory to the head ; *svāḥ* (hail) ; *svah*, to the top knot, *vashaṭ* (here meaning hail) ; *tat savitur vareṇyam*, to the navel or the armour of the mantras, *hūṁ* ; *bhargo devasya dhīmahi*, to the

* *Bhūr*, *bhuvaḥ*, *svah*, are the three mystical words known as the *Vyāhṛiti mantras* and are untranslatable. The mantras here given simply mean ‘*Oṁ*, glory to the thumb’ : to the first finger and to the second finger, &c. The *gāyatrī* verso is then brought in and divided into three portions as a preface to the salutation to the remaining parts of the hand. In full it is ‘*Tat savitur vareṇyam bhargo devasya dhīmahi dhiyo yo nuḥ prachodayāt*’ and occurs in *Rig-Veda*, III., 62, 10. From being addressed to the sun it is called *Savitri* and is personified as a goddess. Hereafter we shall see that other verses also are called *gāyatrī*. In some cases both hands are used and the nose is not held by the right hand.

eyes, *vaushat*; *dhiyo yo nah prachodayát*, to the weapon of the mantras, *phat*, *phat*, *phat* accompanied by clapping the hands. Other gesticulations are bringing the right hand around the head and clapping the hands three times which is supposed to purify all beings; also snapping the thumb against the two fore-fingers thrice with appropriate mantras which bring the deity into one's self.

The earth, air and sky are represented by the mystic syllables *bhúr*, *bhúrah*, *svaḥ*, whilst these again are held by some to represent the old trinity Agni, Indra and Súrya, who even amongst the non-Bráhmanical tribes attained to considerable popularity. Again in the mystic word 'Om' we have according to some A. U. M., representing the initial letters of the names of Agni, Varuna (a form of Indra) and Mitra (one with the sun): others refer these letters to Brahmá, Vishnu and Siva, who comprise the *Tri-múrti* of advanced Bráhmanism. A triad is also worshipped at the temple of Jagannátha in Orissa, the actual forms of which represent the double cursive form of 'Om' as ordinarily written in manuscript, and that this is the true meaning of the form which those unnecessarily hideous blocks assume I have little doubt. In a note to his translation of the Málati and Mádhava of Bhavabhúti, Professor Wilson* explains 'Nyásá' as "a form of gesticulation made with a short and mystic prayer to the heart, the head, the crown of the head and the eye, as *Om sirase namah*, 'Om! salutation to the head'; with the addition of the *kavacha*, the armour or syllable *phat*, and the *astra*, the weapon or syllable *hum*. The entire *mantra*, the prayer or incantation, is then '*Om sirase namah, hum, phat*'." These formulæ were specially used by the sect of Yogis or Pásupatas, "the oldest sect probably now existing amongst the Hindus and with whose tenets and practices Bhavabhúti appears to have been thoroughly acquainted." Again Cunningham† in his Ladák gives the *mantra* addressed to the Bodhisattwas by the Buddhists of Tibet, taken from an actual Tibetan stereotype block, which ends with the line:—

‘*Om Vajra-krodha, híyagriva, hulu, hulu, hun, phat*.

This important portion of the daily prayer is therefore clearly derivable from the non-Bráhmanical worship of deities which we shall show hereafter were probably of montane origin and common alike to the Sáiva and Baudha systems.

Dhyána.—In the daily worship the *anga-nyásá* is usually followed by the *dhyána* or *aghamarshana* or meditation in which with clasped hands and closed eyes the celebrant mentally recites and considers the verses commencing:—*Om ritam cha satyam chábhidháhat &c.* In Kumaon, the *práptiyáma* is occasionally further prefaced by a short address (*chhandáḥ*)

* Works XII : 5, 11, 53.

† p. 386.

in the form of a *mantra* to the personified ‘*Om*,’ the Brahmarshis, Vaidik metres and the Supreme Being:—Water is taken from the receptacle in the hand whilst the address is mentally recited, after which the water is thrown away. The first motion of the *prándyáma* is made by placing the fore-finger of the right-hand on the right nostril and exhaling with the other nostril whilst a mystical *mantra** is mentally repeated. This occurs three times whilst exhaling and three times whilst inhaling.

Abhisheka.—A second *abhisheka* or purificatory aspersion of the body generally takes place next with the mantra:—*Om ápo hishtá mayo bhuvah snána úrjjye, &c.* Then water is taken in the hand and applied to the nose with the mantra;—*Drupadád iva munuchána sannasnáto malád iva hu pútam paritrena váhyam ápaḥ śudhantu me nasaḥ.*

Anjali.—Next the *anjali* is performed in which water is taken in the hollow of both hands and whilst the *gáyatrá*-mantra is slowly recited the water is poured through the fingers on the ground. The celebrant should stand with his face towards the east whilst the verse is chanted and should repeat it three times.

Upasthána.—This is followed by the *upasthána* or approaching the deity in worship in which the celebrant draws the fore-arms parallel to the body with the palms of the hands open and the thumbs on a level, with the ears whilst the mantra is repeated:—*Om uolvayantamasas, &c.*

Next the head, navel, heart, top-knot and forehead are touched with appropriate mantras.† The sacrificial thread is then wound around the right-hand three times whilst the *gáyatrá* is repeated either 8 or 10 or 28 or 108 or 1,000 times according to the inclination of the worshiper. Water is again taken in the hand and if the *gáyatrá* has been repeated a fixed number of times, the morning’s devotion ends with the formula:—*Brahmá svarípiñe Bhagavan prílo’stu*; if at mid-day, with *Vishnu*, &c., and if at evening with *Rudra*, &c., whatever the number may be. Where no account of the number of times is kept the conclusion‡ is:—“O Lord, the treasure of mercy, through whose compassionate goodness whatever is worthy in my devotions is accounted for righteousness, may the four objects of existence (religious merit, wealth, pleasure and final emancipation) be attained by me this day.” Whilst these prayers are being repeated the water is allowed to trickle slowly on to the ground. The

* *Om bháḥ, om bhuvah, om svah, om mahāḥ, om janaḥ, om tapah, om satyam, tat savitur varenyam bhágo devasya dhátmahi liliyo yo naḥ prachodayáti apo jyoti raso ‘mritam brahma bhár bhuvah svaram.* A mixture of the *vyáhṛiti* and *gáyatrá* mantras with some additions.

† *Agnir mukhe, brahma hridaye, vishnuḥ śikhayám, rudro lalate.*

‡ *He iśvara dayámidhe bhava kripayánenā ja popásanádi-karmanā dharmárttha-ká�amokshánām sádhyasiddhir bhaven nah.*

sandhyá closes with the *dañdavat* or salutation* and the *áchamana* or rinsing of the mouth as in the beginning.

Srasti-váchana.—The *Svasti-váchana* is seldom read by any class in Kumaon. It opens with the direction that the celebrant should at an auspicious moment bathe, put on clean clothes, affix the frontal mark and seated with his face towards the east in a properly prepared place, recite the invocation of blessings.† The *Gaṇeśa-pújá* follows and is universally observed on all occasions as the *pralhána-anga* or leading section of every rite. The rubric directs that the celebrant should rise early on the morning of the ceremony and having bathed and put on clean clothes should, after performing the *nitya-kurma‡*, light a lamp and commence the worship of Gaṇeśa, which should precede every other rite.

Gaṇeśa-pújá.—First adore Vishṇu with the following verse:—“Thou who art clothed in white, moon-coloured, four armed, of pleasing face, the remover of obstructions, the bestower of good fortune and victory, what can oppose thee Janárdana, of the colour of the lotus, who dwellest in the hearts of thy votaries.” Next follows the adoration of Gaṇeśa with the verse:—“*O Vakratuṇḍa*, great-bodied, bright like a kroś of suns, protect me from harm, O God, always in every work.”

Argha-sthápana.—Then the ceremony known as *argha-sthápana* or consecrating the *argha*§ takes place. Take some powdered sandal-wood and draw on the ground the figure of a triangle and around it a square and again a circle, then place on them sandal, rice and flowers. Next place the *argha* filled with water in the middle and say:—“In this water may the waters of the Gangá, Jamuná, Godávarí, Sárasvatí, Narmadá, Sindhu and Káverí be present.” Next put sandal, rice and flowers in the water of the *argha*. Then set up a brazen vessel on which the image of the sun has been drawn (with sandal or red sandars) in the form of interlaced triangles, the apices of which will represent his rays and a circle around them his form, and before presenting to it the water of the *argha* with flowers recite mentally the *dhyánu-mantrā*|| and in

* The hands are clasped in front of the breast whilst this mantra is repeated : *Om namaḥ sambhaváya cha mayodbhaváya cha namaḥ sankaráya cha namaḥ śiváya cha kíavtaráya cha etc.*

† The *váchana* consists of numerous verses in praise of the gods.

‡ The *sandhyá*, already noticed.

§ A small cup usually made of brass.

|| *Aruno'rūṇapankajे nishaṇṇah kamale, bhūtirarau karair dadhánaḥ svaruchdhita-maṇḍalas trinetro ravir dīkpalasatākulo vatānnah.*

offering the water of the *argha*, the *mantra** in which the sun is invoked as the thousand-rayed, full of brightness, lord of the world, &c., and is asked to accept the domestic *argha* of his worshipper. Next sprinkle mustard-seed, sesamum and rice in order that no evil spirit may approach and interrupt the ceremony and use the *mantra*† for keeping off demons goblins. Then crack the thumb and second finger together three times and behind the back in order that the goblins behind may be driven away. The earth should next be saluted and afterwards Vishnu with the verse :—‘O thou whose throe is the lotus, &c.’ Fill the *argha* once more and sprinkle all the materials for worship and go through the *pranayama*. Next take sesamum, kuśa-grass, barley and water, and make the great dedication‡ with the mantra :—‘Om Vishnu, Vishnu, Vishnu, adoration to the supreme, the first eternal male,’ &c., with the usual definition of place, time and person, viz., in the island Jambu, the division Bharata, the country of the Aryas, in this holy place, the Himavat and hills, in the latter half of the life of Brahmá, in the holy *Váráha-kalpa*, at the end of the Krita, Tretá and Dwápara *Yugas*, &c., giving the year, season, month, fortnight, day and hour of the ceremony, with the name of the person in whose behalf the ceremony is performed, his father and grandfather’s name, caste and family, and the ceremony itself, with the prayer that the benefits to be derived from its performance may be bestowed on him.

Name of Ganesa.—The worship of Ganesa now proceeds, each step in the ceremony being accompanied by an appropriate mantra. First the *pitha* or triangle is addressed with the mantra containing the names of

* Ehi śāryya sahasrámśo tejorásé jagatpate, anukampayu mām bhakt्या grihánár-
gham dívákara.

† Apakrámantu bhíddáni piśáchih svarvato díśam sarveshám avirodhena brahmakarma-
samárbheth pákhanḍakáruṇo bhútá bhúman ve chántarikshagáḥ díviloke sthitá ye cha te
naśyantu śivajñayá niryachchhalám cha bhútánám vartma dadyát svavámatāḥ. The
following is used in Bengal (Prof. Williams) for the same purpose :—“Help me, god-
dess, of speech” : *Aum* to the forehead, *Aum* to the mouth, *In* to the right eye, *In* to
the left eye, *Um* to the right ear, *Um* to the left ear, *In* to the right cheek, *In* to the
left cheek, *Em* to the upper lip, *Aim* to the lower lip, *Om* to the upper teeth, *Aum* to
the lower teeth, *Tam*, *Tham*, *Dam*, *Dham*, and *Nam* to the several parts of the left
leg, *Pam* to the right side, *Pham* to the left side, *Bam* to the back, *Mam* to the
stomach, *Yam* to the heart, *Ram* to the right shoulders, *Lam* to the neck bone,
Vam to the left shoulders, *Lam* from the heart to the right leg, *Ham* from the
heart to the left leg, *Aham* from the heart to the mouth.”

‡ Om vishnuḥ vishnuḥ vishnuḥ namaḥ paramānane śípurdṇapurushottamáyā
Om tatsadatraptiḥivyāṁ jaṅbūdūtpe bharatakhaṇḍe ḥṛyyāvartte purvakshetre kīna-
vatparvataitadeśe brahmaṇodvitīyapurārdde śrīvetaváráhakalpe kritatretádvápa-
rante saptame vairasvatamanvantare ashtárimśatitame kalyugasya prathamacharane
shashṭyavadānamadhye, &c.

Gaṇeśa and of his mother :—*Om* thou who art fierce (*tívrá*), blazing (*javliní*), Nandiní, the giver of pleasure (*bhogadá*), Kámarúpá, Satyá, the terrible (*ugrá*), the bright (*tejovatí*), thou who removest all obstacles (*vighnánáśini*). *Om* thou who sittest on the lotus, I meditate on thee, the one-toothed, elephant-headed, large-eared, four-armed, holder of the noose and goad, perfect Vináyaka.”

Aváhana.—This is followed by the invitation (*áváhana*) to Gaṇeśa to be present and take the place prepared for him with the mantra :—*Vináyaka namas te'stu umámalasumubhava iñwámu mayá kritám pújám grihápa sura-satlamá*.—‘Glory to thee Vináyaka, born of Umá, accept my worship, best of gods.’

Ásana.—Next comes the ásana or throne to which the deity is invited with the mantra :—*Náránatna-samáyuktam muktáhára-vibhúshitam svárasinlhásanam cháru prítigartham pratígrihyatám*. ‘Accept this golden throne, set with various gems and adorned with strings of pearls all for love of thee.’

Pályá.—Next water for washing the feet (*pályá*) is offered with the mantra :—*Gaurípriya namas te'stu sáṅkúrapriya sárcádá bhaktýá pályam mayá dattam grihápa prapalapriya*.—‘Glory to thee beloved of Gaurí, ever beloved of Sankara, accept the water devoutly presented by me.’

Argha.—Next the argha with the mantra :—*Vrittam ubliśya devośa gandhapushpákshatair yutam grihápárgham mayá dattam sarvasúddhipradobhava*.—‘O lord of gods, who art the bestower of all blessings, accept this argha furnished with sandal, flowers and rice, and given by me.’

Snána.—Then the ablution (*snána*) with the mantra :—*Snánam pan-chámrítair deva griháya gaṇádyáka anáthánátha sarvajña gírvána pari-pújita, om ganáum treá gaṇapati gvam havámahe priyánám twá priyapati gvam havámahe nídhínám twá nídhípalí gvam havámahe raso mama áham ajáni garbbhadham á twum ajámi garbbhulham*.—‘O god, leader of the heavenly troops, protector of the defenceless, omniscient, thou that delightest in invocations, accept this ablution made with the five kinds of ambrosia.* *Om* thou who art leader of the attendants of Siva, thou who art lord of the beloved, lord of the treasures (of Kuvera), thou who art my treasure, I who am without wife and relations invoke thee the procreator.’

Vastra.—Next sprinkle a little water with a spoon (*áchamani*) on the image of Gaṇeśa and proceed to clothe it (*vastra*) with the mantra :—*Raktavastra-yugam devavángasadrisprabham, bhaktýá dattam grihápedam lambodara harapriya* :—‘O God Lambodar, beloved of Siva, accept this pair of scarlet garments, devoutly given.’

Janeo.—Then the jāneo (*yajñopavíta*) or sacrificial thread is placed on the image with the mantra—*Rájataṃ brahmaśútraṃ cha káñchanasyotta-*

* Milk, curds, butter, honey and sugar.

rívakam, grihána chárū sarvvajña bhaktánám siddhidáyaka.—‘O giver of happiness to thy worshippers, do thou who art omniscient, accept this pleasing sacrificial thread woven with gold and silver.

Gandha.—Next sandal (*gandha*) with the mantra:—*Gandham karpúra-samyuktam divyam chanlanam uttamam, vilepanam suraśreshtha prítiyartham pratigrihyatám.*—‘O best of gods, let this agreeable sandal mixed with camphor be accepted as an unguent for thy person, for the love I bear thee.’

Akshata.—Next rice (*akshatáḥ*) with the mantra:—*Akshatán dha-valán deurasuraganuharevapújita sarvvadevanamaskáryya grihána mad-anugrahát.*—‘Thou who art worshipped by the gods, Gandharvas and all the deities, accept my offering of white rice.’

Pushpa.—Next flowers (*pushpáni*) with the mantra:—*Sugandhi-ni supushpáni nálatyádini rai prabho mayánétáni pújártham pushpáni pratigrihyatám.*—‘O Lord, accept the sweet-smelling garlands and flowers brought by me for thy worship.’

Dhápa.—Then incense (*dhápa*) with the mantra:—*Daśángam griggutam dhúpam sugandhim sumanoharam, Umásuta namas tubhyam dhúpam me pratigrihyatám.*—‘Hail to thee, O son of Umá, accept from me this incense consisting of bdellium and ten (other) ingredients, fragrant and very pleasing.’

Dípa.—Then a lamp (*dípa*) with the mantra:—*Grihána mangalam dípam ghritaravarltisamanvitam, dípam jñánapradayi devarudrapriya namo'stu te.*—‘Accept this lamp, supplied with clarified butter, the bestower of knowledge, established in thy honour, O beloved of the gods.’

Náivedya.—Then sweetmeats (*náivedya*) with the mantra:—*Sagudán saghrítám-śchaiva modakán ghrítapáchitán náivedyam saphalam duttam gríhyatám vighnauñáshuna.*—‘O thou who removest difficulties accept these sweetmeats cooked in clarified butter.’ One of the sweetmeats should then be taken up and placed before the image of Ganeśa, who should also receive some article of value. Then repeat the *múla*-mantra, which consists of a mental recitation (*jaya*) of the formula *Om Gañesáya namaḥ*—‘*Om*, glory to Ganeśa.’

Pán.—Next *pán* (*támbúla*) is presented with the mantra:—*Púgét phalasamányuktam nígarallálárvitum, karpúrálisamáyuktam támhúlam pratigrihyatám.*—‘May this *pán* with betel and the leaves of the betel and spices be accepted.’ When presenting the sweetmeats which are usually ten in number (hence the name *daśamodaka*) the following formula is used:—‘I (so and so) for this (so and so) purpose bestow, on this Bráhmaṇa for the sake of Ganeśa these sweetmeats, rice, flowers and goods with this mantra;—*Vighneśa víprarúpeṇa grihána daśamodakán dakshinághritatámbúlayudayuktán mameshetada.*—‘O Vighneśa (obstacle-lord), in Bráhmaṇa form, accept these ten sweetmeats with the gifts,

clarified butter and pán, and grant my desire.' In reply the celebrant accepts the gift on the part of Gañeśa and says :—*Dátá vighneśvaro devo
grihita sarvvavighnaráttasmát idaṇ mayá dattam paripúrṇam tad astu me.*

Prárthana.—Next follows the prayer (*prárthana*) :—*Vináyaka na-
mas tubhyam satataṁ modakapriya avighnam kuru me deva sarvakáryyeshu
sarvvadá.*—'Glory to thee Vináyaka, fond of sweetmeats, always protect
me from difficulties everywhere.'

Dúrva.—This is followed by an offering of a stalk of *dúb* grass with
the mantrā :—*Oṁ gaṇádhīpa namaḥ te'stu oṁ umáputra namaḥ te'stu oṁ
aghánaśana namaḥ te'stu oṁ vináyaka namaḥ te'stu om̄ iśaputrā namaḥ te'stu
oṁ sarvasiddhipradáyaka namaḥ te'stu oṁ ekadanta namaḥ te'stu oṁ ibha-
vakra namaḥ te'stu oṁ cnúshakaváhana namaḥ te'stu oṁ kumáraguro
tubhyam̄ namo'stu om̄ chaturthísa namo'stu te om̄ kándát kándát prarohanti
paruśah̄ paruśas pari evá no dúrve pratanu sahasreṇa śatena cha.* 'Oṁ,
glory to the lord of the heavenly hosts, the son of Uma, the remover of
obstacles, Vináyaka, the son of Iśa, the bestower of happiness, the one-
toothed, with an elephant's head, having a rat as his vehicle, the
preceptor of Skanda, the lord of the fourth day, to thee rise our hymns
from these stalks of *dúb* budding at every knot with hundreds and
thousands of shoots.'

Nírájana.—Next follows the *nírájana* or waving of a lamp before
the image, which is accompanied by the following mantrā :—*Antastejo
bahisteja ekíkrityámítaprabham árátrikam idaṇ deva grihána mad-anu-
grahát, Oṁ agnír jyotirjyotiḥ agníh sváhá súryyo jyotiḥ jyotiḥ súryyaḥ
sváhá agnír varchcho jyotiḥ varchchah sváhá súryyo varchcho jyotiḥ varchchah
sváhá súryyo jyotiḥ jyotiḥ sváhá.*—'O god accept from favour to me this
ceremony of waving the light (*árátrika*) before thee who art light, hail
to Agni who is light, to the Sun who is light.'

Pushpánjali.—Then follows the offering of flowers in the hollow of
both hands (*pushpánjali*) with the mantrā :—*Sumukhaś chaikadantaś cha
kapilo gajakarṇakah lambodaraś cha vikato vighnanáśo vináyakaḥ dhúmra-
ketur gaṇádhyaksho bhálachandro gajánanah.* This verse gives twelve
names* of Gañeśa, and it is promised that whoever reads them or even
hears them read when commencing to study or in making the prepara-
tions for a wedding, in coming in or going out, in war or in trouble will
never meet with any obstacle that he cannot overcome. As the axe is
to the jungle-creeper so this verse containing the names of Gañeśa is
to all obstacles and difficulties.

* The usual names are Sumukha (beautiful-faced), Ekádanta (one-toothed), Kapila (red and yellow complexion), Gajakarṇaka (elephant-eared), Lambodara (corpulent), Vaikrita (misshapen), Vighnanáśa (deliverer from difficulties), Vináyaka (leader), Dhum-
ra-ketu (smoke-bannered), Bhálachandra (better moon), Gajánana (elephant-visaged),

Dakshiná-sankalpa.—Next comes the gift of money as an honorarium to the celebrant with the formula as in the first *sankalpa* and the usual definition of place, time, name, caste, &c., of the person who causes the ceremony to be performed and that it is for the sake of Ganeśa. The celebrant in return on the part of Ganeśa, asperses his client and places flowers, rice, &c., on his head, concluding with the mantra :—*Om gaṇánām tvá gaṇapati gvāṁ havámahe priyánām tvá priyapati gvāṁ havámahe*, &c., as before. The Khaśiyā very considerably abridges these observances but he knows Ganeśa (the Gaṇapati of the Dakhin) and reverences him and Ganeśa is clearly a non-Brahmaical deity and is honoured as a follower of S'iva by the Páśupatas from a very early period.

Mátri-pújá.—The ritual for the *Mátri-pújá* comes into use after the service for Ganeśa and usually forms a part of the preface to any other ceremony. The celebrant takes a plank and cleans it with rice-flour and then draws sixteen figures representing the *Mátris* and to the right of them a figure of Ganeśa. Then in the upper right-hand corner the sun is represented as in the *Gaṇeśa-pújá* and in the upper left-hand corner the moon by a number of lines intersecting a central point and having their extremities connected by a series of semi-circles. The celebrant then makes a brush from five or six stalks of *dub*-grass and

Ganádísā (lord of the celestial hosts). The following is a rough translation of the address :—

1. Whosoever shall worship thee under these twelve names and even whosoever shall attend and hear them read shall certainly prosper in this world.
2. Whosoever shall repeat these twelve names on the day of marriage or on the birth of a child, or on proceeding on a journey or on going to battle or in sickness or on entering a new house or business shall be freed from the effects of evil.
3. O Vakratuṇḍa, O Mahákáya, resplendent like a thousand suns, prosper my work always, everywhere.
4. O thou of the great body and short in stature, whose head is like that of an elephant. Thy breath like nectar attracts the insects hovering in the ether to thy lips. Thou art able with one blow of thy tusk to destroy the enemies of thy suppliants. Thou that art the adopted son of Deví hast vermillion on thy brow and art ever liberal. Thou art such, O Ganeśa, that I bow to thee, the beautiful one of a yellow complexion and three-
5. Presenting this lamp I wave it before thee. Thou, O Lambodara, who art the ruler of the universe, the adopted son of Párvatí, aid me.
6. All men worship thee and adore thy feet ; thou that livest on sweets, and art borne on a rat and whose abode is magnificent, aid me.
7. Thou that bestowest wealth and accomplishhest the desires of thy worshippers, aid me.
8. Thou wieldest the trident and hast ever been merciful to me. Most assuredly all who worship thee shall obtain every happiness.

dipping it in cow-dung touches each of the figures which represent the *Mátris*. Then the *argha-sthápana*, *práṇayáma* and *sankalpa* as in the preceding ceremony are gone through with the formula as to place, time, caste of celebrant and object, &c., of the ceremony which is addressed to Gáyeshá and Gaurí and the other *Mátris*.

Pratishthá.—Then the *Mátris* are praised in certain verses* known as the *pratishthá*, then again in the *dhyána* or meditation, and again by name whilst presenting a flower to each :—“*Om gaṇapataye namah*,” followed by Gaurí, Padmá, Sachí, Medhá, Deváṣená, Svadhá, Sváhá, Mátři, Lokmáti, Dhriti, Pushṭi, Tushṭi, and the household female deities. The formulæ connected with the invitation, &c., in the preceding ceremony are then gone through, viz. :—*aráhuna*, *ásana*, *pádya*, *argha*, *snána*, *áchamana*, *rasra*, *gandha*, *akshata*, *pushpa*, *dhúpa*, *dípa*, *naivedya* and gifts.

Vasordhárá.—Next comes the *vasordhárá*, which is performed by taking a mixture of clarified butter and a little sugar and having warmed it in the *argha*, letting it stream down the board some three, five or seven times whilst repeating a mantra. The celebrant then receives a piece of money from the person for whose benefit the ceremony is performed, and dipping it in the clarified butter (*ghí*) impresses a mark on the forehead and throat of the person from whom he receives it and keeps the coin. Then comes the *nérájana* or waving of a lamp before the figures as in the preceding ceremony. Next follows the offering of flowers in the upturned palms of the hands (*pushpánjalí*), winding up with a hymn in honour of the sixteen *Mátris* and gifts to the celebrant, who in return places flowers from the offerings on the head of the giver. The worship of the *Mátris* or divine mothers is another very interesting observance of other than Bráhmaical origin. They are reverenced as separate entities in the *Mátri-pújá*, *Dvára-mátri-pújá* and *Jíva-mátri-pújá* and here have no apparent connection with the worship of the female energy or consort of the great divinities. They are found under various names amongst the beings worshipped by the aboriginal and non-Aryan tribes throughout the whole of India and in the Baudha system of Nepál and Tibet, and have come from that daemonism which has had such influence on both Buddhism and S'aivism and which found its development in the Tantras of both sects. Enough has not yet been recorded to satisfactorily assign to them their exact place in the cycle of evolution, but there is no doubt that the conceptions known as divine mothers have held a high position and an important influence on the

* Rice is here taken and sprinkled over each figure whilst the *pratishthá* is spoken and during the *dhyána* the hands are clasped reverently in front of the breast and the head lowered and eyes closed.

changes in religion which occurred between the eighth and twelfth centuries of our era.

Nándí-sráddha.—The *Nándri* or *Nándí-sráddha* is also called the *Abhyudika-sráddha*, and though not universally observed here is sometimes introduced into the preparatory ceremonies. It opens with an invocation of Gáneśa. The celebrant then draws a figure of a couch and discus on the ground and makes an *ásana* or throne of three stalks of *dúb*-grass, on which he places a *pátra* or small brass-vessel like a *lota* and on it the *pavitra*.* Water, barley and sesamum are then applied, with appropriate mantras, and in silence, sandal, rice and flowers. The materials for the ceremony are then sprinkled with holy water whilst repeating a prayer. Next comes the *práṇáyáma*, a prayer for the presence of the deities in the house, a story of the adventures of seven hunters on the Kálanjár hill and the *sankalpa* or dedication. Then the enumeration of the ancestors for three generations on both the paternal and maternal sides† and their adoration. This is accompanied by the invitation, &c., as in the preceding ceremonies for each of the twelve ancestors named and by special mantras which are too tedious for enumeration here.

Kalaśa-sthápana.—The *kalaśa-sthápana* or consecration of the water-pot is usually observed and commences with the washing of the *kalaśa* or vessel with sandal, curds and rice and covering it with a cloth. Beneath it is placed a mixture of seven sorts of grain, and then the person who causes the ceremony to be undertaken places his right hand on the ground whilst the celebrant repeats the mantra:—‘*Oṃ mahí dyauḥ prithiví cha na īmāṇ yaññāṇ meimikshatám piprítán no bharímabhiḥ*.’ Then barley is thrown into the vessel and a hymn is chanted whilst water is poured over the vessel. Then the *kuśa-brahma*‡ is placed on it and sandal,

* The *pavitra* is made from a single stalk of *kuśa* grass tied in a knot of the form of a figure of eight. Each stalk has three leaves which some suppose are emblematic of the deity.

† In the male line an addition is made to the name to show the degree: thus the father has the addition *vasu svarúpa*, the grandfather that of *rudra svarúpa*, and the great-grandfather that of *áditya svarúpa*. Another addition is made to show the caste: thus a Bráhman is called *śarmīna*, a Kshatriya is called *varṇīma*, and a Vaiśya or Sudra is called *guptī*. Amongst Bráhmans the real names of females are not given: the first wife of a Bráhman is called *sundarī* and the second and others *mūndarī*. In other castes the real names are given as in the case of males. Thus Rámápati Bráhman's father, known in life as Krishṇadatta, would, at a ceremony undertaken by Rámápati, be called *Krishṇadattu śarmīna vasu svarúpa*, and Rámápati's mother, if the first wife of his father, would be called *Krishṇadatta sundarī vasu svarúpa*.

‡ This consists of fifty stalks of the grass tied together and separated at one end into four parts by pieces of the grass placed at right angles to each other and to the bundle itself. The projecting edges of these pieces prevent the bundle falling completely into the pot or vessel.

dúrva, turmeric, milk, curds, clarified butter, the five leaves (*pippala*, *khadira*, *apámárga*, *udumbara* and *palásá*), the earth from seven places (where cows, elephants, white-ants live), the five gems,* coins and articles of dress with appropriate mantras. Then Varuṇa is invoked and the water, &c., in the *kalaśa* is stirred whilst these verses are recited in honour of the vessel :—‘ Vishṇu dwells in thy mouth, Rudra in thy neck and in thy bottom Brahma : in thy midst dwell the company of the Mātṛis : within thee are the seven oceahs, sevén islands, the four Vedas and the Vedāngas. Thou wert produced at the churning of the ocean and received by Vishṇu, thy waters contain all places of pilgrimage, all the gods dwell in thee, all created things stand through thee and come to thee. Thou art S’iva, Vishṇu and Prajāpati, the sun, Vasu, Rudra ; all the deities and all the Maruts exist through thee. Thou makest works fructuous and through thy favour I perform this ceremony. Accept my oblations, be favourable to my undertaking and remain now and ever with me.’ Then the vessel is worshipped with praise and prayer to the same intent. Next the *argha-sthápana*, *práṇáyáma* and dedication as in the previous ceremonies take place, and again the *kalaśa* is declared to be the abode of all the gods to whom the invitation, &c., as in the previous ceremony are given, viz. :—to Brahma, Varuṇa, Aditya, Soma, Bhauma, Buddha, Vṛīhaspati, S’ukra, S’anaiśchara, Ráhu, Ketu, Adhidovatás, Pra-tyadhídevatás, Indra, the ten Dikpálas and the five Lokapálas. Then follows the waving of a lamp, offering of flowers and gifts with a dedication as before.

Rakshávidhána.—The ceremony of *rakshávidhána*, commonly known as *rakshábändí*, is seldom carried out in its entirety except by the wealthy. It consists in binding as an amulet a bracelet of thread on the right wrist, and the rite commences with making a mixture of barley, *kuśa*-grass, *dúb*-grass, mustard, sandal or red sandars, rice, cow-dung and curds, which is offered on a brazen platter to the bracelet forming its *pratishṭhá*. Then the person about to put on the bracelet invokes the presence of various deities to protect him from evil and says :—“ To the east let Govinda protect me ; to the south-east, Garuḍadhvaj ; to the south, Vá-ráha ; to the south-west Nára Siñha ; to the west Keśava ; to the north-west Madhusúdana ; to the north S’ridhara, and to the north-east Gadádhara, above let Govardhana protect me ; below, Dharaṇidhara and in the ten quarters of the world Vasudeva who is known as Janárdana. Let the conch protect me in front and the lotus behind ; on the left, the club and on the right, the discus. Let Upendra protect my Bráhman and Vishṇu in his dwarf incarnation protect my Achárya ; let Achyúta protect the

* Gold, diamond, sapphire, ruby and pearl ; but it may easily be supposed that these are seldom given.

Rigveda; Adhokshaja, the Yajurveda; Kṛishṇa, the Sāmaveda; Mādhava, the Atharvaveda and Aniruddha the other Brāhmans. May Pūñdarīka protect the performer of the sacrifice and his wife and let Hari protect all defenceless places." The rubric goes on to say that the defence of the unprotected can always be effected by using *mantras* from the Vedas and the seeds of white mustard. In Kumaon a few coins are with turmeric, betel and white mustard seed tied up in a small bag (*potalī*) of white cloth and attached to the *rakshá* or bracelet until the work in hand, whether marriage or other ceremony, be accomplished. When this takes place the bag is opened and the contents are given to the officiating priest. The *mantra* commonly used in tying on the *rakshá* is as follows:—"Yena baddho balirájá dānavendro mahábalah, tena twám abhibadhnámi rakshemá chalamáchala," &c.

Jātakarma.—The ceremony known as *jātakarma* takes place on the birth of a son and is the next more important of those observed in Kumaon. It is divided into several sections which are considerably abbreviated in practice. The rite should be performed either on the day of the boy's birth or on the sixth day afterwards. If the father be at home, he should rise early and bathe and make the dedication as already described for the boy's long life, health and wisdom. He should then worship Ganeśa and make this his object that the boy should always be good, strong and wise, and that if the mother has become impure by violating any of the laws as to conduct or what should not be eaten, that her sin should be forgiven her and its consequences should not be visited on her boy. With the same object he performs the *Mátri-pújá* and the *Nándí-śráddha* already described. Sometimes the *punyáha-váchana* follows, which is merely the citation, feeding and rewarding some Brāhmans to be witnesses that the rite has been actually performed. The *kalusa-sthápana*, already described, follows and after it the *navagraha* or nine planets are invoked to be present and assist. A vessel of some bright material is brought, and in it is placed a mixture of clarified butter and honey, with which the tongue of the child is anointed either with a golden skewer or the third finger of the right hand, whilst a prayer is read asking for all material blessings for the boy. The father then presents a coin to the celebrant, who dips it in a mixture of clarified butter and charcoal and applies it to the forehead and throat of both father and son and then with a prayer places flowers on their heads. The father then takes the boy in his lap and touches his breast, head, shoulders and back, whilst appropriate *mantras* praying for strength for those parts of the body are read by the celebrant. A present is again given to the celebrant and after it the umbilical cord is cut, leaving four finger-breadths unbroken. The *abhisheka* or purification is then performed by

aspersing the assemblage with a brush formed from *dub*-grass and dipped in the water of the *argha*. The frontal mark is then given with red sandars and a flower is presented with a verse committing the donee to the protection of the great god.

Shashṭhī-mahotsava.—The *shashṭhī-mahotsava* or great rejoicing in honour of Shashṭhī is held on the sixth day after the child's birth. If the father cannot afford to engage the services of a priest he can perform the ceremony himself, but usually he sends for his *purohita* and commits its duties to him. The father rises early and bathes, performing the *nityakarma* as usual. He fasts all day and towards evening makes a ball of clay and smears it with cow-dung. He then takes a plank of wood and having cleaned it with rice-flour draws on it images of Skanda, Pradyumna and Shashṭhī. He then surrounds each figure with a hedge of cow-dung about a finger-breadth high and sticks upright in this hedge grains of barley. The image of Shashṭhī is then smeared with cow-dung in which cowries or coins are placed, and next follows the *Dwára-mátri-pújá*: The father of the boy collects the materials for worship near the door of the house, and there drawing the figures of the mothers with rice, consecrates an *argha* and dedicates the rite to the day's ceremony. The goddesses are then installed:—‘*Oṃ bhūr bhuvāḥ svāḥ Dwára-mátarāḥ* be established here and grant our reasonable desires.’ Then a short meditation takes place, followed by an ‘*Oṃ, hail!*’ to Kumá, Dhauadá, Nandá, Vipulá, Mangalá, Achalá and Padmá, and the usual invitation, &c., as far as the dedication. Next comes the *Gançśa-pújá* with rinsing of the mouth and a dedication, then the *Mátri-púja* with similar detail, the *puṇyáha-váchana* and *kulaśa-sthípana* with an invitation to the nine planets to be present. The worship of Skanda and Pradyumna then proceeds with the usual installation address (*pratishṭhá*), meditation, invitation, &c., and prayer (*prárhana*) during the offering of flowers. This is followed by the *Shaṭkrittiká-pújá* or worship of the six nymphs, the foster-mothers of Skanda when amongst the *Krittikás*, with an enumeration of his names and an invocation to Sívá, Sambhútí, Sannati, Príti, Anusúyá and Kshamá. Next comes the worship of Shashṭhī with the usual consecration of the *argha*, *pránayáma*, dedication and installation.

The *pratishṭhā* in honour of Shashthí is as follows :—“*Om bhúr bhuváh sváh* (*vyádhriti-mantra*), O Shashthí-deví, come here to this magical place which is smeared with cow-dung, remain here, consent to be honoured here. Then follows the unintelligible mystical formula उ॒ चाँ श॒ त्रौं य॒ रौं च॑ च॑ श॑ श॑ च॑ च॑ च॑ च॑ सः दोह॑ followed by “May Shashthí-Deví in spirit and essence be here and may the regents of all the senses be present.” The mental assignment of the different parts of the body to its own peculiar tutelary deity (*nyásu*) follows and should be made with the following for-

mūla :—*Oṁ khá*, glory to the heart ; *Oṁ khí* to the head, *sváhá*, (here meaning ‘Hail’) ; *Oṁ khú*, to the top-knot, *vashat* (here meaning ‘Hail’) ; *Oṁ khai*, to the mystical armour of the mantra, *hún* ; *Oṁ khau*, to the eyes, *vaushat* (like *vashat*) ; *Oṁ khá*, to the mystical weapon of the mantra, *phat*. The *Shashthi-nyása* differs little from the *Anga-nyása* formula already described. Then follows the meditation on *Shashthi* as *Mahá-deví*, of the large breasts, four-armed, the consort of *Siva*, swollen out like a peacock, clad in yellow clothes, beautiful, bearing a lance in her hand, *Maheśvarí*, &c. After the worship of *Shashthi* has been finished a garland of sweetmeats is thrown around the neck of a male kid. The ears of the kid are pulled until it bleats loudly some five or six times in order to frighten and drive away the evil spirits who are supposed to seek to disturb the ceremony. *Shashthi* is again addressed to protect the boy from evils by flood or field, by hill or dale, from wild animals by night or day ; whilst the father takes the child in his lap and again touching the several parts of the body listens to the appropriate prayers for strength, wealth and long life. The ceremony ends with a story illustrating its origin. The above fairly represents the character of the mantras used in the ceremonies, and that these are of Tántrika origin and common alike to Buddhism and the Hinduism of the present day may be distinctly shown. Cunningham in his *Ladák* (p. 384) gives several mantras collected by him from Tibeto-Buddhist sources which in form and character are the same as those in use in the Kumaon Himalaya. Compare his mantra of *S'akya Thubba* (Buddha) :—*Namaḥ Sámanta buddhináṁ sarvaklesha niśuddhana sarvadharma vahipraptā gagana sama sama sváhá*—‘glory to the chief of Buddhas, reliever of all suffering, master of all virtue, equal, equal to the heavens, hail.’ Again we have :—*Namaḥ sámanta vajránām chaṇḍa mahároshana hún*—“glory to the chief of Vajras, fierce and greatly hungry, hail” ; and :—*Oṁ vajra—krodha, hágugriva hulu hulu hún phat*—*Oṁ O wrathful Vajra, flame-necked, hulu hulu hún phat*. This last is addressed to the supreme Buddha (*Bhageswara*), to the celestial Bodhisattwas, *Padmapáni* and *Vajrapáni* (the lotus and sceptre-bearers) and to the Tántrika divinity *Iśwara*.’ The same ideas permeate the mystical formulæ used by Musalmáns of the lower classes, descendants of Hindú converts, only the names of *Jibráil*, *Azráil*, &c., are generally used instead of the names of the Indian and Tibetan spell-compelling deities. In a curious figure given by Herklots we have names derived from all three systems and common to the Tantras of all. It represents the double Nága emblem of the male and female principle, and is used by exorcisers in avoiding the influence of evil spirits. It is shown in Plate I, fig. 2, as giving a fair example of a magic figure and showing how wide practices here referred to are.

Another is addressed to Hanumán, Narasiṁha, Baitála and Bhairava : another is adorned with the *triśūla*, the distinctive emblem of the montane S'aivas, and all are of the same character as the *yantras* used by Hindús.

Namakarana.—The *nāmakarana* or naming the child takes place on the tenth to the twelfth day after birth. In Kumaon, it is held almost universally on the eleventh day and the ritual opens with a series of somewhat abstruse general rules for selecting names. The *Gaṇeśa-pújā* is as usual first performed, stating the particular object for which it is undertaken. Then follows the *Nándi-śraddha* and an oblation to the fire made with clarified butter. Then a mixture called the *panchā-gavya* is formed of the following ingredients :—the urine of a slate-coloured cow, the dung of a black cow, the milk of a copper-coloured cow, the curds of a white cow and the clarified butter of a pie-bald cow. This mixture is made up into small balls and a portion used as a burnt-offering (*homa*), and the remainder is strewn about the house and byres and also thrown on the mother of the boy to purify her. A *homa* is then made of coins which are thrown into the fire and afterwards become the property of the celebrant. The child's name is next settled and written on a small piece of clean cloth and also whispered in his ear :—“Thy name is so and so, may thou have long life, health and prosperity.” Gifts are then made to the celebrant and all retire to the courtyard, where a figure of the sun, such as already described, is drawn on the ground and reverenced with the usual ceremony. The boy is allowed to see the sun this day and is made to plant his foot on a piece of money placed on the ground (*bhúmi upaveśana*) whilst calling on the names of the deities that hereafter he may be able to esteem money as the dirt under his feet. The party then return to the house, where the *Jíva-mátri-pújá* is performed. It consists in the rinsing of the mouth followed by the consecration of the *argha* and a dedication as in the *mátri-pújá*, but the figures are only seven in number and are drawn on the wall of the house, not on wood, and the deities honoured are Kalyáni, Maṅgalá, Bhadrá, Punyá, Punyámukhá, Jayá and Vijayá. These are worshipped with the usual ceremonies including the invitation, &c., and the *vasordhárā* already described and then gifts are made to Bráhmans.

Janmotsava.—The *janmotsava* takes place on the anniversary of the birth of a male and the ceremony connected with it may be performed either by the person whose birth-day is celebrated or by the family *purohita* on his behalf. In either case the person for whose benefit the rite is performed must rise early in the morning and have his body anointed with a mixture of sesamum, black mustard and water and then bathe in warm water and put on clean clothes. When bathing, a prayer is read which brings in the place and date, his name, caste and race, and

asks for long life and prosperity, and to be truly effective this prayer should be said when the past year of the native's life merges into the coming year. Then the names of the principal deities are repeated in the form of a short litany, and their aid and assistance during the ensuing year are invoked. Should the anniversary fall on a Tuesday or Saturday which are regarded as unlucky days, the ceremony cannot take place, but in its stead, the person who desires to derive benefit from the rite should bestow gifts on Bráhmans and in charity, and in this way he shall obtain all the advantages which the performance of the complete ceremony is supposed to ensure. It is only in this abbreviated form, moreover, that the majority of Hindús in Kumaon observe this rite.

Karṇavedha.—The *karṇavedha* or piercing the ear may, according to the family or tribal custom, take place at any time between the third and seventh year. The rite is said to have been established by Vyásá, and the date for its performance is always fixed by the family astrologer. The father of the boy must rise early and perform the Ganeśa-pújá and state precisely the object by giving place, time, name, &c., and declaring that it is for the increase in length of life, strength, wisdom and good fortune of his son, whose name is also given. He then goes through the Mátṛi-pújá, Nándi-sráddha, &c., as in the preparatory ceremonies already described. The mother takes the child in her lap and gives him sweetments whilst the operation of piercing the ear is performed : first the right and then the left ear with appropriate mantras, winding up with the usual gifts to the astrologer and *purohita*. Then follows the *abhisheka* or aspersion and the presentation of flowers and the *mahánírájana*, in which the family barber appears with a brazen tray bearing five lamps made of dough, four at the corners of a square and one in the centre in which the wick floats in molten clarified butter. These are waved in the manner of a censer in front of the assembly, who each make an offering to the barber according to his ability.*

Worship of the planets.—The *Upanayana* or ceremony of putting on the *jāmeo* or sacrificial thread is always preceded by the worship of the planetary bodies. For this purpose a *yajñaśálá* or hall of sacrifice is prepared to the east or north of the house and purified with the *panchagavya*,† whilst prayers are read as each article of the mixture is used. As a rule, however, the ceremony is performed in the cow-shed, in the

* I omit the ceremony styled *Aksharasvíkára vidyárambha*, which takes place when a boy first goes to school, as I have never heard of its having been used. It consists principally of an enumeration of all the books, teachers and schools of philosophy known to the compiler with laudatory verses and prayers that they should be present and assist in the ceremony and in the youth's studies.

† Already described.

northern corner of which a very simple miniature altar of three steps* known as the *grahavedī* is raised. On the top of the altar the figure of a lotus with eight petals is drawn and each petal is coloured to represent a planet, red for the sun; white for the moon; reddish-brown for Bhauma (Mars); whitish yellow for Budha (Mercury); yellow for Vṛihaspat or Guru (Jupiter); white for Śukra (Venus); black for Sanichara (Saturn) and for Rāhu (an eclipse) and brown for Ketu (a comet). For the other deities the intervals between the petals are used. Offerings of rice and curds are then made to each and the usual invitation, &c., are made. On the morning of the day after these preparations have been completed, the usual preparatory ceremonies already described are gone through, including the *Nitya-karma*, *Ganeśa-pūjā*, *Mátri-pūjā*, *Nándi-śraddha* and *Punyá-ha-váchana*. Then the person who causes the ceremony to be performed gives the *tilaka* or frontal-mark to the *purohita* also the *argha*, flowers, rice, sandal and presents of coin, ornaments and wearing apparel and requests him to preside at the ceremony.† The parents of the child with the celebrant and the assembled friends then march round the *yajña-sála* to the sound of conches and other instruments and enter by the western door, when the ceremony of purifying the hall with the *pancha-gavya* is again performed. To the south-west of the *grahavedī* a small *homa-vedī* or altar for burnt sacrifice is built and a fire is lighted thereon.

The worship.—The celebrant then performs the *kalasa-sthápana* and appoints the *pradhánu-dípa* or guardian of the lamp to stand in the east and prevent the lamps going out, lest the ceremony should be interrupted by sprites and goblins. The worship commences by the celebrant presenting to each leaf of the lotus on the *graha-vedī*, a piece of metal stamped with the conventional image of the particular planet to which the leaf is sacred. (Then the greatness of each planet is praised and litanies are read and each is invited to be present in the place assigned to it on the *graha-vedī*.) All face towards the sun and the figure of the sun towards the east. These are then addressed in the *agnyuttáraṇa* and then washed with the five *amrita*, each ingredient as it is applied being accompanied by a separate mantra. Then cold water is offered and the dedication made with the hymn of praise to :—*Omkára*,

* The lowest step is two finger-breadths high and broad, the next is of the same height but four finger-breadths broad, and the last is four finger-breadths higher than the second and one cubit square at the top.

† Arrangements are made in the ritual for the presence of the Achárya, Bráhmaṇ, Ritwika or prompter and Sadasaya, but as a rule all these offices are performed by one person. The ritual for this ceremony extends over eighty pages of my manuscript and is said to occupy three days in recital: it need hardly be said that the full ritual is seldom or never gone through.

Brahmarshi, Gáyatrí, Chhandah and the supreme deities ; the Vyáhṛiti-mantra, Viśvamitra, Jamadagni, the metres known as the gáyatrí, ushṇi and anushūlbh and the deities Agni, Váyu and Súryya, who are asked to assist in the ceremony. Then the vyáhṛiti-mantra is recited separately and together thus :—*Oṁ bhúḥ* I invite and set up the sun ; *Oṁ bhuvah* I invite, &c. ; *Oṁ svah* I, &c. ; *Oṁ bhúr bhuvah svah*, I, &c., and the figure of the sun is placed on a small circular altar erected in the middle of the *graha-vedí*, then the invitation is made with the mantra :—*Oṁ akriṣṇe*, &c. Next Agni is addressed as *adhideva* of the sun, and invited to be seated on his right hand with the vyáhṛiti-mantra separately and together as in the case of the sun and also a special mantra for the invitation :—‘*Oṁ Agníñ dútām*,’ &c. Next on the left side Rudra is invited as the *pratyadhideva* in the same manner and the invitation mantra commences :—‘*Oṁ tryambakam*,’ &c. Next in the south-east corner the figure of Soma is set up with a similar ceremony on a small square altar. Next comes Angáraka or Bhauma on a triangular altar, Budha on an arrow-shaped altar, four finger-breadths long, Guru or Vrihaspati on an altar six finger-breadths square, Súkra on a five-cornered altar, nine finger-breadths across, Sani on a bow-shaped altar two finger-breadths broad, Ráhu on a sword-shaped altar, and Ketu on one like a standard. Then the other deities are invited : first the protecting deities, Gaṇeśa, Durgá, Kshetrapála, Váyu, Akáśa, and Aświni. Then the guardians of the rite, Indra on the east, Agni on the south-east, Yama on the south, Nirṛiti on the south-west, Varuṇa on the west, Váyu on the north-west, Kuvera on the north and Iśa on the north-east. Next Brahma is invited to take his place in the upper part of the central space on the *graha-vedí* and Ananta in the lower portion. Next in the north-eastern corner already sacred to Iśa, the *kaluśasthápana* is made and the figure of Varuṇa is placed on the cover over the mouth of the vessel. All this is supposed to be done with the same tedious ceremony.

The meditation.—The thread from which the bracelet is made (*raksha-sútra*) is now tied round the neck of the vessel (*kalasha*). Then rice is taken in the hand and sprinkled over all the figures whilst they are asked to come and take their place in the vessel and in the bracelet. Then follows the dedication of the rite to the ceremony about to be performed on behalf of the boy. Next the *dhyána* or meditation is given :—“*Oṁ* who sittest in the position called *padmásana* (*i. e.*, with thighs crossed, one hand resting on the left thigh and the thumb of the other on the heart and the eyes looking towards the nose), with hand like a lotus, sprung from a lotus, who driveth the chariot yoked with seven steeds, two-armed, ever present Ravi. *Oṁ* thou who art white, clothed in white garments, driving white horses, adorned with white, bearing a club, two-armed, ready to do what is right, *S'asi*. *Oṁ* thou with the reddish garland and clothes, bearing

a pike, lance, and club, four-armed, moving like a goat, granter of requests, *Dhará-suta*. *Oṁ* thou clothed in yellow garments encircled with yellow garlands, sprung from the pericarp of the lotus, club-holder, two-armed, seated on a lion, granter of requests, *Budha*. *Oṁ* Guru of the Devas and Daityas, clothed in white and yellow, four-armed, who grantest the wishes of ascetics, with rosary, thread and alms-dish. *Oṁ* thou who shinest like a sapphire, holding a lance, granter of requests, vulture-borne, arrow-discharger, *Arka-suta*. *Oṁ* thou who art clad in blue, whose body is blue, crested with a diadem, bright, seated on a blue lion, such O *Ráhu* is praised here. *Oṁ* thou who art of a brown colour, two-armed, club-wielder, with distorted face, always mounted on a vulture, grantor of desire, *Ketu*.” A second meditation of the same import is then prescribed and others for *Varuṇa*, &c. Then to all the deities named, the *ásana*, &c., as far as the flower-offering, are given and *Vyása* is quoted in praise of the nine planets. When procurable, cocoanuts should now be offered with fruit, flowers, and goods as well as the food supposed to be agreeable to each deity: thus for the sun, balls of rice and molasses are provided: the moon receives a *bali* of rice, clarified butter and milk; *Bhauma*, one made of rice, molasses, clarified butter and milk (*atkarika*); *Budha*, one made of milk and rice; *Vṛihaspati*, simply clarified butter and rice; *S'ukra*, curds and rice; *S'ani* obtains a mixture of rice, clarified butter and vegetables; *Ráhu* has goat's flesh; *Ketu*, rice of various colours; whilst the remainder obtain milk and rice. ‘If these different ingredients are not procurable an offering of milk and rice is made to all.

Consecration of the materials for sacrifice.—The celebrant then approaches the *homa-bedi* and looking towards the east makes the usual rinsing of the mouth, and then proceeds through the whole ceremony of consecrating the materials for the sacrifice from the appointment of the Bráhmaṇa (*brahmopavesana*) to the general aspersion (*paryukshana*), after which gifts are made to the celebrant. A kind of preface is then read giving the names of the several deities and the materials with which they should be worshipped. This is followed by the *agni-sthípana* by which Agni is invited in the different forms in which he is present on the altar as each of the nine planets, receives worship, and the throne, &c., are presented to him. Lines which represent the tongues of flame on the altar are then drawn and adored, and the father of the boy receives fire from the celebrant and bending the right knee so as to allow the thigh to lie flat on the ground before the altar, meditates on Prajápati, and commences the burnt-sacrifices by the offer of the *dghárg-homa* with clarified butter. Fuel* (*samidh*) for the altar is supplied from the wood of the following

* The wood of these trees is supposed to be cut up into pieces measuring a span of the hand of the boy who is the subject of the rite. Three stalks of *dúrvá* or *kuśa* make one *samidh*.

trees and plants :—*Arka* (*Calotropis gigantea*), *Paláśa* (*Butea frondosa*), *Khadira* (*Acacia catechu*), *Apámárga* (*Achyranthes aspera*), *Pípala* (*Ficus religiosa*) and *Uḍumbara* (*Ficus glomerata*), *S'ami* (*Acacia summa*), *Dúrvá* (*Cynodon dactylon*) and *kusa* (*Eragrostis cynosuroides*). These pieces of wood and plants must not be crooked, broken, worm-eaten, &c., and must be steeped in curds, honey and clarified butter before they are offered to the nine planets as a *homa*. If the wood of the other trees mentioned is not procurable that of the *paláśa* or *khadira* may be used alone. There are three positions for the hand during the *homa* :—(1) the *mrigí* (doe), (2) the *hansí* (female swan) and (3) *súkari* (sow). In the *súkari* the hand is closed and the fingers lie in the palm on the hand ; the *mrigí* extends the little-finger whilst the remaining fingers continue within the palm of the hand, and the *hansí* extends the fore-finger whilst the hand is closed. The *mrigí-mudrá* comes into use in all ceremonies undertaken in order to avoid threatened dangers or the retribution due to evil deeds : the *hansí-mudrá* in the rites observed for increase in health, wealth or prosperity, and the *súkari-mudrá* in spells for malevolent purposes, in incantations against an enemy and for causing any mental or bodily misfortune to him. If the *homa* takes place without its proper spell (*mudrá*), the offering is fruitless and misfortune shall assuredly occur to both the celebrant and his client.

The oblation.—The *homa* is then offered in the name of each deity with a short dedication and mantra whilst the name of the presiding Rishi supposed to be present is given as well as the form of Agni. As this ceremony is gone through forty-two times, the result may be tabulated as follows :—

The nine planets.

No.	Name of deity.	Material employed in the <i>homa</i> .	Initial words of mantra.	Presiding Rishi.	Form of Agni.
1	Sun ...	<i>Arka</i> ...	<i>Om Akriṣṇe</i> , &c.	Hiranyastúpa.	Kapila.
2	Moon ...	<i>Paláśa</i> ...	<i>Om imāñ devā asa-</i> <i>patna gvaṁ</i> , &c.	Gautama.	Pingala.
3	Bhanma ...	<i>Khadira</i>	<i>Om agnir mūrddha</i> , &c.	Virúpáksha.	Dhúmraketu.
4	Budha ...	<i>Apámárga</i> ,	<i>Om udbudhyasvágne</i> , &c.	Parameśhthi.	Játhara.
5	Vrihaspati,	<i>Pípala</i> ...	<i>Om vrihaspate</i> , &c.	Gṛitsamada.	Sikhi.
6	Sukra ...	<i>Uḍumbara</i> ,	<i>Om annatparisrutora-</i> <i>sam</i> , &c.	Prajápati, Ásvi, Sarasvati and Indra.	Háṭaka.
7	Sani ...	<i>Sami</i> ...	<i>Om sannodevī abhish-</i> <i>ṭayah</i> , &c.	Dadhyáñáthar- vana.	Maháteja.
8	Ráhu ...	<i>Dúrvá</i> ...	<i>Om kayañāśchitra</i> , &c.	Vámadeva.	Hutásana.
9	Ketu ...	<i>Kusa</i> ...	<i>Om ketuñ</i> , &c.	Madhuchchhanda.	Rohite.

The Adhidevatás.

For these and the succeeding deities *paláśa* is the wood prescribed and no particular form of Agni is mentioned.

Number.	Name of deity.	Initial words of mantra.	Presiding Rishí.
10	Agni	Om agnim hūtam, &c.	Kanva and Medhátithi.
11	Apa	Om ávantára, &c.	Vrihaspati.
12	Prithiví	Om syonáprithivi, &c.	Medhátithi.
13	Vishṇu	Om idam vishṇur vichakrama, &c.	As in 10.
14	Indra	Om sajosháḥ, &c.	As in 4.
15	Indrápi	Om adityá, &c.	Ditto 7.
16	Prajápati	Om prajápate, &c.	Hiranyagarbha.
17	Sarpa	Om nāmo stu surpebhyo, &c....	Devás.
18	Brahmá	Om brahmaya jñánam, &c.	Prajápati.

The Pratyadhidevatás.

19	Rudra	Om tryambakam, &c.	Váishńha.
20	Umá	Om śrīs cha te laks्मí, &c.	Uttaranáráyana.
21	Skanda	Om yadakrandah prathama m &c.	Bhárgava, Jamadagni and Dirghatamasa.
22	Purusha	Om sahasra-sírshá purushah &c.	Asyanáráyana.
23	Brahmá	As in 18	As in 18.
24	Indra	Om trátiáram indram, &c.	Gárgya.
25	Yama	Om asi yamaḥ, &c.	As in 21.
26	Kála	Om kdrshiras, &c.	Ditto 15.
27	Chitragupta	Om chitrávaso, &c.	Ditto 4.

Other deities.

28	Vináyaka	Om gandánān twá, &c.	As in 18.
29	Durgá	Om játavedase, &c.	Kaśyapa.
30	Váyu	Om vdo vámáno vá, &c.	Gandharvás.
31	Ákásha	Om úrdhváḥ, &c.	As in 18.
32	Áśvinau	Om yávánkaśa, &c.	Medhátithi.

Dikpálás.

Sesamum and clarified butter are here added to the offering of *paláśa*.

33	Indra	As in 24	As in 24.
34	Agni	Ditto 10	Ditto 3.
35	Yama	Ditto 25	Ditto 21.
36	Nirṛiti	Om eshate nirṛite, &c.	Varuṇa.
37	Varuna	Om imam me varuṇa, &c.	Sunahéepha.
38	Váyu	As in 30	As in 30.
39	Kuvera	Om vaya gvam, &c.	Bandhurishi.
40	Iśána	Om tam íśnamp, &c.	Gautama.
41	Brahmá	As in 18	As in 18.
42	Sarpa	Ditto 17	Ditto 17.

Should any error occur in naming the deities in the order above given, the entire ceremony must be gone through again, but no penalty

is attached to the use of the materials for the *samidh* in other than the prescribed form.

The position assigned to each deity on the *graha-vedi* will better be understood from the diagram in Plate, I, fig. 2. In the petals of the lotus, the letter 'A' stands for 'Adhideva': the letters 'Pradh' for 'Pradhána-deva' and the letters 'Pr.' for 'Pratyadhideva,' the titles given to each triad. We have next a *homa* of clarified butter with the *vyáhṛiti-mantra* repeated nine times: hence the name *naváhuti-homa*. Another offering of clarified butter is made with the mantra:—'Om to Agni who causeth a good sacrifice *stáhá*.' Then a *púrṇa-pátra*, or vessel, is presented to the celebrant with a dedication that all imperfections in the ceremony may be forgiven and the rite be completed.

Balidána.—The *balidána* follows and comprises offerings of milk or rice and curds to the north of the *graha-vedí* or near the *homa-vedí*. A portion of the mixture is taken and placed on a brazen platter or stone in the name of the sun with the address :—' *Bhó bhó* Sun accept this offering ; be thou the bestower of long life, the giver of forgiveness, the alleviator of trouble, the giver of good fortune and the increaser of prosperity to thy worshipper.' Above this an offering is placed for the moon with the same address and so on for each of the forty-two deities assembled and to whom a *homa* has been offered. It will be noticed that a *homa* is not offered either to the Kshetrádhipati or the Vástoshpati. To the former, however, a *bali* is presented with considerable ceremony ; a mixture of clarified butter and rice known as *khichrí* is placed on a platter of leaves and on it four lamps of wheaten dough with clarified butter for oil and a few coins. Then an ignorant Bráhman or a Sudra is honoured with an offering of sandal which, as a rule, is smeared over his face to make him look hideous. The *dhyána* or meditation on Kshetrapála follows, after which the offering is taken and presented with the mantra.* "Om glory to the venerable Kshetrapála * * * to all sprites, goblins, demons and their followers, glory to this offering of clarified butter and rice with its light, gifts and betel. Hail Kshetrapála * * filled with the howling* of the fierce-mouth protect me, eat this offering of *khichri* with its light prepared for thee. Protect the person who causes this

* Om̄ namo bhagavate kshetrapālāya ओं नमः शू चै चै एः bhūta-preta-pitṛāchā-
dākinī-sākini-betāládi-parivárayutdya esha sadāpaḥ sadakshiṇaḥ satāmbūlaḥ krisarānna-
balir namaḥ bho bho kshetrapāla maru maru, turu turu, lala lala, shasha shasha, phen-
kra-pūrita-diśmukha raksha raksha grahamakha karmmaṇi amura sadāpaḥ krisarān-
nabalīng bhakṣha bhakṣha yajamānam pāhi pāhi mama vā saputra-saparivdrasya yaja-
mānasya vā, &c.

ceremony to be made, be for him and his child and those belonging to him, the bestower of long life." &c.

Púrnáhuti-homa.—After this follows the *púrnáhuti-homa* in which Bharadvája is the Rishi and the deity is Maháváisvánara. The offering is prefaced by the usual dedication of time, place, person and object, followed by the hymn in four verses beginning :—‘*Oṁ mārddhánany
divo*,’ &c., and ending with ‘*Oṁ púrná*,’ &c., whence the name.

Agni-pújá.—The *Agni-pújá* comes next in which Agni is addressed on behalf of the boy :—‘*Oṁ* Agni thou that protectest the body, protect my body ; *Oṁ* Agni that grantest long life, grant me long life ; *Oṁ* Agni that bestowest energy, bestow on me energy : complete whatever is deficient in my oblation ; *Oṁ* holy Savitá, accept my sacrifice, holy Sarasvatí accept my sacrifice ; ye twin Aśvins, crowned with lotuses accept my sacrifice.’ Then warming his hands in the flame of the altar he applies them in succession to the various parts of his body saying :—“ May each member of my body increase in condition.” Similarly the mouth, nostrils, eyes, ears and arms are separately addressed to the same intent.

Tryáyusha.—After this the rite called *tryáyusha* for acquiring the three-fold vital power is celebrated. It consists in the application of the *tilaka* or frontal mark to the head and throat of both the boy for whom the ceremony is performed and his father. The material for the *tilaka* is taken from the ashes of the *homa* and then mixed with clarified butter and applied by the celebrant. This is followed by the distribution of gifts which are divided amongst all the Bráhmans present. But in addition to the ordinary presents suitable to the occasion, the wealthy and devout are instructed that the following are specially acceptable to each of the nine planets :—to the sun, a brown cow ; to the moon, a conch ; to Bhauma, a red bullock ; to Budha, gold ; to Vṛihaspati, yellow clothes and gold ; to S'ukra, a white horse ; to S'ani, a black cow ; to Ráhu, a sword, and to Ketu, a goat. These subsequently become the property of the officiating priests, but it is allowed to commute these gifts in detail for a sum of money which is made over to the priests with the usual dedication of place, time, person and object, and that the money is in lieu of the gifts due to each of the nine planets. All then march around the altar singing :—“*Oṁ*, go, go, best of gods, omnipotent, in thy own home, where Brahma and the other gods are, there go thou Hutiásana.” The planets are then worshipped and afterwards the celebrant and his assistants asperges the assembly with water taken from the *kālaśa* whilst chanting a hymn.* This is followed by a mantra† in

* This is called a Vaidik hymn and commences :—‘*Oṁ sarvve samudrdh̄ saritas
tirtháni jaladánadáḥ*,’ &c. : it contains thirty-four verses.

† Called a Pauráṇika-mantra.

which all the deities are invoked that the aspersion may be fructuous and their protection be extended to all. The *tilaka* of sandal is then given by the celebrant to the men of the assembly with the mantra* :—“*Oṁ*, may it be well with thee, be thou fortunate; may Mahā-lakshmī be pleased with thee; may the gods always protect thee; may good fortune be always with thee everywhere; may evil planets, sins, impurities and causes of quarrel seeing the mark on thy forehead be powerless to harm thee.” The rice is applied with the mantra :—‘*Oṁ* may this rice protect thee.’ The *tilaka* is given to women merely as an ornament without any mantra, but the rice is applied with the mantra used for men. The mantra-pāṭha follows, of which twenty-one verses are for the men and three for the women whose husbands are alive at the time; when finished, flowers are distributed to all present. After this the ceremony of fastening on the bracelet (*rākshabandhana*) takes place as described, and the *bhūyasi-dāna* with its gifts in which all the dancers and the musicians share. The worship of the planets concludes as usual with a feast to Brāhmans.

Chúrá-karāṇa.—The rite known as *chúrá-karāṇa* or shaving of the head is also included amongst those preparatory to the assumption of the sacrificial thread. The favourable moment is fixed by the family astrologer and when arranged for, the father of the boy commences the rite the night before by going through the *Ganeśa-pujā*. He then takes ten small bags of cloth and wrapping up in them portions of turmeric, dūb-grass, mustard and a coin, ties them in the hair of the boy with the mantra :—‘To-morrow you will be cut off,’ &c. Three are tied on the right side of the head, three on the left side, three at the back of the head and one on the top. The next morning all proceed to the *yajñā-sālu* in which the *graha-vedī* of the previous ceremony was erected. The duties of the day are opened with the rinsing of the mouth, next the *argha* is set up and consecrated and the *prāṇyáma* is gone through followed by the dedication.

In the last rite, the celebrant defines the object by stating that the ceremony is performed for the *chúrá-karāṇa* and *upanayana* (initiation) of so and so, the son of so and so, &c. Next follow the whole of the usual preparatory ceremonics as far as the *Punyáha-váchana*. The celebrant now approaches the *chúrá-karāṇa-vedī* and again consecrates the *argha* and makes a dedication to Agni and then lights a fire upon the *vedī* or altar. The father now takes the boy in his arms and the mother seats herself to his left, and all assist in the installation of the altar and the invitation, &c., is gone through as before. Then an offering of clarified butter is thrown on the fire with the mantra :—‘*Oṁ prajápa-*

* *Oṁ bhadramas tu, &c.*

taye, &c., and gifts are bestowed on the celebrant. The hair of the child, except the top-knot, is now cut off whilst an appropriate service is read. The hair is then buried with cow-dung near some water and the boy is bathed and clothed in his best and placed near the celebrant and is held to be entitled to the name *mánavaka* or religious student. The ceremony as usual winds up with gifts to the celebrant and assembled Bráhmans, replied to by a mantra and the gift of a flower (*ásisha*) as a benediction.

Assumes the garb of a student.—According to the *Páraskurasútra*, the son of a Bráhman may assume the *janeo* at seven or eight years of age, the son of a Kshatriya at eleven years of age and the son of a Vaiśya at twelve years. These limits can be doubled where necessity exists, but the ceremony cannot take place after the second limit has expired. The father and son now approach the *upanayana-vedí* and the boy presents the *tilapátra* to the altar. This *tilapátra* is an iron pot containing sesamum oil in which coins have been placed and which form a portion of the honorarium of the celebrant. The invitation, &c., is again recited and the dedication is made to ensure the success of the young student in his studies. Next follows a formal burnt-sacrifice of clarified butter. The celebrant then receives from the father of the boy a loin-cloth, belt, sacrificial-thread, waist thread, walking-stick and basin for receiving alms and gives them one by one to the boy with the mantra for each. Separate woods are prescribed for the walking-stick according to caste; for the Bráhman, *palása*; for the Kshatriya, *bel*; and for the Vaiśya, *gular*. The celebrant then asperses the head and breast of the boy and accepts him as one duly prepared and fit to be raised to the degree of a religious student. The boy next seats himself to the north of the celebrant and his father goes through the *Agni-pújá* and offers a sacrifice of clarified butter and presents gifts to the Bráhmans. The title *bhaṭṭa* is given to the student who has assumed the sacrificial thread.

Saluting the religious preceptor.—The astrologer fixes the *lagnadána* or propitious moment for repeating the *gáyatrí*, and when it comes the boy seats himself in front of the celebrant and turning his face towards the north-east salutes the celebrant and presents gifts to his *purohita*. He then crosses his arms and places his right hand on the right foot and his left hand on the left foot of the *purohita* and bows his head down until it touches his hands. The *purohita* then gives the *ásisha* and for a Bráhman reads the *gáyatrí* three times, thus :—

- (1) *Om bhúr bhuvaḥ svuḥ tat savitur varenyam.*
- (2) Repeat first line adding *bhargo devasya dhímahi.*
- (3) Repeat both preceding and add *dhiyo yo naḥ prachodayát.*

The Kshatriya *gáyatrí* is as follows :—

Om devasya savitum matim ásavam viśvadevyam dhiyá bhagam manámahe.

The Vaiśya *gáyatrí* is as follows :—

Om viśvá rúpáni prati munchate kaviḥ prásávid bhadram dwipade chatushpade vi nákam akhyat savitá vareṇyo 'nu prayánam ushaso virájati.

The boy again brings presents and falls at the feet of his *purohita* and prays that with his teacher's aid he may become a learned man. The *purohita* then instructs his pupil in the *sandhyá*, already described. Next the *samidh* or small faggot of sticks from five trees previously mentioned is taken by the boy and with one of the pieces he touches his eyes and then dips one end of it in clarified butter and again the other and then places it on the fire on the altar. Similarly the ears, nose, hands, arms, forehead, lips, and breasts are touched in order and the stick are burned. The celebrant then performs the *tryáyusha* by applying the frontal and throat-marks with the ashes of the *homa* and clarified butter. The boy then goes through the *dāndawat* or salutation as already described and again receives the *ásisha*. He then addresses Agni, stating his name, caste, parentage, &c., and asks the deity to take him under his protection and again prostrates himself before his *purohita*, who usually delivers a homily on general conduct. The boy then begs from his friends and presents the results to his *purohita* saying :—"O Mahárája accept these alms which I have received."

Vedárambha.—Then commences the rite connected with the first study of the Vedas, the *Vedárambha*. Gautama has said that the Veda of the division to which the student belongs should first be read by him. The celebrant prepares the altar called the *Vedárambha-vedí*, for which the usual Gaṇeśa-pújá is performed and a fire is lighted thereon. The flame is then fed with the numerous offerings made in the names of the deities invoked to be present and assist, for whom the whole invitation, &c., is repeated, followed with the usual gifts and dedication. Then comes the worship of the Vedas themselves with invitation, &c., followed by the worship of Gaṇeśa, Sarasvatí, Lakshmí and Kátyáyana, accompanied with the usual installation address (*pratishṭhá*), invitation, &c. Then the boy looking towards the north-east performs the *práṇiyáma* and recites the *gáyatrí* and mantras in honour of the four Vedas, commencing with that belonging to his own division. He next recites the *mahá-vyáhṛiti* with the *gáyatrí* three times, i. e., the *gáyatrí* with the *namas-kára* :—"Om bhúr, Om bhuvah, Om svah." He is then told to go to Benares and study there and for form's sake actually advances a short distance on the road and then returns, when the ceremony is closed with the usual distribution of gifts.

Samāvartana.—Next comes the *samāvartana* (returning home after finishing his studies) which commences with the gift of a cow to the celebrant. The boy takes hold of the cow's tail with one hand and holding water in the other repeats a short formula and gives the cow to the celebrant. There is in this rite also an altar or *vedī*, the consecration of which takes place exactly as in the previous rite. The father, son and celebrant approach the altar and the son coming forward and laying hold of his right ear with his left hand and his left ear with his right hand (*vyaṣṭapāṇi*) says, he has ceased to do evil and wishes to learn to do well. The celebrant answers "may you have long life." The celebrant then asperses the boy and his relatives from the water of the *udakumbha* or small vessel for holy-water usually placed near the *kalaśa*, and subsequently takes whatever water remains and pours it through a metal sieve called *sahasradhárā* on the head of the boy. These operations are each accompanied by a mantra, as also the taking off of the belt (*mekhala*) and the applying of the *tilaka* to the twelve parts of the body:—(1) the forehead in which Keśava resides; (2) the belly with Náráyána; (3) the heart with Mádhava; (4) the right side with Vishṇu; (5) the left side with Vámana; (6) the hollow below the throat with Govinda; (7) the right arm with Madhusúdana; (8) the left arm with Sridhara; (9) the root of the ears with Trivikrama; (10) the back with Padmanábha; (11) the navel with Dámodara, and (12) top of the head with Vásudeva. The boy then clothes himself, and the celebrant repeating appropriate mantras directs the boy to remain pure for three whole days, i. e., not touching a Súdra or a dead body, &c. On the fourth day they again assemble, and the *homa* known as *púrṇáhuti* is made, and again the entire ceremony of consecrating the *graha-vedī* is gone through as well as the worship of the nine planets and *jívanátris*, and the boy's sister or mother performs the *muhánirájana* (waving of lights) before him, and all winds up with the usual gifts and a feast.

Viváha-karma.—The ceremonies connected with marriage come next and occupy no inconsiderable place in the services. They include those arranged in the following five divisions:—

- (1) *Agni-pújá*; clothing, perfuming and anointing the body; the *purohita* of the boy shall then ask the other the name and caste of the girl and communicate the same information regarding the boy.
- (2) Presentation of a cow and coin in honor of the girl: procession from the house to the *agni-vedī*.
- (3) Invitation to the father of the bride and formal conclusion of the arrangements; then circumambulation of the fire-altar and performing the *kuśa-kandiká*.

- (4) The bride sits to the right, and the bridegroom sits to the left close together, while a *homa* is made.
- (5) Next follows the *samsrava-prásana*, *púrnapatra*, gifts to Bráhmans, and the verses suited to the ceremony.

Vágdána.—Commencing with the first group we have the *vágdána-vidhi* or rules for the preliminaries to a marriage. Some days before the wedding takes place the father of the girl performs the *Gaṇeśa-pújá* and the dedication declaring the object to be the correct and successful issue of the *vágdána*, with detail of his own caste, name, race, and that of the boy to whom he has given his girl. The girl then performs the *Indráni-pújá* (one of the divine mothers) before a likeness of that deity drawn on gold or other metal. Next day the *sarvárambha* or the beginning to collect the materials necessary for the wedding takes place. The father of the bride takes a mixture of turmeric and *láhi* (parched grain) with water and anoints the body of the girl and performs the *Gaṇeśa-pújá*. The same is done by the father of the boy to the boy, and in addition he takes three small bags (*potálí*) of cloth containing coin, Betel, turmeric, *rolí* (powder on the seeds of *Mallotus phillipinensis*) and rice,* one of which is buried within the hearth where the food is cooked; a second is suspended from a handle of the *karáhi* or iron-pan in which the food is cooked, and the third is attached to the handle of the spoon. The object of these proceedings is to keep off ghosts and demons from the feast. Thin cakes are prepared of wheaten flour (*sunwála*) and thicker cakes (*púrī*) of the same, which, with sesamum and balls of a mixture of rice-flour, ghí, and molasses (*laddú* and *chhol*) are made by the women.

First visit.—Next comes the *púrváṅga* which takes place on the day before or on the morning of the wedding. The parents of both children, each in their own house, commence with the *Gaṇeśa-pújá*, followed by the *Mátri-pújá*, *Nándí-śráddha*, *Punyáha-váchana*, *Kalaśa-sthápana* and *Navagraha-pújá* as already described. The parents of the girl seldom perform more than the first two, and remain fasting until the *Kañyá-dána* has taken place. The father of the girl then through his daughter adores Gaurí, Maheśvarí, and Indráni, and ties a *potálí* on her left hand. The father of the boy binds a similar bag on the right wrist of the boy, and also on the left hand of the boy's mother. Four days afterwards the bags are removed. On the morning of the wedding day the family astrologer sends a water-clock, to mark the exact moment, with other presents to the father of the girl, and declares his intention of being present with the marriage procession at a certain hour. The boy is then

* These are the contents of the *potálí* commonly used, though a much more elaborate inventory is given in the ritual.

dressed in his best, perfumed, anointed, and painted and placed in a palanquin, and, accompanied by the friends of the family and musicians, he sets out for the bride's house. He is met on the road by a deputation from the bride's father, conveying some presents for the bridegroom, and near the village by a relative of the bride, who interchanges further presents. The procession then halts for rest whilst dancers and musicians exercise their craft. All then proceed to the house of the bride, where a clean-swept place opposite the principal entrance has been decorated by the women of the family with rice-flour and red sanders. On this place the celebrant and parties to the ceremony with their fathers and principal relations take their place, whilst the remainder of the procession stand at a respectful distance. Next comes the *dhūlyargha* which commences with the consecration of the *argha*. Then the father of the bride recites the *barāṇa sankalpa*, dedicating the rite to the giving of his daughter to the bridegroom, after which he offers the water of the *argha* to the celebrant who accompanies the bridegroom, as well as water for washing his feet, the *tilaka* with flowers and rice, and the materials necessary for the ensuing ceremonies. Similar offerings are made to the bridegroom; and his father is honoured with flowers and the *āśīsha*, and all sit down to a feast.

The marriage hall.—The near relatives of the parties then assemble in the marriage-hall. The bride is placed looking towards the west and the bridegroom towards the east with a curtain between them, whilst the fathers of each perform the *Ganeśa-pūjā*. The bridegroom's father sends a tray of sweetmeats (*laddū*) to the girl's father, on which the latter places flowers and returns the tray to the boy's father. The bride's father then washes the bridegroom's feet and fixes the *tilaka* on his forehead. Again the girl's father sends a tray of sweetmeats which is accepted and returned adorned with flowers. The bridegroom then performs the *āchamana* and receives from his father-in-law a tray of sweetmeats (*madhuparka*) made from honey, &c. He should then taste a portion of them, and say that they are good and express his thanks for the present. He then washes his hands and rinsing his mouth performs the *prāṇayáma* and sprinkling of his body with the right hand merely and the usual mantra. The bride's father takes a bundle of *kusa* grass in the form of a sword and calls out "bring the calf:" the bridegroom says, "it is present."* Then water is sprinkled over the figure of the calf and several mantras are read, and as in the Kali-Yuga the slaughter of cows is prohibited, the figure is put aside and gifts are substituted.

* As a rule in Kumaon, the figure of a calf made in dough or stamped on metal is produced.

Verification of family.—In the meantime, a Bráhman of the bridegroom's party prepares the altar, consecrates it, and lights the fire. The bride's father then gives four pieces of cloth to the bridegroom and he returns two for his bride. The bride's father then raises the curtain and allows the parties to see each other. Then the celebrant on the girl's side, after reading the *áśirváda* verse,* asks the celebrant on the boy's side the *gotra*, *pravara*, *sákhá*, *veda*, ancestors for three generations, and name of the boy. The celebrant on the boy's side recites a similar verse and replies to the questions asked, winding up with a request for like information as to the girl's family, which is given. The questions and answers are repeated three times, the verses alone being changed. This section of the rite winds up with the usual gifts, and dedicatory prayers and a *homa* of four sweetmeats, two from the bride's house offered by the bridegroom and two from the bridegroom's house offered by the bride.

The giving away.—At the exact time fixed for giving away the girl, the bride's father turns his face to the north, whilst the bride looks towards the west. The father then extends his hand and the girl places her hand (palm upwards) in her father's hand with fingers closed and thumb extended, and holding in the palm *kuśa*-grass, sesamum, barley and gold. The boy takes hold of the girl's thumb, whilst the mother of the girl pours water on the three hands during the recital of the dedication by the celebrant. This portion of the rite concludes with the formal bestowal of the girl generally called the *kanyá-dána*. When this is concluded the girl leaves her father's side of the hall and joins her husband, when the *dánavákyat* is read, and the father of the bride addresses her and prays that if any error has been committed in bringing her up it may be forgiven. Next an address with offerings is made by the bridegroom to his father-in-law, thanking him for the gift of his well-cared-for daughter. In return the father declares the girl's dowry, and the clothes of the two are knotted together. Then come the usual gifts, aspersion, and offering of flowers. The bride and bridegroom then proceed to a second altar† which is usually erected outside the marriage hall and whilst mantras are recited by the celebrant circumambulate the outer circle.

The circumambulation.—This being done the *ághára-homa* follows, which comprises twelve offerings conjointly made by bride and bride-

* In praise of Hara and Hari.

† Containing four verses from the *Puráṇas*.

‡ This altar is about a cubit square and is surrounded by a hedge of branches of the sacred trees connected together with twine, outside which the circumambulation takes place either three, five, or seven times.

groom, the former of whom holds her husband's arm whilst he places each offering on the altar and the celebrant recites the prescribed prayers. Next come the usual gifts and returns in flowers and rice. Then follows the *rásht̄rabhr̄it-homa*, which also consists of twelve offerings, conjointly made, winding up with presents as before. Also the *jáyá-homa* with its thirteen offerings, the *abhyátána-homa* with its eighteen offerings, the *panchaka-homa* with its five offerings and the *lújá-homa* with its offerings of flowers and fruit. Then the altar is again circumambulated and parched rice spinkled from a sieve on the pair as they move slowly around. The bridegroom then lifts the bride and places her a short distance apart, when her brother approaches and gives her some parched rice with which she makes a *homa*. The bridegroom then asperses his bride with water from the *kalaśa* whilst repeating the mantra:—"Om ápah Siváh sivatamáh," &c., and also touches her chest and head with appropriate mantras. She then goes to the left of her husband and lays hold of his garments, and whilst another mantra is read, the *brahma-homa* is made by the bridegroom. The bride then washes her husband's feet, who in return makes her a present, and each applies the *tilaka* to the other and eat curds and molasses together. After washing of hands the *púrnápátra* takes place, in which forgiveness is craved for all defects in the ceremony or in the amount of gifts, &c., and the *mantra-patra* or leaf is placed on the bridegroom's head by the celebrant with the prayer that he may be well and have long life, and for this the celebrant is again rewarded. Then follows aspersion, the giving and receiving of the *tilaka*, &c., and the bridegroom is told to look well at his bride. A homily is now given regarding their conduct, the one towards the other, that they should above every thing keep themselves pure for three nights or until the *chaturthí-karma* had taken place. The party then proceed in doors and the *Ganeśa-pújá*, *jivamátri* and *vasoddhára* rites are performed; the *mahánirájana* also takes place by the bride's mother, who presents sweetmeats and opening the knot in their garments gives a portion of the sweetmeats to both bride and bridegroom, who then retire.

Dwára-mátri-pújá.—Next morning the young married couple arise early and after domestic worship again tie their garments together and perform the *dwára-mátri-pújá* at the bride's father's home. The door-leaf is cleaned with rice flour and on it figures of the Mátris are drawn and reverenced conjointly, the bride assisting by holding her husband's arm. Again she alone prepares the threshhold and performs the *dehaliya-púja*, by sprinkling rice and flowers. After breakfast both proceed to the bridegroom's house, where in the presence of a child who bears on his head a small lotá of water with a green branch on it, indicative of prosperity, he formally commits his wife and her dowry to the safe keeping

of his mother. The *dwára-mátri-pújá* again takes place and after entering the house the *Ganeśa-pújá* is performed with the dedication that the moment may be propitious and the usual gifts, &c., winding up with the *mahánirájana* by the sister of the bridegroom and the aspersion of the assembly by the celebrant. After this gifts are distributed and all the attendants are permitted to disperse.

Chaturthí-karma.—On the fourth day the *chaturthí-karma* takes place, which consists of the usual preparatory ceremonies followed by the removal of the *potalí* or small bags from the wrists of the bride and bridegroom preceded by a *homa púrṇapátra* which concludes the ceremony.

Dvárágamana.—The next ceremony is the *dvárágamana* or ‘second-coming.’ The instructions direct that on a propitious day the boy’s parents shall cook certain cakes called *phenika*, and placing them in a basket, the boy proceeds with them to his father-in-law’s house, where he salutes all the family and presents the food. Early in the morning he performs the *Ganeśa-pújá* and at a favourable time places his wife near him. The *tilaku* is then interchanged between him and the relatives of his wife and formal salutations take place. He then takes his wife and whatever portion of the dowry that is now given to his own house, and on arriving at the threshold the garments of both are again knotted together. Both are then seated together and the husband rinses his mouth, consecrates the *argha* and performs the *práṇayáma* and dedication to the *dvárágamana* and the *dwára-mátri-pújá*. *Ganeśa* and the *Mátris* are then worshipped and the fixing of the favourable time is again gone through that the whole rite may be undertaken at the auspicious moment and be free from defects. Gifts are then made to the family *purohita* and astrologer as if to the deity, and the couple go within while the *svastiváchana* is read. On entering the inner apartments the young couple worship the *Jíva-mátris* whose figures are drawn on the walls. The *kalasha* is then consecrated and the couple circumambulate the vessel and the usual offerings and dedication are made; winding up with the aspersion, after which the knots on the garments are untied and the couple feast and retire to rest.

Arka-viváha.—Should any one desire to marry a third time, whether his other wives are alive or not, he must go through the ceremony known as *arka-viváha* or marriage to the *arka* plant (*Calotropis gigantea*). The aspirant for a third marriage either builds a small altar near a plant of the *arka* or brings a branch home and places it in the ground near an altar. He then goes through all the preparatory ceremonies and also the *Súryya-pújá* with its invitation, &c., and *prárthana* or adoration with hands clasped and appropriate mantras. He then circumambulates the altar and asks the caste, &c., as in the regular ceremony; a *purohita*

answers on the part of the *arka* that it is of the Kaśyapa gotra, the great-granddaughter of Aditya, the granddaughter of Sava and the daughter of Arka; then follows the caste, name, &c., of the real bride. A thread is then wound ten times around the *arka*, accompanied each time by a mantra, and again around the neck of the *kalaśa*. To the north of the *arka*, a fire-altar is raised and the *āyáhára-homa* is made to Agni with gifts and dedication. Next comes the *pradhána-homa* with the mantras, “*Om sangobhiḥ*” and “*Om yasmaitválā;*” the *vyáhṛiti-homa* with its own mantra and the *bhúrádi-náváhuti-homa* with its nine mantras closing with the *púrnápátra* and dedication. After this a second circumambulation follows and a prayer and hymn. Four days the *arka* remains where it has been planted, and on the fifth day the person is entitled to commence the marriage ceremonies with his third wife. If, however, she be already a widow, he can take her to his home without any further ceremony.

Kumbha-viváha.—The *Kumbha-viváha* or marriage to an earthen vessel takes place when from some conjunction of the planets the omens for a happy union are wanting, or when from some mental or bodily defect no one is willing to take the boy or girl.* The ceremony is similar to the preceding, but the dedication enumerates the defects in the position of the planets in the worshipper's horoscope and states that the ceremony is undertaken to avoid the malign influences of the conjunction of the adverse planets or of the bodily or mental defects of the native as the case may be. The nine planets are honoured and also Vishṇu and Varuṇa, whose forms stamped on a piece of metal are amongst the furniture of the ceremonial. The *anchala* or border of the garment used in the knot-tying is represented by connecting the neck of the girl or boy with the neck of the vessel, when the aspersion is made from the water of the *kalaśa* with a brush made of the five leaves.

Casual ceremonies. On killing a snake.—Several ceremonies are prescribed for alleviating (*sánti*) the evil effects of accidents, bad omens, portents, unlucky acts, &c., which may be briefly noticed here. Thus, if in ploughing, the share injures or kills a snake, a short ritual is prescribed to appease the lord of the snakes. Ganeśa, the Mātris and Kshetrapála are first worshipped on the spot: then the figure of Mrityunjaya is drawn on cloth and with it that of the snake-god, and both are worshipped with the invitation, &c., and the *sarpa-mantra* is recited and a *homa* made.

Death of a plough-bullock.—One-sixteenth of the value of the cattle

* The *Vishṇu prátimá-viváha* is similar to the *Kumbha-viváha*. The girl is first married to a picture of Vishṇu in order to avert the influence of the planets when the conjunction of the latter would show her to become a widow or a bad character.

should be paid as a devadanda to Bráhmans. Another ceremony known as the *vriishabha-patana* takes place when a bullock dies or is injured while ploughing.

Unlucky conjunctions.—It is believed that if the *megha-sankránta* comes within the conjunction of the planets noted in the horoscope, the native will die within six months, and similarly if the *túla-sankránta* come within the horoscope the native dies before the next *megha-sankránta*: to avert these evils a special ritual is prescribed in which Govinda is the principal deity invoked. A more elaborate service takes place on the occasion of an eclipse when numerous articles are placed in the *kalaśa* and the image of the snake-god stamped on metal is worshipped and the usual gifts are made.

Born again from a cow's mouth.—The ceremony of being born again from the cow's mouth (*gomukha-prasava*) takes place when the horoscope foretells some crime on the part of the native or some deadly calamity to him. The child is clothed in scarlet and tied on a new sieve which is passed between the hind-legs of a cow forward through the fore-legs to the mouth and again in the reverse direction signifying the new birth. The usual worship, aspersion, &c., takes place and the father smells his son as the cow smells her calf. This is followed by various burnt-offerings and the usual gifts, &c.

Dentition, &c.—Ceremonies are also prescribed when the teeth are cut irregularly, when the father and son are born in the same lunar mansion, when three children are born at the same time or in the same lunar mansion, when snakes are seen *in coitu*, when a dog is seen during a ceremony, when a crow evacuates on one's clothes, on seeing a white crow, when gifts of land, money or grain are made, and when building a house, &c.

Múla-nakshatra.—The misfortunes that are supposed to follow any one born in the *Múla-nakshatra*, which is presided over by Nirṛiti, the goddess of evil, are such that the parents are advised to abandon such a child, whether boy or girl, or if not, to go through the ritual prescribed for the occasion with great care and circumspection. The *Múla-sánti* commences with the *Ganeśa-pújá* followed by the setting up of the *argha* and the dedication. The sesamum, *kuśa*, barley and water are taken and the *pradhána-sankalpa* is recited and also the *Mátri-pújá*, *Puṇyáha-váchana* and *Nándi-śráddha* are gone through. The celebrants are then appointed and duly reverenced and the person who causes the ceremony to be performed stands before them with the palms of his hands joined together in a submissive attitude and asks them to perform the rite according to rule. The celebrants consent and proceed to the *grihasálá*, or as usual in Kumaon to the place where the cows are tied up. A place

is selected and purified either with holy-water (*i. e.*, water which has been consecrated by using the names of the sacred places of pilgrimage) or the mixture called *pancha-gavya*. To the south-west a hollow is made and a fire is lighted therein, and this is followed by the ritual contained in the formal appointment of the Bráhman to the aspersion. An altar is then made, and on the top a lotus of twenty-four petals is drawn and coloured and named as described below.*

A handsome metal vessel is then placed in the midst of the figure and four other vessels are placed one at each corner of the principal altar. A figure of Nirṛiti stamped on metal is placed in the centre of the altar on its vessel and small pieces of gold, silver and copper on the other vessels after having been washed with the five nectars applied with the usual mantras. Next comes the address to Nirṛiti prefaced by the *vyáhṛiti* mantra :—‘ Come hither and remain here O Nirṛiti mistress of the *Múla-nakshatra*, grant our requests and accept our reverence.’ Her companions and the twenty-four deities residing in the petals of the lotus are similarly invited with the same formula.

Three of the vessels are dedicated to Brahmá, Varuṇa and the nine planets who are invited to attend. Then the meditation on Nirṛiti and the deities to whom the altar is dedicated follows :—‘ Nirṛiti, black in colour, of beautiful face, having a man as thy vehicle, protectress, having a sword in thy hand, clad in shining robes adorned with jewels.’ A similar short meditation on Indra and Toya is given and for the remaining deities, the recital of their names is held sufficient. Nirṛiti then receives the formal invitation, &c., with the mantra :—‘ *Om moshúna*,’ &c., whilst the others are merely named. Then those deities invited to occupy the three vessels above named receive the invitation, &c., and commencing with Nirṛiti all are in order worshipped with flowers, sandal and water. The vessel placed to the north-east of the altar is dedicated to Rudra, and on it are laid the five varieties of *svastika* and below it, a *droṇa* of grain. On the covered mouth of the vessel the image of Rudra

* The name on the petals is that of the initial letters of the *nakshatra* or lunar mansion, above which is the name of the regent of the mansion and below the colour which should be given to it. The names in order commencing with the mansion over which the Viśvadevás preside are as follows :—

1. Uttará-Asháphá.	10. Krittiká.	19. Uttara-phalguní.
2. Sravana.	11. Rohini.	20. Hastá.
3. Dhanishthhá.	12. Mṛiga-síras.	21. Chitrá.
4. Sata-bhishaj.	13. Ārdrá.	22. Svátí.
5. Púrvā-bhádrapadá.	14. Punarvású.	23. Viśákha.
6. Uttara-bhádrapadá.	15. Tishya.	24. Anurádhá.
7. Revati.	16. Ākleshá.	25. Jyeshthhá.
8. Ásvini.	17. Maghá.	26. Múla.
9. Bharani.	18. Púrvā-phalguní	27. Púrvāsháphá.

} In the
middle.

stamped in metal is placed after being washed in the five nectars as before followed by the dedication, meditation, hymn of praise and invitation, &c. Then the *anga-nyāsa* to Rudra is repeated six times, and the *Rudrādhyāya*, eleven times, &c., &c. Next incense formed from the burnt horns of goats is offered to Nirṛiti and also wine, barley-cakes, flesh and the yellow pigment from the head of a cow (*go-rochana*) ; flesh, fish, and wine, however, should not be used by Brāhmans, who should substitute milk with salt for wine and curds with salt for flesh. Lamps are now waved to and fro before all the deities and a fire is lighted on the altar and a *homa* made. Next the *āghāra-homa*, the *krisara-homa*, the fifteen-verse *homa*. fuel, rice, &c., with the *śrī-sukta* mantra, the *páyasa-homa*, *púrná-huti-homa* and the *agni-homa*, are made, after which the fire on the altar is extinguished and Agni is dismissed. The vessel on the principal altar sacred to Nirṛiti is now filled with various materials and whilst these are stirred round several mantras are recited. The parents of the child and the child then bathe outside in a place prepared for the purpose and ornamented with *svastikas* and all are sprinkled with holy-water. Some hundred verses are then repeated with the prayer that the evil influences due to birth in the *Mūla-nakshatra* may be effectually prevented. A similar ceremony is performed on account of any person born in the *Āśleśā-nakshatra*.

(*To be continued.*)

*On the Psychological Tenets of the Vaishṇavas.—By RA'JENDRALA'LÀ
MITRA, LL. D., C. I. E.*

What was the ontological doctrine which Chaitanya inculcated ? is a question which was lately put to me by a distinguished European scholar. It is one which has not yet been discussed in any English paper that I am aware of. Nor is it well understood by the Pāṇḍits of Bengal. Even among the Vaishṇavas of the higher orders there seems to be considerable differences of opinion, and distinguished commentators on the Bhāgavata and other leading texts of the Vaishṇavas have propounded such contradictory and at times diametrically opposite theories that several polemical tracts had to be written on the subject. I have lately found one of these. It is entitled *Surva-sampradāyabhedā-siddhānta*. In it an attempt has been made to reconcile the theories of the different sects of the Vaishṇavas and of Sankara Achārya. Its author's name is unknown to me, but the author was evidently a distinguished scholar, thoroughly conversant with the leading topics of Indian Philosophy and the various arguments which Vaishṇavas of different schools brought to bear upon

the question. A brief analysis of the work may not, therefore, be unwelcome to the readers of this Journal.

The writer of the work naturally takes for granted that his readers are perfectly familiar with the values of the technical terms and the bearings of the various schools of thought in this country, and therefore plunges at once *in medias res*. This course, however, will not be convenient for English readers, and it is necessary, therefore, to preface this note with a few words on the leading Indian theories on soul, as a spiritual, self-conscious monad, distinct from the body, and concentrating in itself all the purest and most refined of human excellencies—a spirit distinct from the entelechies of Aristotle.

These theories may be described under three heads : 1st, Nihilistic ; 2nd, Monistic ; 3rd, Dualistic.

The first is represented by the Chárvákas, who deny the existence of a soul. Like the Pessimists of this century they say there is no psycho. They hold that the soul, or the spiritual principle which vivifies and sensitizes living beings, is, like the body, derived from the parents, and dies with it. This means that vitality and consciousness are the results of organization, and cease with the complete ataxy of that organization. In other words, there is, apart from the body, no distinct essence, which, in association with matter, gives it life, and, dissociated from it, lives on, either to vitalize other bodies, or in an ethereal or spiritual form. The most essential attribute of this soul is its immortality, and most Indian philosophers add to it eternity, and these being wanting in the doctrine of the Chárvákas and other atheists, it is rightly called Nihilistic. One school of Buddhists, and that the most important, professes a modified form of this nihilism, allowing the soul functional existence for aons, but reducing it to ultimate vacuity from which it is held to arise. This is called *Súnyaváda*, 'the theory of vacuity,' or *Asadváda* 'the theory of non-existence.' None of these, however, is accepted by any leading Vaishnava school of thought, and need not, therefore, be noticed at greater length here.

The second head resolves itself into two divisions—1st, Generically Monistic ; 2nd, Absolutely Monistic. Those who entertain the theory implied by the first division hold that every living being has a separate soul, which is uncreate and immortal. It is consciousness itself, and spiritual in nature, but defined in character, no one soul merging into, or bearing any relation to, another, and yet it is essentially so identical with one and another, that as a genus all souls are exactly alike, and as such there is perfect unity. Unity is also predicated of this soul on the ground of there being no species of soul of any other kind, and thereby is meant that there is no Divine or Supreme soul. In fact it is with a

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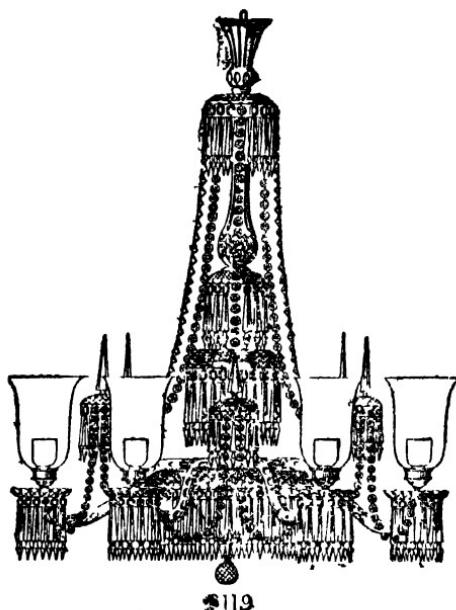
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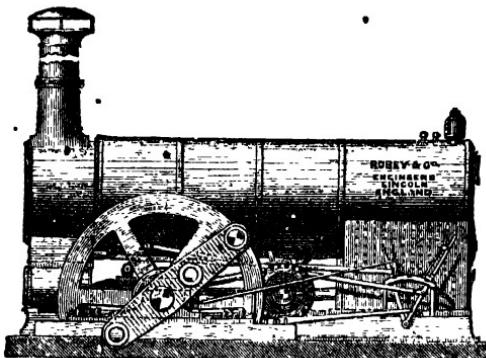


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view to deny a supreme intelligent Creator and Preserver of the universe that unicity is insisted upon in regard to the soul of created beings. The founders of the Sánkhya and the Jaina doctrines, as also some Bauddhas are the followers of this theory. They hold that this soul, though consciousness itself, is, in its ordinary state, so worked upon by its own energy (variously called *Máyá* ‘illusion,’ *S'akti* ‘power,’ *Prakriti* ‘nature,’ *ajñána* ‘ignorance,’ &c., but meaning in reality the laws of nature) that it does not thoroughly perceive itself. It is the *ego* in a more or less latent, or potential, or mystified state, subject to various malign and beneficent influences which sometimes make it more and more mystified, and at other times less and less so; its aim, however, is to separate itself from its energy, or to shake off its unintelligent condition, and in course of time under the influence of its beneficent environments and earnest exertion gradually becomes more and more manifest, until at last its beclouding energy melts away, and the soul abides in its perfect purity. This melting of the energy may be compared, and in fact is substantially the same, with the progressive evolution theory of the modern European schools, except that the European Progressionists (or most of them) assume a beginning, or a first start, whereas their Indian congeners believe the universe to be uncreate and eternal. This state of perfect purity is the *summum bonum* which the Sánkhyas and the Jains look upon as *mukti* or final deliverance, and the Bauddhas as *Buddhahood* or *Nirvána* ‘perfect Intelligence,’ or ‘absolute quietude.’ The goal of the Progressionist is thus eloquently summarised by Browning :—

“I, that trace Providence without a break,
 I, the plan of things, drop plumb on this plain truth—
 That man is made in sympathy with man,
 At outset of existence, so to speak ;
 But in dissociation, more and more,
 Man from his fellow, as their lives advance
 In culture ; still humanity that's born
 A mass, keeps flying off, fining away,
 Ever into a multitude of points,
 And ends in isolation, each from each :
 Peerless above in the sky, the pinnacle,—
 Absolute contact, fusion all below .
 At the base of being.”

Had Browning meant this for the Yogís, it would have been as correct as it is for the Progressionists, omitting only the first four lines in which the idea of Providence and first creation has been sketched, but

which do not at all bear upon the final "Isolation."* The final stage in either case is a society of immortal beings, each physically, morally, and intellectually perfect, and from this perfection *ex concessu* identical. Some Indian writers do not, however, look upon this theory of unicity as satisfactory, and reckon the doctrine as a form of duality or *Dvaitavāda*. What they mean is that it is a system not of one, but of more than one, soul. This is true enough, and logically following it out, the term for it should imply plurality, and not duality, particularly in the Sanskrit language, where the dual does not mean plural. In the case of the Sāṅkhyas, it has further to be noted that they do not absolutely deny a supreme soul, but hold that there is no proof of the existence of such a being. In other words they are agnostics in this respect.

The Absolutely Monistic theory discards the idea of a separate individual soul for each being, as illogical and unphilosophical. Following the principle that two causes should not be assumed where one is sufficient, it repudiates the assumption of an uncountable number of soul monads, each uncreate and eternal, and holds a single soul, the Supreme Soul, as amply sufficient for all purposes. It is more consonant with reason, and at the same time it removes the stain of atheism which the preceding theory necessarily involves.

The idea of a spirit distinct from the body is of remote antiquity. In the earliest stage of human society every unintelligible phénoménon was accounted for by the assumption of a supernatural power or spirit, and the disposition of that spirit, as malevolent or beneficent, regulated the character of the phenomenon. This idea, once formed, multiplied rapidly, and every mountain and every plain, every wood and every tree, every pool and every river, was soon peopled by its appropriate spirit. These spirits could not, however, be accepted to be equally powerful, and in course of time and advancing reason, it was felt that the more powerful of these must be the rulers or governors of the less powerful, and the ultimate logical resultant was the assumption of one supreme God. God, thus evolved, did not negative the existence of the spirits and the soul of man, but took His place at the head of them all, and mankind at large was perfectly satisfied with this evolution. The theory did not, and could not, jar against their preconceived notions and universally spread beliefs, it bore no taint of atheism, and reason was in its favour. Philosophers, however, did not continue to rest satisfied. The process of thinking which brought them to one God pushed them still onward, and they at last abandoned the theory of separate souls for separate beings, whether

* The Hindu idea of isolation will be found fully described in my translation of the *Yoga Aphorisms of Patanjali*.

human or celestial, and took to a single soul which gave vitality and consciousness to all. This is the theory of Absolute Unity, and is known under the name of *Advaitavāda* or the theory of 'Nonduality,' or 'Aduality.' From its very name it is obvious that it is subsequent to belief in Duality, or of one Supreme Soul on the one side and of many individual souls on the other. Had unity been the only idea to express, the term would have for certain been formed of a Sanskrit word implying *one*, and not a derivative of *two* with a negative particle before it. It was to exclude the idea of *two* which was current, that recourse was had to the circumlocutory forms of "not two" *adwaita*, "one without a second" *ekamevādvitīyam*, and so forth. These forms gave greater emphasis to the idea than what a simple statement of one would have done. Indeed, a term implying *one* would leave room for doubt as to whether the unity applied to the especial character of the soul or to its numerical individuality, and this is precluded by these negative forms.

The Upanishads dwell very largely on this idea. When Nachiketā, in the Kātha Upanishad, repeatedly urges in varied phraseology 'I am that,' and Svetaketu, in the Chhāndogya Upanishad, is told "thou art that," the idea conveyed is that the *ego* is no other than the Divinity himself. But the brief enigmatic way in which the theory was disclosed led to much misapprehension. And it was left to the renowned S'ankara Achārya, the apostle of this school, to elaborate this Nondual or Adual theory at considerable length in his great commentary on the Vedānta Aphorisms of Vyāsa. He would tolerate nothing that did not coincide in every detail with this cardinal theory, and he argued it out in very much the same form in which Berkeley worked out his celebrated theory regarding the essential non-reality of matter.

Sankara, however, left it in a position which could not be final, and his followers could not rest satisfied at the point where he left it. The question soon arose as to, how does this Supreme Soul, one without a second, provide souls for the countless individual units of creation? To admit the theory of universal pervasion—of an infinite mass made finite by enclosing bodies, like the atmosphere enclosed in jars, which the followers of Sankara developed at great length—was to admit a system of Pantheism, or animism, the *anima mundi* of Stahl, which was open to serious logical defects, and likewise inconsistent with the doctrine of faith which the Bhagavadgītā had promulgated, and which got extensive currency a while before the time of Sankara. Indeed Sankara himself had felt this, and provided for it by a faint outline of a theory of shadow or reflection,—a shadow from the Great Soul forming individual souls. This is the doctrine of the Bhāgavata Purāṇa. Vishṇu Svāmī, the founder of the Rudra-sampradāya, changed the shadow into a scintilla or

spark—something more substantial than a mere shadow—and worked it out into a regular system. This is called *S'uddhádvaitaváda*. It was further developed by Vallabha A'chárya, whose dogma has since degenerated into hideous licentiousness. The idea is, that since every individual soul is the Supreme Divinity, that soul should not be tortured by penance and privation, but fed and nourished and kept in an everlasting round of pleasures, and the result is a system of Epicureanism. Rámánuja was not satisfied with this shadow or spark. He assumes that the Supreme Soul (Vishnú as he names it) divides itself into a twofold form—a Supreme Spirit or *Paramátmá*, the cause, and a gross one, or effect, the individual soul units together with the universe or matter. This idea led him to the three categories, soul (*chit*), non-soul or matter (*achit*), and the Lord (*ésvara*). This tenet is called *Viśiṣṭálvaita* or 'qualified unicity.' Professor Wilson puts it thus :—

" Creation originated in the wish of Vishnú, who was alone, without a second, to multiply himself : he said, I will become many ; and he was individually embodied as visible and etherial light. After that, as a ball of clay may be moulded into various forms, so the grosser substance of the deity became manifest in the elements, and their combinations : the forms into which the divine matter is thus divided, are pervaded by a portion of the same vitality which belongs to the great cause of all, but which is distinct from his spiritual or etherial essence ." (Works, I, pp. 43f.).

Nimbárka or Nimbáditya* who founded the sect of the Sanakádi-sampradáya, went further, and promulgated the theory of distinct individual souls, or subordinate particles, ordinarily inferior but susceptible of fusing or subsiding in the Great Soul, so as ultimately to end in one. This is called *Dvaitálvaitaváda* or 'the theory of Dualistic Aduality.'

Professor Wilson thus summarises the tenets of this school : " Life, they say, is one and eternal, but dependent upon the Supreme and indissolubly connected with but not the same with him." (Works, I., p. 144). The Mahopanishad feels the difficulty of this position, and evades it by saying "as the birds and the string, as juices and trees, as rivers and oceans, as freshwater and salt, as the thief and his booty, as man and objects of sense, so are God and Life distinct, and both are ever undefinable."

These several ideas of shadow, reflection, scintillation, subordinate particles &c., occur in very ancient works, not excepting the Vedas, but

* This is a nickname which was given to the saint because he once stopped the motion of the sun on the top of a Nimba tree (*Melia azadiracta*). His original name is not known. Dr. Wilson says it was Bháskaráchárya, but I suspect this is not correct, for there is extant a commentary by Bháskára Achárya on the *Vedánta Sútra*, which is distinct from the commentary by Nimbárka on that work.

they are there very loosely and promiscuously put forth, without any serious attempt at philosophic precision. The authors named above were the first to give to each a scientific fixity and distinctness. It should, nevertheless, be mentioned that there is yet considerable misunderstanding current on the subject, and the three terms *Suddhālvaita*, *Viśiṣṭādvaita*, and *Dvaitādvaita*, are very carelessly used—the first according to some, is the same with *Advaita*, and the third is identified with the second. For the purposes of this paper it is, however, not necessary to attempt here any detailed exposition.

The last is the theory of Duality or *Dvaitavāda*, of one Supreme Soul and innumerable individual souls, essentially independent of each other. Its teacher was Mādhyā Achārya* alias Ānanda Tīrtha alias Pūrṇaprajña or Purṇamandira, who wrote a short commentary on the Vedānta Sūtra, and therein developed his theory, obviously taking it from the Nyāya-darśana, where it occurs in an unmistakable form. His doctrine is known under the name of *Pūrṇaprajñā-darśana*, and his followers call themselves Brahma-sampradāyī. As already stated, it dates from long before the time of the Dual doctrine. It is frequently referred to in the Vedas, and in the Upanishads it is indicated at times. But the idea is not fully worked out, and in some places, the theory of both the Supreme and the individual souls abiding in the same body crops out prominently. This is particularly the case in a remarkable allegory in the Muṇḍaka Upanishad, which occurs also in the Śvetāśvatara Upanishad, where it is said :

“Two (birds) of handsome plumage, rivals and friends, nestle in the same tree : one of them eats the sweet fruits ; the other looks on without eating.”†

The obvious meaning of this verse implies a duality ; and those who adopt the Dual theory appeal to this authority ; but Sankara looks upon it as an indication of the Supreme Soul associated with plastic nature or Prakṛti, or “consciousness associated with ignorance, desire and the residue of former works.”‡

Closely correlated with the above theories are the doctrines of *Saguṇa* (qualified) and *Nirguṇa* (unqualified) in regard to the Supreme Soul. The nearest equivalent English philosophical terms for these would be ‘con-

* Grammatically the word should be *Mādhyā* as a derivative of *Madhu*, but in MSS. it is frequently, not always, found with the first vowel short, and both Professor Wilson and Mr. Gough (in the Sarvadarśana-saṅgraha) have accepted that form.

† द्वा सुपर्णा सयुजा सखाया समानं इचं परिषस्तावे ।

तर्योरन्यः पिपलं साहस्रनश्चनेन्द्रा ऽभिचाकृति ॥

‡ अविद्याकामवासनाश्रयलिङ्गोपाधिविज्ञानात्मा ।

'ditioned' and 'unconditioned,' but they are not exactly to the point. Unconditioned in English has two meanings. Some employ it to denote entire absence of all *restrictions*, while others, and a large number, take it to imply entire absence of all *relation*. Indian philosophers are unanimously of opinion that the Supreme Soul is absolutely unconditioned in the sense of total absence of all restrictions. It is perfectly free from all trammels of laws, rules and conditions, and nothing can restrict it in any sense whatever. But they are divided as regards relation. The followers of the Yogi school hold that there is no relation whatever between the Supreme Soul and the universe. The universe is uncreate and eternal, and its course is regulated by laws or nature which is not subject to Divine will, and human souls, being uncreate and eternal, are equally independent of a creator. But those monitists who believe in a primal creation and trace that creation to a divine architect, have to establish a relation between the Divine and the individual souls, and opinions in this respect vary greatly. Their diverse theories about emancipation also necessitate some relation. The doctrine of incarnation also requires that the Divinity should be, at least at times, subject to conditions. And the process of transition from the unconditioned to the conditioned has been explained in different ways. The word *saguna*, moreover, implies personality, and some of those who believe in incarnations insist upon the Godhead being a personal divinity, while others hold him to be always and invariably impersonal (*nirguna*).

To turn now to the Vaishṇavas. They belong to one or other of the three subdivisions of the Adual school or to the Dual one, under the generic names of Śrī-sampradāya, Rudra-sampradāya, Brahma-sampradāya, and Sanakādi-sampradāya, and the reconciliation of their different theories to subserve the cause of Bhakti is the object of the work under notice.

The work opens with a quotation from the Bhāgavata Purāṇa in which Kṛishṇa says "know ye that I am the preceptor of all preceptors" (*Sarveshām apy áchāryyānām áchāryām mām vijāniyāt*), and then argues, since preceptors (*áchāryas*) are incarnations of the Lord, and their instructions must be evidence of truth, it follows that when Vallabha Achārya and others, after refuting the Dual dogma, establish the Nondual one, their doctrine must be accepted as true; but in so accepting it, one must reject the theory of Mādhlva as unreliable and untrue. Should he, however, accept the theory of Mādhlva, the sayings of Vallabha Achārya and others, which refute the Dual tenet, must of course fall to the ground. 'And on the logical principle of that which is contradictory is incorrect,' all the various doctrines of the Vaishṇavas must be condemned as untrue. The question then is, how to solve this riddle? And

the author begins by enquiring what was the doctrine of Chaitanya, the founder of the Vaishnava sect of Bengal? As I have already remarked at the beginning, this was a moot point. Chaitanya has not left us any record of his philosophical ideas. He was an enthusiastic Bhakta, who devoted his entire time to the cultivation of faith, in abstracting himself from all carnal wants and worldly attractions, in dedicating himself, body and soul, to his maker, and in disseminating the doctrine of faith among his followers. It is doubtful if he ever wrote any work or treatise on religion. Certain it is that none has come down to our time. Kavikarnapura, a contemporary of Chaitanya and author of great eminence among the Vaishnavas, flatly denies that Chaitanya ever wrote anything about his doctrine. In the 'Chaitanya-chandrodaya' of that author the question is asked, "Dear Sir, has this Hari published any work explanatory of his principles?" and the reply given is: "Though it is well-known that the Almighty is the author of the Vedas, yet whatever the Knower of the heart teaches, he teaches through agents indirectly, and his lessons are not defined by time or space."*

His biographers devoted themselves with Boswellian assiduity to the task of recording his sayings and doings, and certainly succeeded in preserving a vivid picture of his life. But their object was to appeal to the masses, to create a lively interest in their teacher, and anecdotes of benevolence, mercy, devotion, self-abnegation, and total disregard of worldly attractions, were calculated to serve their purpose best, and they selected them. Philosophical dogmas and abstruse reasoning about the Unconditioned were the least adapted to subserve such a purpose, and they therefore eschewed them altogether, or kept them in the back ground. And under the circumstances it is but natural that there should be considerable difference of opinion in regard to the saint's system of philosophy. The thesis has to be worked out by a comparison of the bearings of his casual remarks and mode of life, and not proved by the quotation of any positive declaration. Our author starts by saying that Chaitanya inculcated the same doctrine of Dualistic Aduality, which Nimbāditya had taught long before him; and in support of his position combats such objections as, in his opinion, might be started against it.

To the faithful followers of Chaitanya the first objection would naturally be, how can Chaitanya, who was the Supreme Divinity, even Vishnu himself, born in flesh, accept the doctrine of a mere mortal, and become his follower? He should teach that which is original, that which none before

* पारिपार्च्छदः । भाव किं तेनेच तेने दरिष्या स्वाभिमतमनवश्चको ग्रन्थः ।
स्वचधारः । यद्यपि क्री न वेद वेदकर्त्त्वं भगवत्सत्यापि स्वत्वमर्थात्मौ यामौहते प्रेरणा न
वक्ष सा वाच्चोपदेशतो देशतो वा कालतस्य परिच्छिद्रा भवितुमर्हति ।

knew, and not that which was already known. The objection is met by the remark that Nimbáditya was an incarnation of Vishṇu, and his opinion was therefore that of Vishṇu, and Chaitanya being, likewise, an incarnation of Vishṇu, the doctrine expounded is of the same individual given under different conditions, and there is therefore no following in the case. In order to prove that Nimbáditya was an incarnation of Vishṇu, a verse is cited on the authority of Hemádri, who makes the statement. Learned Vaishṇavas, moreover, urge that the primary object of Chaitanya was not to inculcate a new tenet in psychology, but to give wide currency to the doctrine of Bhakti, and it was not necessary for him, therefore, to dwell upon universally accepted truths.

Having answered this preliminary objection, the author cites in support of his opinion that Chaitanya was a Dvaitádvaitavádī, several authorities. The first is Viśvanátha Chakravartí who, in his commentary on the Bhágavata, it is said, has made the statement. The words used are, *Chakravartibhiḥ svagranthe nimbáditya-matavartitvena maháprabhúṇām likhanát*, but no quotation is supplied.

The next authority is Gángaráma Gauḍa, who is said to have been a disciple of Chaitanya. In his case, however, there is a specific assertion. In his work called *Nibandha* he begins with the remark that "Nimbáditya was the destroyer of darkness" (*Nimbádityas tamollivayṣí*) and ends by saying "composed by a follower of the doctrine of Nimbáditya," (*Nimbáditya-matavarti-virachitáyám*), and the inference from these passages is that since an immediate disciple of Chaitanya professed himself to be a follower of Nimbáditya's doctrine, his teacher must have followed the same doctrine.

The third authority is Harideva Tarkavágíśa, of Saidábád, near Murshidábád, but no passage has been cited, nor is the name of his work given. I have not heard of this personage, and no one can give me any information about him:

The last authority is Náráyaṇadásá, a disciple of a disciple (*anuśiṣṭya*) of 'Advaita Achárya, and a Vaishṇava author of some repute. In his treatise on branding the body with the symbols of Vishṇu, (*Táptamudrásdhárana*) he makes a positive statement to the effect that Chaitanya accepted the Dualistic Aduality doctrine of Nimbáditya.

It is scarcely necessary to observe that this collection of authorities is poor at best, and such as it is, it may be easily set aside, both by circumstantial evidence and by positive statements of the contemporaries of Chaitanya. Bhaktas believe 'that in order to the attainment of supreme beatitude, they must pass through five stages or states of probation. The first of these is called *Sánta* or quietism, or a state of calm contemplation of the Deity. The second is *Dásya* or servitude, which in a more

active state leads on to the third, or *Sákhya*, i. e., an ardent feeling of friendship for the divinity, and that in its turn to the fourth or *Vátsalya* (filial affection), and lastly to *Mádhurya* or love, when the devotee, rising above all idea of divinity, entertains the same ardent attachment for the Deity which a human lover feels for the object of his love, or “what the milkmaids of Vrindávana entertained for their charming Kṛishna.” These ideas cannot be consistent with the theory of Aduality. Service and friendship cannot exist where the adorer and the adored are identically the same. One must start with the idea of inferiority before he can deem worship and service desirable or appropriate, and this would necessarily imply Duality and not Unity. Nor is the reward of the service, &c., as inculcated by the Vaishnávas, such as to support the Adual theory. That reward, according to the Bhágavata Purána is fivefold;* it may amount to (1) dwelling in the same region with the Divinity, (*sálolyka*), or (2) to the attainment of the same supremacy or dominion as that of the Divinity (*sárshati*), or (3) to fellow-lodgership, or living in close proximity to Him (*sámípya*), or (4) to the attainment of the form of the Divinity (*sárúpya*), or (5) to unity or union with Him, (*ekatva*).† The last is the same with the Nirvána or *Laya* of non-Vaishnava authors, but Vaishnava commentators are not satisfied with it, and explain it away in various ways. The word *sáyujya* is a homonym of *ekatva*, and that has been explained by Táránátha in his *Váchaspátya* to mean dwelling together (*ekalra-samavasthána*) ; others hold it to mean communion or practically entering a house, but not being identified with it.‡ Any how the Vaishnávas do not care for the last, and rely on the first four, and therein, we have rivalry, independent existence &c., but no union or merging of the human into the Divine Soul, and consequently a dual theory. Kawikaránapura, who was a contemporary of Chaitanya, and took pride in having seen the saint during his ministry, and for having followed him as a disciple, is clearly of opinion that Chaitanya

* सालोक्य-सार्षि-सामौष्य-सारूप्यैकलभयुतं । Book III, Chapter 29, Verse 13.

† Sridhara Svámí explains these five terms thus : सालोक्यं भया सह एकस्मिन् स्थाने वासः । सार्षि समानैश्चर्यं । सामौष्यं निकटवर्तीन्वेद । सारूप्यं समानरूपता । एकलं सायुज्यं ।

‡ कस्मिन्प्रपि पुस्तके स्तोकमध्ये सायुज्यपाठः याङ्गाबृणामसम्भवः । किञ्चेकलभित्यस्य वा खानं सायुज्यं । यदि च सायुज्यपाठः केनापि स्तोकोत्तिर्ण तदा सायुज्यैकलयोः को भेदः खात् । अत च समाधानं । सायुज्यशब्दस्य प्रवेशार्थवेपि परमेभ्यरात्रकलं न स्तोकार्थं, यथा पुरं प्रविष्टतौत्यज्ञं पुरसंयोग एव प्रतीयते न तु प्रात्रात्मकलमिति । एतद्वपा याङ्गा कस्मिन्प्रित्याने प्राचीनैः कृतात्मि ॥

was a Dvaitavádí, and in the work above named thus expresses his convictions :

“**ACTOR.**—Your Bhaktiyoga or exercise of devotion, which, you say, was unknown to the authors of our Sástras, produces a wonderful knowledge the result of which is absorption into the Deity, the same which the professors of the Sástras inculcate; where lies then the difference?

“**MANAGER.**—From the text which says:—‘The recitation of the name of the loved one produces an’ enamoration and an earnestness which makes him, who adopts the religion, to laugh, and cry, and scream, and sing, and dance like a mad man,’ it is evident that the Bhaktiyoga, of which singing the name of the Lord is a component, produces a peculiar attachment which passes on to an excessive fellow-feeling. It is also said, ‘such truthful beings perceive me to be of pleasing and of benignly smiling—of gratifying and excessively beautiful—forms, with rosy eyes, and talk to me in sweet soothing words. Devotion by the aid of those charming forms and innocently playful and smiling glances and pleasing speech, robs them of their mind and soul, and leads them on unto salvation, against their will.’ From which you see that salvation is a state of fellow-ship with the Deity and not absorption; therefore the venerable Kapila said: ‘devotion is superior to santification;’ and hence is the singing of the name of the Lord, in the Kaliyoga, no secondary means towards the attainment of the great object of human existence, and the source of heavenly love.

“**ACTOR.**—Sir, your words are most wonderful. The Sástras ordain that the name of the Lord leads to absorption, and you maintain the contrary. We have heard, ‘by reciting the name of Náráyaṇa the dying Ajámila obtained mukti.’

MANAGER (smiling).—The word mukti here means fellowship, for in that very place it is said: ‘He immediately assumed the shape of the companions of the Deity.’ The doctrine of Kṛishṇa Chaitanya overthrows all others. All righteous men adopt this doctrine. Even Kali himself is blessed by this incarnation.*

It should be added, however, that Kavikarnapura has approvingly quoted many passages from the Pancharátras and other works which are strongly adualistic in their purport, and makes Chaitanya say that he entirely subscribed to them. The only way to reconcile this contradiction is to accept the theory of Dualistic Aduality, which after all is but a compromise, and as such affords room for the simultaneous inculcation of the two dogmas. The fact is, Chaitanya never busied himself with pure psychology, and the attribution to him of any specific doctrine is more a matter of convenience than a positive historical fact.

* R. Mitra’s Chaitanya-chandrodaya, Introduction, pp. xi-xii.

To resume our analysis of the work under notice. The objection which next suggests itself to our author is—since Mádhva, Rámánuja and Vishṇu Svámí have been recognized as teachers and great Vaishnavas, how can their opinion be rejected? But this is evaded by the remark that their tenets have not been completely developed in their works.

Next comes S'ridhara Svámí, a renowned exegesist on the Bhágavata, in regard to whom Chaitanya himself had said—"What is opposed to the tenets of Svámí should be spurned by us" [*Svámimata-viruddham yat tad asmákam anádaraníyam.*] He upholds the doctrine of S'uddhādvaita, and how is that to be reconciled with the assumption of Chaitanya having followed Nimbáditya? This is met by a reference to the Sandarbhas,* where it is argued that in his commentary on the Bhágavata, Sridhara Svámí has devoted very little space to the explanation of the doctrine of knowledge combined with faith (*jñánamiśra-bhakti*), whereas he has dwelt largely on pure faith, (*suddha-bhakti*), and it is obvious therefore that he preferred the latter. According to the Advaita system, God is always and invariably unconditioned, and never becomes conditioned, but in the Bhágavata Purána his incarnation is repeatedly admitted, and Sridhara Svámí having admitted that, it must also follow that he did not entertain the pure Adual doctrine, and *ex necessitate rei* must have accepted the theory of Dualistic Aduality.

The last position opens the way to the question, why not then at once admit the Dualistic theory which is more favourable to the incarnation dogma than the other? If we believe human souls to be emanations of the Divine one, every birth would be an incarnation of the Divinity, and there would be no difference between ordinary births and incarnations, except, perhaps, in the quantity of the divine essence contained in each, and we have to divide the unconditioned into quantities of greater and less proportions, whereas the Dual theory marks a radical difference of essence, and thereby obviates every difficulty. It is appropriate, too, that the inferior should evince faith and devotion to the superior, but where there is no difference in essence, it is inconsistent to talk of faith and devotion. And inasmuch as Chaitanya laid the greatest stress on incarnations

* Six different works on the religion of Chaitanya bearing the common appellation of *Shat-sandarbha*. Their specific names are—(I) *Bhakti-sandarbha*, (II) *Tattva-sandarbha*, (III), *Bhagavat-sandarbha*, (IV), *Paramártha-sandarbha*, (V) *Krishna-sandarbha*, (VI) *Pṛiti-sandarbha*. There is a 7th under the name of *Dādamakrama-sandarbha*, which is looked upon as an appendix to the hexapartite work. These were written by Jíva Gosvámí under the superintendence and instruction of Rúpa and Sanátana, the two foremost disciples of Chaitanya. The object of the works is to prove that the doctrine inculcated in the Bhágavata is the same which Chaitanya taught.

and on the doctrine of Bhakti some person assume that he followed the doctrine of Mádhva A'chárya. This is, however, not admitted, inasmuch as Chaitanya has himself said (as recorded by Kṛishnadásá Kavirája, in the second book of the *Charitámrita*) that the distinctions of the adorer and the adored is inconsistent with pure faith.*

He goes further and says, “the two theories of the identity of the Divine and the individual soul, (*abheda*) and of the radical difference thereof (*bheda*) have been inculcated by Vishṇu Svámí and others ; among them those who hold the identity doctrine should be known as following the opinion of Vishṇu Svámí, and those who adopt the radically different one follow the opinion of Mádhva, and therefore they are called *támasah* or appertaining the quality of darkness.”†

This would have sufficed for an argument ; but as the object of the writer is to reconcile all adverse opinions, and not to create dissensions, he goes on to say that, though apparently contradictory, the opinion of Mádhva is not hostile, and he works out this idea by saying that Sankara and others were great devotees or worshippers of Bhagaván (Vishṇu), and as such they could not be otherwise than following the doctrine of Nimbáditya who gave the greatest emphasis to faith, and Mádhva A'chárya, being an immediate disciple of S'ankara A'chárya, he and his later followers cannot have forsaken the doctrine of their philosophic tutor, and we are informed in the Sandarbhas, that by following the teachership of Mádhva, Chaitanya could not but continue to belong to the school of Nimbáditya.‡ He then anticipates the objection—what proof have we that the teachership of Sankara and Mádhva was admitted, and urges in reply that the Sandarbhas say so. Passages are also cited from the *Padma Purána*, the *Agni Purána* and Sankara's commentary on the *Vishnu-sahasranáma* to prove this theory. It is argued, further, that even as Srídhara Svámí, so has Sankara, in his work dwelt on both the doctrines of Duality and Aduality, and his instructions differ only with reference to the mental character of his pupils, as householders or hermits, and the

* यत्तु भक्तेः साधनं साध्यं च प्रतिपादितं तत् गृहभक्तेः । विरजमन्तेति श्रीकृष्णचैतन्यच-
रितान्ते मध्यमस्तु श्रीमहाप्रभुः कथितमिति ।

† विष्णुस्तामिभिर्भद्रभेदौ प्रतिपादितौ तत्त्वाथे अभेदांशे विष्णुस्तामिमतानुसरणं भेदेऽपि
त्तमोद्धमतवत् प्रतिपादितं तदर्थं ते तामसा इत्युक्तं ।

‡ किञ्च माध्यमतवर्जितस्थान्यपगमेऽपि न विरोधः । तथा हि शङ्कराचार्याणां भाग
वतलेन निष्पादित्यमतवर्जितात् । माध्याचार्याणां च साक्षात् तत्त्विष्यताप्राप्नेरिति तत्त्व-
वर्जित्यरुणामाध्युनिकानां श्रीशङ्कराचार्यस्तिष्यतां लक्ष्यापौत्यनेन च सन्दर्भेण । तत्त्विष्य-
प्रतिपादनेन तत्त्विष्यभूतमाध्यमतवर्जितिष्याणां महाप्रभूर्णा माध्यमवर्जित्येऽपि निष्पादित्य-
मतवर्जित्यम् ।

difference therefore is not essential. In support of this, a verse is paraphrased from the Gítá which says, "Each beholds God in the same way in which he reflects on Him," (*yádríśi bhávaná yasya tádṛig eva tusya svarúpaṇ darśanam*).

In the course of his work the author enters frequently into the question as to how the Unconditioned Divine Soul, formless, qualityless, and all-pervading, makes itself conditioned in incarnations? As a devout Vaishnava, believing with all his faith Chaitanya to be the sum total of Divinity in a human form, he cannot deny that God descends on earth in human flesh, and yet, he cannot raise his voice against the great teacher of his faith who has upheld the nondual doctrine, and he gets out of the difficulty by saying, "Verily Brahma is of the form of truth, intelligence and joy, but to extend his grace to his devotees he appears in substantial forms",* and fortifies his position by a number of quotations. The dogma is of course as old as that of incarnation, and needs no amplification here. Nor need I say anything on the logical consistency of the arguments by which the various reconciliations are effected. The work is intended for men of devout faith, and logic in their case is often quite different from what it is to ordinary common sense.

* सच्चिदानन्दरूपं ब्रह्मेष भक्तानुप्रवादायाविभूतविप्रवस्तरूपं ।



Fig. 1. Mandahu.

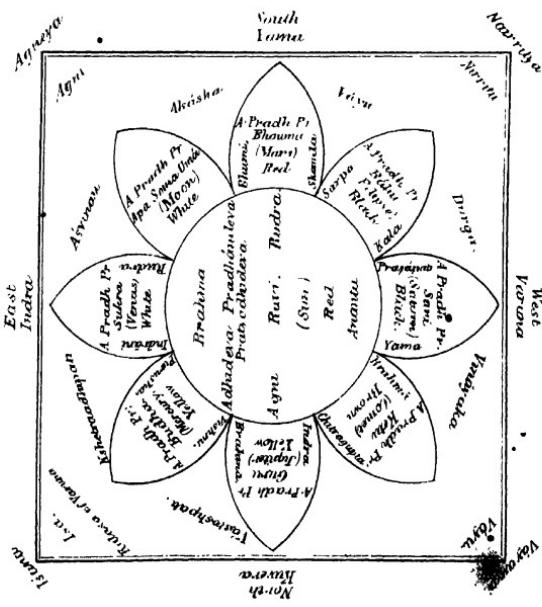
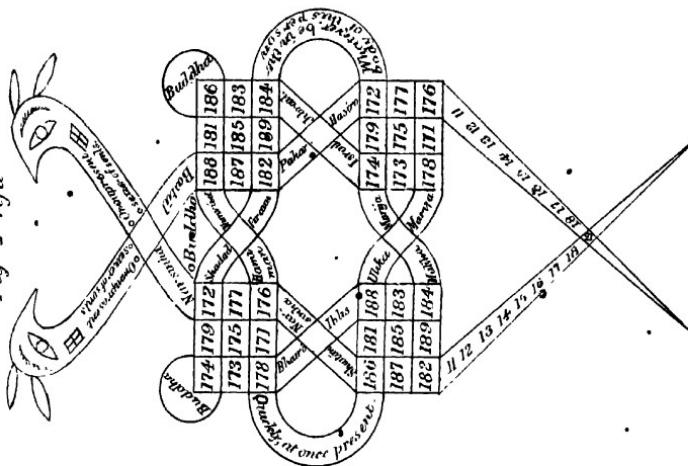


Fig. 2. *Lijuu*



JOURNAL
OF THE
ASIATIC SOCIETY OF BENGAL,

Part I.—HISTORY, LITERATURE, &c.

No. II.—1884.

A Classified and Detailed Catalogue of the Gold Coins of the Imperial Gupta Dynasty of Northern India, with an Introductory Essay.—
By V. A. SMITH, B. A. Dubl., B. C. S.

(With 4 Plates and a Table of Weights.)

INTRODUCTORY ESSAY.

Section I.—Preliminary.

The imperial Gupta dynasty is known to have consisted of a lineal succession from father to son of seven sovereigns, not including Budha Gupta, a local ruler in the country between the Jamuná and the Narmadá, nor various other princes who retained a grasp on the eastern portions of the Gupta empire, after the decadence of the imperial family.

No coins are known to exist which can be referred with certainty to the founder of the dynasty, who is in the inscriptions simply named Srí Gupta.* Ghatot Kacha, Chandra Gupta I, and Samudra Gupta who

* A gold coin found in Jessoré was formerly attributed to Srí Gupta, (*J. A. S. B. XXI*, p. 401; *Pl. XII, 10*), but this attribution cannot be maintained. The unique silver coin, belonging to Mrs. Freeling, which was at one time believed to belong to the reign of Srí Gupta, is plainly a coin of Skanda Gupta (*Records of the Gupta Dynasty*, pp. 49, 50). General Cunningham, nevertheless, still assigns to Srí Gupta an unpublished coin in his cabinet. In the case of this prince the word Srí would seem to be an integral part of his name, for the past participle 'Gupta' can hardly stand alone. Srí Gupta would therefore mean 'protected by Srí' or Lakshmi. In the names of the succeeding princes the word 'Srí' is used only as the customary honorific prefix, which is, in my opinion, best left untranslated. I-tsing speaks of the king who preceded his time by 500 years as 'Srí Gupta,' not simply as 'Gupta' (*J. R. A. S. Vol. XIII, N. S. p. 571*).

were respectively the second, third, and fourth sovereigns of the line, appear to have coined in gold only, and gold pieces of all these princes are extant. It is probable that during their reigns, as in the time of their Indo-Scythian predecessors, the silver currency was supplied "by the abundant issues of the Greek princes."*

The fifth king, Chandra Gupta II, has left coins in gold, silver, and copper, as also has his son and successor Kumára Gupta Mahendra.

Skanda Gupta, the last of his line who enjoyed imperial power,† did not, as far as is at present known, issue any copper coinage, but specimens both of his gold and silver mintages exist in considerable numbers.

Budha Gupta's money is known in silver only; and the coins of Nára Gupta and other eastern successors of the imperial dynasty occur only in gold, though the metal is often very impure.

The design of my catalogue is limited to a description of the coins of the imperial Guptas, as above defined, but, inasmuch as earlier publications on the subject do not discriminate the local and imperial coinages, I have been compelled to notice briefly in a Supplement some of the coins of Nára Gupta and other minor kings of uncertain date and lineage. The full discussion of these later coins would require a long dissertation to itself. For various reasons I shall not attempt to discuss the silver coinages of the Gupta kings, although there is still room for a comprehensive essay on the subject.‡

The rare copper coins of Chandra Gupta II and Kumára Gupta Mahendra seem to possess comparatively little historical interest, and, except as curiosities, are certainly of less importance than the gold and silver coins. I therefore pass them by for the present, without detailed notice. It is probable, as suggested by Wilson, that the vast Indo-Scythian issues of copper coin supplied the Gupta era with nearly suffi-

* *Ariana Antiqua*, p. 348.

† On another occasion I may perhaps venture on a review of what is known of Gupta history and chronology, but there is reason to hope that the task may be undertaken by a more competent hand. For the present it will suffice to say that I consider the death of Skanda Gupta, or, at least, the break up of his empire, to have occurred in A. D. 318-319, and both the reign of Sri Gupta and the Gupta era to have begun about 160-170 A. D. I altogether dissent from the view of Prof. Oldenberg and other writers who make the Gupta dynasty begin in A. D. 318-9; and I am equally unable to agree with Mr. Thomas in identifying the Gupta and Śaka eras.

‡ This remark must not be understood as signifying any failure to appreciate the value of Mr. Thomas' and General Cunningham's writings.

cient currency in that metal ;* and, as in modern times, a large proportion of the small change required may have consisted of cowries, and of tokens issued by private persons.

The gold coinage of the Gupta kings is, on many grounds, of exceptional interest. The great variety of type is remarkable, and suggests many problems in the history of art, religion, and nations. Though some of the types are common, others are of extreme rarity, and to be reckoned among the most desirable treasures of the Oriental numismatist. The proper attribution of several of the types is doubtful, and supplies a theme for abundant discussion, and for the exercise of numismatic acumen. The execution of many of the coins is of a comparatively high order of art, and the design is not unworthy of the execution ; while, in most of the types, both design and execution have such strongly marked national characteristics that they are far more interesting than the mere imitations of foreign work which are found in the majority of Indian coinages. Foreign ideas are clearly traceable in this series of coins, but they are, in the best types, skilfully assimilated and Hinduized.

The Hindú character of nearly all the Gupta gold coins is a plainly

* General Cunningham informs me that, so far as he knows, only one copper coin of Kumára Gupta has yet been found. It has not been published. Sir E. C. Bayley (*Num. Chron. for 1862 p. 158*) mentions the Gupta copper coins as being "among the rarest of all Indian coins," and expresses a belief that they "seldom occur except in the immediate neighbourhood of the Gupta capital, Kanauj" [sic.]

Copper coins, as Prof. Gardner has observed (*Catal. of Seleucid Coins, p. xxxii*), are very seldom dug up far from their place of mintage, and, therefore, if Sir E. C. Bayley's belief as to the provenance of the Gupta copper pieces is correct, the common opinion that Kanauj was the Gupta capital would receive some support. But, the evidence, so far as it goes, indicates that the copper coins, like those in gold, were coined further east. Prinsep describes six specimens, and of these three were from the cabinet of Mr. Tregear, who collected at Jaunpur. The other three were respectively in the Stacy, Swiney, and Prinsep collections, and it is not said that any of them came from Kanauj. I have not any further information as to the find-spots of the Gupta copper coins. Sir E. C. Bayley in the passage above quoted rather exaggerates the rarity of the copper issues of Chandra Gupta II. Ten specimens are in the British Museum, and one is in the India Office collection. The cabinet of the Asiatic Society of Bengal contains "many" similar to fig. 15 in Pl. XXX of Prinsep's Essays, one like fig. 12 of the same plate, and one of the 'vase' type as figured in J. A. S. B. XXXIV, Pl. V. figs. 20, 21. General Cunningham and Mr. Grant possess specimens, and Mr. Thoobald has a large coin, a duplicate of Prinsep's fig. 11, the obverse of which presents the king shaded by an umbrella. Further specimens doubtless exist in the cabinets of other collectors. See Prinsep's Essays, Vol I, pp. 374-375, and Pl. XXX, figs. 11-15; Ariana Antiqua, Pl. XVIII, fig. 15 (the same as Prinsep's fig. 14); and J. A. S. B. Vol. XXXIV (1868) p. 125, and Pl. V. figs. 20 and 21.

legible record of a native reaction directed by the Gupta kings against the domination of the foreign Scythian ideas.*

The numerous, and frequently well preserved, legends on the coins of the Gupta dynasty offer much interesting material for the study of the historian and palaeographer.

In addition to all the above reasons which render attractive the study of the Gupta gold coinage, another is furnished by the chaotic state of the literature on the subject, and the incompleteness of the existing catalogues, which loudly call for re-arrangement and revision.

The difficulty experienced by myself in studying the coins with the help of existing publications first induced me to make an attempt to summarize and systematise the known facts. The work has grown under my hands, and, imperfect as it is in many respects, I trust that the labour bestowed upon it may not have been altogether thrown away.

"No trouble," says Dr. Burnell, "is thrown away, which saves trouble to others,"† and, even if I have failed to solve any of the numerous historical and numismatic problems suggested by the study of these coins, I can scarcely have failed in smoothing the path for investigators more fully equipped with the needful learning and technical experience. I have been encouraged in my undertaking by the recently expressed opinion of General Cunningham that "the gold coins of the Guptas require to be carefully re-examined."‡

So far as my opportunities permitted I have made a careful examination of this series of coins, and now submit the results of the investigation and the opinions I have formed to the candid criticism of all competent judges in the hope that they will supplement my facts where they are incomplete, and correct my opinions where they are erroneous.

I have endeavoured to work in the spirit of the words of Saint-Hilaire :—"La Numismatique est patiente, et elle amasse les faits spéciaux qui la concernent, jusqu'à ce que l'histoire vienne plus tard en donner la véritable clef, si jamais elle le peut."§

Section II.—Types and Devices.

In Mr. Thomas' valuable catalogues|| the several types and varieties are distinguished by an arbitrary alphabetical notation, for example,

* In the N. W. P. Gazetteer for Basti (*Vol. VI, p. 718*) the rise of the Gupta dynasty is absurdly described as a triumph of Buddhism over Hinduism. Sri Gupta may have been a Buddhist possibly, but certainly his successors were all Hindús.

† Quoted in Max Müller's 'India, What can it Teach Us,' p. vii.

‡ Proc. A. S. B. August 1882, p. 113.

§ Journal des Savants for 1865, p. 413.

|| J. A. S. B. XXIV, pp. 487-502; and Prinsep's Essays, Vol. I, pp. 377-387.

E, E b, 2 E b. Such a notation is confusing and gives little assistance to the memory. I have ventured on a novel nomenclature which will, it is hoped, prove appropriate and convenient.* The devices, both obverse and reverse, of the Gupta gold coins display a remarkable amount of variety in conception and execution, and thus afford ample facilities for classification. The obverse devices, when regarded with reference to the most prominent or characteristic feature in each, are readily divisible into 19 classes, of which few are common to two or more reigns. The reverse devices, when classified in a similar way, fall into but 9 classes, and are far less characteristic of the several reigns. It is evident, therefore, that the classification of types should be based, as it is in Mr. Thomas's catalogues, on the obverse devices. The main types are named and classified in my catalogue as follows, the name of each type being intended to indicate the most conspicuous, or most characteristic element in the obverse device. The definition of each type will be found in the Catalogue.

<i>Reign.</i>	•	<i>Type.</i>
I. Ghaṭot Kacha.		1. Solar Standard. (<i>Pl. II</i> ; 1).
II. Chandra Gupta I.		1. King and Queen. (<i>Pl. II</i> ; 2).
III. Samudra Gupta.		1. Javelin. (<i>Pl. II</i> ; 3, 4, 5). 2. Archer. (<i>Pl. II</i> ; 6). 3. Lyrlist. (<i>Pl. II</i> ; 7, 8). 4. Aśwamedha. (<i>Pl. II</i> ; 9). 5. Tiger. (<i>Pl. II</i> ; 10). 6. Boy and Battle-axe. (<i>Pl. II</i> ; 11, 12).
IV. Chandra Gupta II.		1. Couch. (<i>Pl. II</i> ; 13). 2. Archer. (<i>Pl. II</i> ; 14: <i>Pl. II</i> ; 1, 2, 3). 3. Lancer. (<i>Pl. III</i> ; 4). 4. Horseman to Left. (<i>not figured</i>). 5. Lion-Trampler. <i>Pl. III</i> ; 5). 6. Combatant Lion. (<i>Pl. III</i> ; 6). 7. Retreating Lion. (<i>Pl. III</i> ; 7). 8. Swordsman and Umbrella. (<i>Pl. III</i> ; 8).

* The term 'archer coins' has already been used by Wilson. (*Vishnu Pur.* p. 480, note 70.)

V. Kumára Gupta Mahend:

1. Swordsman. (*Pl. III*; 9).
2. Archer. (*Pl. III*; 10, 11).
3. Horseman to Right. (*Pl. III*; 12).
4. Horseman to Left. (*Pl. III*; 13).
5. Peacock. (*Pl. IV*; 1, 2).
6. Lion-Trampler. (*not figured*).
7. Conibatant Lion. (*Pl. IV*; 3).
8. Two Queens. (*not figured*).

VI. Skanda Gupta.

1. Archer. (*Pl. IV*; 4).
2. King and Queen. (*Pl. IV*; 5).

VII. Doubtful (Chandra etc.)

" " (Prakásáditya).

1. Archer. (*Pl. IV*; 7-10).
2. Lion and Horseman. (*Pl. IV*; 11, 12).

I have not found it practicable to classify the subordinate varieties on any definite principle, and they are arranged as seemed convenient in each case.

The 9 classes of reverse devices all agree in presenting as their main element the figure of a female, associated with emblems which prove that she is intended to represent a divine personage.

These reverse devices may be classified as follows:—

	<i>Device.</i>	<i>Reverse</i>	<i>Type</i>
I. a.	Standing goddess holding lotus-flower and cornucopia.	Ghatot Kacha	S. S. & T.
„ β.	Ditto, holding fillet and lotus-flower, or fillet only.	Chandra Gupta II	Swordsman &
II.	Goddess standing on dragon, holding standard and lotus-flower.	Samudra Gupta.	Tiger.
III.	Female (? goddess) standing, with fly-whisk		

IV.	Goddess seated on four-legged throne, holding fillet and cornucopia, or fillet and lotus-flower.	" "	Chandra Gupta II.	Javelin. Archer. Couch. Archer.
V.	Goddess seated cross-legged on open lotus-flower, generally holding fillet and lotus-flower.	Chandra Gupta II. Kumára Gupta Mahendra. " " " " Skanda Gupta. " " Doubtful (all) ,, (? Prákásaditya.)	Archer. Swordsman. Archer. Two Queens. Archer. King & Queen. Archer. Lion and Horse-man.	
VI.	Goddess, seated on wicker stool to left;			
,, α.	holding fillet and cornucopia.	Samudra Gupta.	Lyrist.	
,, β.	holding fillet and lotus, or fillet and sceptre, or lotus only.	Chandra Gupta II. " " " Kumára Gupta Mahendra.	Lancer. Horseman to Left. Horseman to Right.	
,, γ.	feeding peacock and holding lotus.	" " " " " "	" " " " " "	Left.
VII.	Goddess riding peacock.	" " "		Peacock.
VIII.	Goddess standing, feeding peacock.	" " "		Combatant Lion.

IX.	Goddess seated on / back of couchant lion;	
,, a.	holding fillet and cornucopia.	Chandra Gupta I. King & Queen.
,, β.	holding fillet and lotus, or fillet { only, or lotus only.	Chandra Gupta II. Lion-Trampler. " " " Combatant Li- on. " " Retreating " Kumára Gupta Mahendra. Lion-Trampler.

Prinsep quickly perceived that the 'Kanauj series,' as he called the Gupta gold coinage, was a continuation, and, to some extent, an imitation of the Indo-Scythian mintages; and the intimate relation between the two series of coins is well exhibited in Plate XXXVI of Vol. V of the Journal of the Asiatic Society of Bengal (*Pl. XXIX of Prinsep's Essays; ed. Thomas*).

The same relation is more amply demonstrated by the series of plates in the Ariana Antiqua, and Wilson was rightly convinced (*p. 418*) that "the coins of the Gupta princes succeeded immediately to those of the Mithraic princes." The fact of such *immediate* succession appears to my mind indisputable, and is in itself fatal to the theories of those authors who seek to date the imperial Gupta dynasty in the fourth and fifth centuries A. D. I am convinced that to a certain extent the Indo-Scythian and the Gupta gold coinages were actually contemporary.

The standing king, engaged in sacrificing at a small altar, who appears on the obverse of the coins of Ghaṭot Kacha, is almost an exact copy of the corresponding figure on many coins of Kanerki and other Indo-Scythian princes.

The altar appears again in the Javelin coins of Samudra 'Gupta, in the β variety of the Archer type of the same prince, and in the Swordsman and Umbrella type, which I attribute to Chandra Gupta II; and it is seen for the last time in the unique Swordsman coin of Kumára Gupta. The supposition has been hazarded that the object referred to is a vessel containing the sacred *Tulsi* plant (*Ocimum sanctum*), and not an altar, but comparison with the Indo-Scythian coins proves certainly that it is the latter. Moreover, in at least one specimen in the British Museum collection, the grains of incense falling on the fire-altar are plainly indicated.

The coins of Ghaṭot Kacha possess no distinctive Hindú characteristics. The king, who sacrifices at a fire-altar, grasps a peculiar rose-headed standard, which seems obviously intended to symbolize the rayed sun. The Sun and Fire are in mythology almost convertible terms, and I think it may fairly be assumed on the evidence of the coins, that Ghaṭot Kacha (though he may have been a Hindú) was a worshipper of the solar fire, as his Indo-Scythian predecessors undoubtedly were. I am also disposed to believe that in most of the types of the Gupta gold coins the figure of the king on the obverse is intended to represent him idealized as a god, and that in the case of Ghaṭot Kacha, he is represented in the character of the solar god, shedding beneficent influences upon his subjects.

The standing goddess on the reverse bears a lotus-flower and cornucopia. The lotus-flower is an emblem very commonly used in Hindú mythology, but is especially appropriate to the Sun* and to Srí or Lakshmí, the goddess of good fortune.† The Sun (Súrya) may himself be regarded as a form or manifestation of Vishṇu the Preserver, the lord of Lakshmí. The cornucopia undoubtedly indicates Western influence, but whether the design was borrowed directly from Greek, or Roman, or Syrian coins, it is not easy to decide. Cornucopie occur on the coins of the Selencid dynasty of Syria‡, but it is perhaps most probable that the device was borrowed directly from Roman *aurei*. In the Gupta series the cornucopia appears for the last time in the rare coins forming Class I of the Archer type of Chandra Gupta II, which were probably struck early in his reign. It is *perhaps* possible that a close comparison between the forms of the Roman and the Gupta cornucopia might help in settling the great question of the Gupta dates.§ According to the chronology which I adopt, the last appearance of the cornucopia on the Gupta coins is to be dated about 240 A. D. I regard the standing goddess on the reverse of the coins of Ghaṭot Kacha as the equivalent of the Greek and Seleucid τύχη, and of the Roman Fortuna, and believe her to be a copy, in part, of the Fortuna Augsti and similar figures on Roman coins, and, in part, of the elemental goddesses on the reverse of the Indo-Scythian coins. If she must be given a Hindú name, I have no doubt that she must be named Srí or Lakshmí, the consort of Vishṇu the Preserver.

* “The Indian mythology connected the lotus in all manner of forms with the sun.” Thomas in Num. Chron. for 1880, p. 26 note. Cf. Burgoss Arch. Rep. for W. India for 1874-5, p. 216 and Pl. LXV.

† Birdwood, Industrial Arts of India, Vol. I, p. 58.

‡ Gardner’s Catalogue of Seleucid Coins, p. 46, Pl. XIV. Prof. Gardner informs me that Seleucid coins have been found in India.

§ See Thomas, Early Faith of Asoka, in J. R. A. S. Vol. IX, N. S. pp. 212-217.

Certainly she cannot be intended for Párvatí.* I believe that she also may be regarded as representing the consort of the idealized king on the obverse, for it is a commonplace of Indian panegyric to represent Lakshmí as the king's consort.†

The standing goddess, holding fillet and lotus-flower, or fillet only, who appears on the reverse of the Swordsman and Umbrella coins of Chandra Gupta II with the legend 'Vikramádiya', is, perhaps, as suggested by Wilson, primarily intended to represent Victory, who so frequently appears on the Graeco-Bactrian coins;‡ but she may be only a slightly varied representation of Lakshmí, and it is also possible that, at the time the coins were struck, her effigy connoted equally the ideas of Victory and of Lakshmí or Good Fortune. Different symbolic interpretations are not necessarily mutually exclusive.

I have followed Mr. Thomas in calling the object in the right hand of this personification a fillet, and, if the figure is intended for Victory, no doubt the nomenclature is correct. But, as we shall see, a similar object constantly recurs in the hand of the female deities whose effigies are displayed on the Gupta coins, and in many cases I believe it would be more proper to follow Prinsep (*Vol. I. p. 230*) in calling it a *páśa* or noose.§ For convenience I shall use throughout the term 'fillet,' but it should be interpreted with regard to the qualification now stated.

The goddess standing on what looks like a dragon or marine monster (*makara* or *jalamṛga*) who is shown on the unique Tiger coin of Samudra Gupta does not appear to be intended for Lakshmí. In my remarks on that coin in the catalogue I have ventured to suggest two alternative interpretations of the symbolism.

The Áswamedha coins of Samudra Gupta were undoubtedly struck to commemorate the performance of the sacrifice of the horse, with the ceremonies which expressed the performer's claim to be the supreme power in India. These pieces agree in weight with the ordinary coins of the period, but in other respects rather resemble medals, and the conjecture is allowable that they were issued as a special type of coin for

* Mr. Thomas, however, describes her as "a rather elegant standing figure of Párvatí, with the exotic cornucopia." (*Epoch of the Guptas*, p. 23, from J. R. A. S. (N. S.) 1881. The same learned writer thinks that the solar standard of Ghatot Kacha may signify a claim to solar descent.

† E. g. Apsar inscription of later Guptas, *l. l. 8, 16, seqq.* (*J. A. S. B. XXXV, Pt. I*, pp. 232, 234), and inscription from Nepál (*Indian Ant.* for 1880, p. 165).

‡ *Ar. Ant.*, p. 418.

§ Kittoe also uses the term 'noose' in his description of the Bharsar hoard, (*J. A. S. B. XXI*, pp. 390-400).

distribution among the Bráhmans engaged in the ritual of the sacrifice.* I cannot guess at the exact meaning of the figure of the female with the flywhisk on the reverse, but she is certainly intended for some sacred personage. Considering the undisputed solar character of Ghaṭot Kacha's coinage it may not be irrelevant to allude to the connection which existed between the Áśwamedha ceremony and Solar worship.† It is quite possible that Samudra Gupta, though a good Hindú, may have been, as many Hindús still are, specially devoted to the worship of the sun.

The legends of the King and Queen coins of Chandra Gupta I leave no doubt that the effigies on the obverse are primarily intended for the sovereign and his consort, for we know from the lapidary inscriptions that the name of the latter was Kumári Deví, and that she belonged to the Lichchhavi family. The king is figured leaning on a spear, and this device may be intended secondarily to symbolize Kumára Deva, the god of war, and husband of the goddess Kumári Deví. The reverse goddess seated on a conchant lion is probably Dúrgá, another form of Kumári Deví, but the cornucopia in her left arm indicates that the deity is presented under her beneficent, as well as her terrific aspect.

The device of the king and queen standing facing each other reappears in the coinage of Skanda Gupta, but in a much modified, and thoroughly Hinduised form. It has not yet been met with in the issues of any of the intermediate reigns. The unique coin of Kumára Gupta lately discovered by Mr. H. R. Carnac (*Proc. A. S. B.* Nov. 1883. p. 144), presents the king standing between two females, whom I suppose to be his queens.

The Javelin type is the commonest form of Samudra Gupta's coinage. The device of the obverse is but a slight modification of the ordinary Indo-Scythian pattern, and the throned goddess on the reverse is as obviously a copy of the figure called Αρδοκρο or Αρδοχρο on the Indo-Scythian coins of Kanerki and his successors.

Mr. Thomas argues that this throned goddess should be identified with Párvatí, the consort of Siva, for five reasons, of which the following is a summary:—

(1). She is identical in form with the Indo-Scythian Αρδοκρο or Αρδοχρο whose name is commonly interpreted as Arddh-ogro (अर्द्धोग्रो) or 'half-Siva', i. e., Párvatí.

(2.) Even if it be admitted that the early Guptas had Vaishnava

* In the northern Bilsar inscription, dated in the year 96, Kumára Gupta is eulogized as the "giver of millions of gold, performer of the Áśwamedha" &c. (*Cunn. Arch. Rep. XI.* 20.)

† Birdwood, *Industrial Arts of India*, I, p. 25

tendencies, the adoption from the Indo-Seythians of the reverse device in question "may well have been a mere act of 'imitation of a foreign design,' irrespective of any aim at demonstration of creed." Reverse devices locally vary, and are not of much significance, e. g., the Sasanians retained the Siva and Nandí device of Kadphises, and the Muslim Ghaznavís retained the Hindú recumbent bull on their Lahor coinage.

(3.) The female seated on a lion, who appears on the reverse of four types of the Gupta coins, is plainly Párvatí in her form of Dúrgá.

(4.) On four types the same goddess appears in the form of Kumári Devi, associated with her sacred bird the peacock; and

(5.) Skanda, the name of the last of the imperial Guptas, is an alias of Kumára Deva, the god of war, son of the goddess Kumári Doví.*

These arguments seem to me to be of little weight. The interpretation of Ardochro or Ardochro as meaning 'half Síva' is a very forced one, and I doubt greatly if such a compound as अर्द्धसिवा, or rather अर्द्धेष्वि could have in Sanskrit the meaning assigned to it. The name is never written Ardogro, whereas the title of Síva which is supposed to form an element of the compound is Ugra, and I do not see how the 'g' can be converted into κ or χ, nor why the aspirate at the end of arddha should be lost. The supposed compound 'Arddhogra' has no analogy with the genuine compound 'Arddhanári'; it is one thing to speak of a creature as half-female, and quite another thing to speak of Joan as half-John.† The Indo-Seythian goddess may or may not be intended to represent Párvatí, though I do not believe that she was, but I am convinced that her name does not mean 'half-Ugra,' and that such a compound never existed. The name Αρδοχρο or Αρδοκρο is probably a Seythian name, and not an Indian word at all.

If the throned figure is to be identified with any goddess of the modern Hindú pantheon, I consider that she should be identified, as suggested by Wilson, with Síri or Lakshmí, the benign goddess of fortune, and not with the terrible Párvatí.

The supposed Vaishnava tendencies of the early Guptas have been believed in chiefly on the testimony of the Bhitarí pillar inscription, which, if correctly interpreted by Dr. Mill, proves Chandra Gupta II and Kumára Gupta to have been Vaishnava, and Skanda Gupta to have

* J. A. S. B., XXIV (1855) pp. 489-490.

† Cf. Wilson's criticisms in Ar. Ant., pp. 361-362. In the Pa-Shaka coin in the British Museum the name of the goddess is spelled ΟΡΔΟΧ[PO], a form which it is absurd to identify with 'Arddhogro.' (*This unique coin is described in Mr. Thomas's Indo-Seythian Coins with Hindí Legends, p. 11.*) General Cunningham concurs with me in giving the name of Lakshmi to the goddess, whether seated on the throne or the lotus-flower.

been Saiva. But the translation of the Bhitarí inscription is avowedly imperfect, and, until it has been revised by a competent scholar, is of little use for historical purposes.*

The interpretation of the device of the throned goddess requires no assumption as to the sectarian preferences of the early Guptas, for the attributes of the figure are manifestly those of Lakshmi rather than of Párvatí, and I venture to affirm that but for the 'half-Siva' interpretation of the word Ardokro, no one would ever have thought of calling the figure Párvatí. The suggestion that the figure of the Ardokro goddess was adopted by Samudra in mere imitation of a foreign design does not appear to be tenable. The coins with this reverse undoubtedly show evident traces of foreign influence, but they are far from being mechanical copies of alien designs. If Samudra Gupta's die engraver had been a mere copyist he would naturally have copied from the coins of Samudra's father and grandfather, but the reverse devices of their coins are totally different both from the Ardokro figure and from each other. Samudra himself employed four distinct reverse devices, and evidently adopted each of them deliberately.

Mr. Thomas' remaining evidence in favour of his interpretation consists in proofs of the Saiva preferences of Kumára Gupta and Skanda Gupta. But the facts that one of these princes placed on his coins effigies of Kumári Deví and of Dúrgá, and that the name of the other is a synonym of Kumára Deva, by no means prove that all female figures on the reverses of other Gupta coins are intended for forms of Párvatí. I have discussed above some of the representations of standing goddesses, none of whom can with any probability be identified with Párvatí. The peacock of Kumári Deví, and the lion of Dúrgá are never associated with the throned Ardokro goddess. She occurs only on the Javelin and Archer coins of Samudra Gupta, and on the unique Couch coin, and the rare coins forming Class I of the Archer type of Chandra Gupta II.

An emblem, which is very characteristic of the Gupta gold coins, makes its first appearance on the obverse of Samudra's Javelin type. This is a standard bearing on the top the figure of a bird, and having a general resemblance to a Roman eagle standard.

Wilson (who is followed by General Cunningham) was inclined to interpret the bird as meaning Garuḍa, the winged vehicle of Vishṇu; but this interpretation appears to me forced and improbable. The object indicated is simply a bird, whereas the mythologists describe Garuḍa

* For the Bhitarí inscription see Prinsep's Essays, Vol. I, pp. 240, seqq. A revised facsimile is given in Cunningham Arch. Rep. I, pp. 97—99, and Pl. XXX. A well-edited translation is much wanted, and it is surprising that the want has remained so long unsupplied.

as a monster, half man and half bird. I prefer Mr. Thomas' former opinion that "the most natural and obvious interpretation is to look upon it as designed to represent the peacock, which appears with such frequency on the gold coins, and occupies the entire reverse field of one type of the silver coinage."*

It is, however, quite possible that the emblem is merely a copy of the Roman eagle, and the term 'bird-standard,' which involves no theory, is the safest to adopt.

In his Archer type Samudra Gupta substitutes for the javelin in the king's hand a bow, and the device thus introduced long remained the favourite obverse pattern. It is found on the coins of Chandra Gupta II, Kumára Gupta, and Skanda Gupta, and is, with few exceptions, the only design used by the rude imitators of the Gupta types, some of whose coins are noticed in the Supplement to the Catalogue.

It seems impossible at present to decide whether the Archer device was an independent invention, or was borrowed from Persia or some other foreign source, and it is equally doubtful whether it has or has not any symbolic meaning. If it has, it may be regarded as another expedient for indicating the analogy between the sun that rules the heavens, and the king who rules the earth. Chandra Gupta II issued gold coins of at least eight different types, but specially favoured the Archer type, specimens of which in large numbers have been found.

The Lyrist type of Samudra Gupta's coinage, which depicts the king as a musician playing the Indian lyre, is interesting in several respects.† The type is rare, and the specimens known are mostly in fine condition, and, with the exception of the India Office example, are broad thin coins well struck, but in singularly low relief. The dress of the king is thoroughly Hindu, but his attitude recalls that of the king on the Indo-Scythian coins classed as 'couch-loungers' by Prinsep. The reverse device is likewise in appearance completely Hindú, though apparently suggested by foreign models. It consists of a female seated sideways to the left on a wicker stool, and holding fillet and cornucopia. The attitude of the goddess, and the form of the stool on which she sits recall the device of Apollo seated on the ὄμφαλος, with its cover of the ἀγρυπνὸν net, as seen on the Seleucid coins of Syria,‡ and I believe that

* J. A. S. B. XXIV, (1855) p. 494, note. In 'Records of the Gupta Dynasty' (1876) p. 23, Mr. Thomas adopts the Garuda interpretation.

† Line 24 of the Allahabad Pillar inscription mentions Samudra Gupta's accomplishments in singing and playing. (*Prinsep's Essays*, pp. 233 seqq.)

‡ E. g., the coins of Antiochus I, figured in J. A. S. B. Vol. L. for 1881, p. 178, and Pl. XVIII, 14, 15. General Cunningham calls the seat 'cortipe,' but 'omphalos' is more correct.

the resemblance is not accidental ; but the closest parallel to the Gupta device is met with in an unexpected place. The goddess on the Gupta coins is almost an exact copy of Demeter as represented on a rare coin of the island of Paros, now in the British Museum, and the resemblance is so close that it is scarcely possible to doubt that in some unknown way both devices must be derived from a common source.

The cornucopia in the hand of the goddess of Samudra Gupta's coins shows that she was intended to have attributes similar to those of Demeter, and she may therefore be regarded as a novel representation of the Hindú Lakshmí, the counterpart of the Greek goddess.

The same reverse device, but with some modifications, and associated with other obverse devices, was adopted by Chandra Gupta II, and Kumára Gupta. The goddess, as she appears on the Lancer and Horseman to Left coins of Chandra Gupta II, and in varieties α and β of the Horseman to Right type of his son, would seem to be intended to symbolize nearly the same ideas as the effigy on the Lyrist pieces of Samudra. In variety γ of Kumára's Horseman to Right type, and in all the Horseman to Left coins of the same king, the goddess is represented in the act of feeding a peacock, and may, therefore, be identified as Kumári Deví, to whom that bird is sacred.

In the gold coinage the peacock (except, perhaps, as part of the so-called 'peacock standard') appears to be peculiar to the mintages of Kumára Gupta Mahendra. The goddess on the reverse of his Combatant Lion type stands while she feeds the sacred bird. In his Peacock type the bird is still more prominent, for on the obverse the king is feeding one peacock, and on the reverse, the goddess, presumably Kumári Devi, rides on another. There can be little doubt that in this type at all events the king is presented in the double character of the human king and the divine Kumára Deva. The peacock devices of the Gupta coinage appear to be Hinduized adaptations of the designs of the Roman coins which bear representations of the peacock associated with Juno, or with a deified lady of the imperial house. An exact prototype of the peacock with expanded tail, which is found on the silver Gupta coins, and on var. β of Kumára Gupta's gold Peacock type, may be seen on the reverse of a coin of Julia Augusta, who was a daughter of Titus and died between A. D. 81 and 90.*

A coin of Paulina (A. D. 217-238), whose life probably extended into the early years of the reign of Chandra Gupta II, exhibits the peacock in a manner strikingly similar to the device on some of the silver

* *Trésor de Numismatique, Iconographie des Empereurs Romains* ; Pl. XXII, 11.

coins of Kumára Gupta. Another coin of Paulina's represents her in the character of Juno riding on a peacock, but the treatment of the subject differs from that used by the Gupta artists.* A standing peacock, like that on the first mentioned coin of Paulina's, appears on a coin of Mariniana, (*circa* 250 A. D.)†; and a coin of Manlia Scantilla Augusta (193 A. D.) exhibits a standing figure of Juno with sceptre in left hand, and holding in her right hand a *patera* over a peacock standing at her feet.‡

In the Boy and Battle-axe type of Samudra Gupta it is interesting to observe the reminiscence of Scythian influence in the form of the battle-axe, with which the king is armed, as representing the god of Death. The place of the usual bird on the top of the standard is taken by a crescent moon. The same crescent-tipped standard occurs on the reverse of the unique Tiger coin of the same king, on the obverse of which the king is depicted as slaying a tiger.§

The obverse device of this coin is the model of three types of Chandra Gupta II, and two of Kumára Gupta Mahendra, in which the tiger is replaced by a lion. I believe that these devices had some symbolic meaning but am not able to make it out. They may have been suggested by the Greek representations of Hercules contending with a lion.

In the Archer type of Chandra Gupta II we first meet with the reverse design No. V, which subsequently became a common conventional pattern, and was used almost exclusively by the obscure princes who rudely imitated the Gupta coinage. The device consists of the figure of a goddess facing front, seated cross-legged on an expanded lotus-flower, and holding in her left hand a lotus flower, and in her right the 'fillet' or 'noose.' The scholars who give the name Párvatí to the Ardokro goddess, of course bestow the same name on the lotus-throned divinity, but I cannot perceive in the latter device any symbolism specially suggestive of the attributes of Párvatí, whereas the symbolism used is thoroughly appropriate to express the ideas personified as Lakshmí. In justification of my views regarding the symbolism of the reverse devices of the Gupta coins I may appeal to the following description of the attributes of Lakshmí, which is based on the best authorities:—'Laksh-

* *Ibid., ibid.* Pl. XLVIII, figs. 5 and 4.

† *Ibid., ibid.*, Pl. LII, 3.

‡ *Ibid., ibid.*, Pl. XLI, 1.

§ In his Records of the Gupta Dynasty (1876) p. 21, Mr. Thomas calls the ensign a 'Garuda standard,' but I am satisfied (after examination of the coin), that the object on the top of the standard is rightly described as a crescent in the same author's Revised Catalogue (1858).

mí, called Srí, is Vishṇu's *sakti*. She is the goddess of good luck and plenty...She is worshipped by filling the corn-measure with wheat or other grain, and thereon placing flowers. She is represented as a lovely and benign woman, robed in yellow, holding a lotus in her hand, and seated on a lotus, or beside Vishṇu. Sometimes, as is likewise Vishṇu, she is painted all yellow, and has four arms, and she holds in one of her right hands a rosary, and the *pása* or cord in one of her left. This cord is seen also in the hands of Varuna and S'iva, and is emblematical of the sea, which girds the earth."*

It is impossible to read this description, and not to see that it is in remarkably close accordance with the delineation both of the Ardokro goddess, and of the lotus-throned divinity. But it is quite inapplicable to Párvatí as ordinarily conceived, and the symbolism of the two coin-devices in question is equally inappropriate to the stern and terrible goddess.

I have therefore no doubt that the goddess who is seated on a throne in Samudra's coins, on a lotus flower in the coins of Chandra Gupta II and his successors, and also (in certain cases, as already specified), the divinity seated on the wicker stool, are all intended to express substantially the same conception, that of the benign and kindly Good Fortune, the bestower of happiness and plenty; the same who was named *rúxη* and Demeter by the Greeks, and Fortuna, Ceres, Abundantia, etc. by the Romans.

Although I have been at so much pains to distinguish between Párvatí and Lakshmí, I am aware that the two concepts sometimes coalesce, and become indistinguishable. The names and attributes of gods and goddesses, in India or elsewhere, are all nothing more than the feeble efforts of the human imagination to express by metaphor and symbol imperfectly apprehended ideas of the attributes of the unspeakable divine nature, and it is futile to attempt to draw sharp lines of demarcation between these symbolical expressions. Now one, and now another idea predominates in the symbolism, and "in any lengthened description of one Hindú deity it is almost impossible to avoid mixing up its character and attributes with those of another."† Nevertheless, the ideas personified severally as Lakshmí and Párvatí are ordinarily kept quite distinct, and nothing but confusion of thought can result if the name of Párvatí is given to a personification possessing all the attributes of Lakshmí.

* Birdwood, *Industrial Arts of India*, Vol. I, p. 58.

† Birdwood, *Industrial Arts of India*, Vol. I, p. 59. As 'Anna Púrná,' Párvatí is identical with Lakshmí, *ib.* p. 61.

The only Gupta kings who appear in the coin devices as mounted on horseback are Chandra Gupta II and his son Kumára Gupta Mahendra. In the later coins of Prakásáditya the device consists of a horseman slaying a lion or dragon, but the execution of the design is very poor.

The rare Lancer coins of Chandra Gupta II are designed and executed with considerable freedom and spirit. The device may be an imitation of the very similar device on certain Macedonian coins, transmitted through intermediate channels.* The rayed turban or helmet of the king in one specimen (*Ar. Ant. XVIII*, 17) was perhaps suggested by the rayed head of Antiochus Epiphanes.† It is noticeable that a crescent is found in the field, either on obverse or reverse, of each of the four Lancer coins known to me.

The Horseman to Left coins of Chandra Gupta II, which are also very rare, resemble generally his Lancer coins, but the horse is turned to the left, the lance is wanting, and there is no crescent in the field.

Kumára Gupta Mahendra copied both these types of his father's coinage, but with some modifications. His Horseman to Right coins correspond with his father's Lancer coins, the lance being omitted, and his Horseman to Left coins differ from the closely similar coins belonging to his predecessor chiefly in the insertion on the reverse of the peacock, the especial emblem of Kumára Gupta.‡

The fact that Chandra and Kumára Gupta used indifferently dies in which the horseman was turned to left or right is worth noting, because a change in the direction of an obverse head on the coinage has sometimes been regarded as an indication of a change of dynasty.§

In some specimens of the curious Lion and Horseman coins of Prakásáditya a small bird-standard is seen over the horse's head. The meaning of the character below the horse in this type, which seems to be intended for □ 'u', is not known.

I am well aware that the foregoing account of the types and devices of the Gupta gold coins is far from being complete and satisfactory, but it is the best that I can give at present, and may prove the means of stimulating further research. The attribution of the several disputed types is discussed in the Catalogue.

* For such Macedonian coins see Mionnet, Pl. LXX, 8, and *Trésor de Numismatique (Rois Grecs)*, Pl. VIII.

† Catalogue of Seleucid Coins, Pls. XI and XII.

‡ Cf. "That King gave birth to a son, even as did Hara to the rider of the peacock (scil. Kártikeya or Kumára the god of war). Forward in battle and renowned strength, this son was named Kumára Gupta." (*Aphsur inscription of later Guptas*, line 7: in *J. A. S. B.* XXXV, Pt. I, p. 273).

§ Records of the Gupta Dynasty, p. 51, with reference to Toramápa's coins.

Section III.

MONOGRAMMATIC EMBLEMS.

The so-called monograms (with one doubtful exception) occur only on the reverse of the Gupta gold coins, and, when present, are generally placed over the right shoulder of the goddess.

The forms assumed by these monogrammatic emblems on the coins accessible to me are shown in Plate IV. The most common forms consist of a horizontal line, or two parallel lines, surmounted by either three or four dots or short prongs, and having a square or lozenge attached below by one corner.

Sometimes the square or lozenge is replaced by a cross, and sometimes by other devices, and occasionally the prongs or dots above the horizontal line or lines are wanting. One form (No. 25), which I know only from a drawing, departs altogether from the standard pattern. Examination of the plate will show the large variety of minor modifications in detail which occur.

What is the origin and meaning of these mysterious marks?

To this question I can give no positive and satisfactory answer, but I am not without hope that the distinct enunciation of it, and the systematic presentation of the monogrammatic emblems as they actually occur may suggest to other enquirers the correct solution of the problem.

The following statement exhibits the monograms which have come under my observation, arranged according to reigns:—

Ghaṭot Kacha.....	Nos.	1; 2; 4a.
Chandra Gupta I	"	3a; 4b; 5; 8d; 22b.
Samudra Gupta.....	"	3a; 4c; 6a; 6b; 8a; 9; 11; 19a; 20a; 20b; 21; 22.
Chandra Gupta II.....	"	3a; 3b; 4c; 7a; 7b; 8a; 8b; 10a; 10b; 10c; 12; 15; 16; 17a; 17b; 18; 19a; 19b; 20a; 21; 22; 23; 24.
Kumāra Gupta Mahendra.....	"	8a; 8b; 8c; 10c; 17c; 17d; 19b; 20a; 25.
Skanda Gupta	"	3a; 3b; 4c?; 8a.
Doubtful.....	"	8a; 8e; 10a; 13; 14; 19a.

The following types have no monogram:—

Samudra Gupta Áśwamedha.

" " Tiger.

Chandra Gupta II Lancer, var. a

Chandra Gupta II	Horseman to Left.
" " "	Lion-Trampler, var. β.
Kumāra Gupta Mahendra	Horseman to Left.
" " "	Peacock.

In the following types the monogram is sometimes present, and sometimes wanting :—

Samudra Gupta.....	Lyrist.
Chandra Gupta II	Swordsman and Umbrella.
Kumāra Gupta Mahendra	Horseman to Right.

We learn from the last two lists that the monogram was no less indispensable, and was frequently omitted, though more usually inserted.

The monogrammatic devices on the Græco-Bactrian coins, with which the Gupta mint-masters must have been familiar, are real monograms, combinations of letters, usually those of the Greek alphabet.

The so-called monograms on the Gupta coins, and the similar ones on the Indo-Scythian mintages, are certainly not combinations of alphabetical characters, and the application to them of the word monogram, which has become usual, is, strictly speaking, a misnomer. Kittoe preferred to designate them by the term 'emblem', but that word is inconveniently vague, and, for want of a better term, I follow the ordinary practice, and call the marks in question monograms.

Few, if any, of the forms of the Gupta monograms are exactly the same in every detail as those met with on the Indo-Scythian coins, but the general appearance of the monograms on the two series of coins is obviously identical, and many of the Gupta forms are only trivial variations of the Indo-Scythian patterns.

Consequently, whatever interpretation is given to the Gupta monograms must be sufficiently comprehensive to include the analogous and similar Indo-Scythian ones.

It appears to be established that some of the Græco-Bactrian monograms are names, more or less abbreviated, of mint-cities. General Cunningham's ingenious interpretations of a large number of these monograms cannot be implicitly accepted, but the proposition that *some* of those which "are common to a number of different princes" express the names of the mint-cities may safely be admitted. Others probably indicate the names of mint-masters or other functionaries.*

The monogrammatic emblems on the Indo-Scythian and Gupta coins look as if intended to take the place of the Græco-Bactrian monograms, and the hypothesis that they bear the same meaning or meanings

* *Coins of Alexander's Successors in the East*, in Num. Chron. N.S. VIII (1868), pp. 185 seqq.

naturally suggested itself. Wilson noticed that the three and four-pronged patterns of monogram were continued from the coins of the Indo-Scythian sovereigns Kadphises, and Kanerki on those of the Gupta kings, and observed that "agreeably to the purport which there seems reason to assign to these monograms, the recurrence of this emblem on all these coins should denote the place of their coinage."*

But he hesitated to adopt this theory because it appeared to him that the Indo-Scythian dominions must have lain far to the northwest of the Gupta kingdom, and he suggested the alternative hypothesis that the Gupta monograms might be merely "a proof of imitation" of the Indo-Scythian coinage, and "introduced without any definite object." Such a suggestion is, on the face of it, improbable, and it is at once disproved by a careful examination of the monograms. A mere copyist would have tried to copy the Indo-Scythian monograms as they stood, and, however he might have failed in the mechanical execution, the evidence of the attempt to copy would have been unmistakeable. But, as I have already remarked, and as any one can readily verify by comparing my plate of monograms with that in the *Ariana Antiqua*, the Gupta monograms, while following the Indo-Scythian in the general pattern, differ in detail, and it is incredible that the systematic variety which exists could be the result of chance caprice. Moreover, the mechanical execution of the Gupta monograms is nowise inferior to that of the Indo-Scythian. No one can study the designs of the better types of the Gupta gold coinage without seeing that the artists who cut the dies, though indebted in some respects to foreign models, yet possessed considerable originality, and knew how to assimilate and nationalize the conceptions of alien art. The hypothesis that the Gupta monograms are the work of blind and unintelligent imitators may therefore be dismissed without doubt or hesitation.

The hypothesis that the monograms indicate the mint-cities is much more plausible, but is not altogether satisfactory. The Indo-Scythian coins are found chiefly in the Panjab and neighbouring parts of Afghánistán where Gupta coins are never found,† whereas the Gupta gold coins, as will be proved in a subsequent section, have been found for the most part in the province of Benares and the neighbouring districts. It is extremely improbable that the Panjab Indo-Scythian and the Gupta coins should have issued, to any considerable extent, from the same mints, or should bear cognate mint-marks. Indo-Scythian coins of Kadphises and

* Ar. Ant. p. 418.

† In Arch. Rep. XIV. p. 65, General Cunningham mentions the finding of one Gupta coin among upwards of 1,000 of other kinds at Sunit near Ludiána in the Panjab.

Kanerki are, however, found in N. E. Oudh and Benares, and it is possible that certain of the Indo-Scythian provincial mints may have been occupied by the Gupta kings when they shook off the Indo-Scythian yoke, and that the 'monograms' on the Gupta and eastern Indo-Scythian coins may indicate mint-cities. Unfortunately no detailed catalogue of Indo-Scythian coins has yet been published, and the statistics of their provenance have not yet been analysed.

The occurrence of coins together in a hoard raises a presumption that they proceeded, if not from a single mint, at least from mints not very far distant from each other. Few details as to the composition of the various hoards of Gupta coins are available, but when such details are known, we find very various monograms associated in a single hoard. Thus, the 32 described coins of the Bharsar hoard exhibit monograms as follows :—*

- No. 8a..... 1 coin of Samudra Gupta; 6 of Chandra Gupta II; 1 of Kumára Gupta Mahendra; and 2 of Prakásáditya; total 10.
- No. 3a..... 2 of Samudra Gupta.
- No. 4c..... 3 of Samudra Gupta; 6 of Skanda Gupta; total 9.
- No. 15..... 2 of Chandra Gupta II.
- No. 25..... 2 of Kumára Gupta Mahendra.
- No monogram 1 of Chandra Gupta II; 6 of Kumára Gupta Mahendra; total 7. Grand total 32.

The above considerations seem sufficient to throw doubt on the theory that the Gupta (and consequently the Indo-Scythian) monograms are the indications of mint-cities.

Nor does it seem possible that they should be the marks of mint-masters or other official persons, for the same monogram runs through several reigns. For example, the monogram No. 3a is found on coins of Chandra Gupta I, Samudra Gupta, Chandra Gupta II, and Skanda Gupta, and its use, therefore, continued for at least a hundred years.

If then these monograms are not the result of blind imitation, nor the devices of mint-cities, nor the marks of public functionaries, what are they? It seems to me most probable that (though they *may* be mint-marks) they are religious emblems or symbols of some sort. The description of types in the last preceding section will have left no doubt on the reader's mind that religious symbolism and the effigies of deities appear everywhere on the Gupta gold coins, as they did on their Indo-Scythian forerunners, and it is reasonable to suppose that the same love for religious symbolism dictated the selection of the so-called monograms.

* For an account of this hoard, see *post*, Sec. V.

I cannot profess to explain the precise significance of any of the Gupta monograms, but it is possible that some Hindú scholar may be able to elucidate the subject.

Mr. Thomas has called attention to the curiously close likeness between monogram No 4a, and the Egyptian symbol for the bee, which was the sign royal in the Hieratic character.*

A trident which bears a resemblance to some of the Indo-Scythian and Gupta monograms occurs, detached like them, in the field of a coin of Rhescuporis II, king of the Bosphorus (A. D. 17 to 34).†

The standing figure of Victory, who appears on some coins of Azes holds in her right hand a four-pronged symbol which is identical with the upper part of so many of the Indo-Scythian and Gupta monograms.‡

These instances of resemblance between the monograms in question and other symbols may be cases of casual coincidence, but I have thought it worth while to note them on the chance of their suggesting a correct solution of the problem of the origin and meaning of the so-called monograms of the Indo-Scythian and Gupta dynasties.

Section IV.

WEIGHTS.

The authors of essays on Indian numismatics have in general contented themselves with more or less complete descriptions of the devices and legends of coins, and have paid little attention to weighments.

Nunismatists in Europe of late years have become alive to the importance of dry details of the weight of coins, and have spared no pains to obtain copious lists of weights as materials for induction.

A knowledge of the weight standards of ancient coins is indispensable for the attainment of accurate notions respecting the history and development of coin types, and helps to throw light on the ill-understood commercial relations of the states of the ancient world. The scholar who devotes himself to the examination of the numismatic treasures of Europe cannot hope to do more than fill in the blank spaces of a sketch which has already been drawn in firm outlines by the hand of history. The enquirer who ventures to explore the labyrinth of Indian numismatics can expect but little help from the friendly hand of the historic muse, but is perhaps compensated for the difficulties which he encounters by the unfailing hope of discovery, and by the consciousness that he is tracing the plan of the foundations on which history should rest.

* Records of the Gupta Dynasty, p. 21, note.

† Trésor de Numismatique, Bois Grecs, Pl. XXV, 12.

‡ Ar. Ant. Pl. VI, figs 12 and 18.

So general has been the neglect in Indian publications of all systematic study of coin weights, that I may be pardoned if I dwell for a moment on its importance, and call to witness an expert who has studied European and Oriental numismatics with equal ardour.

"The history of the standards of weight on which Greek coins were struck did not, until quite recently, become a subject of serious study. Nothing has done more of late years to give a scientific form to Greek numismatics than the great attention given to weight standards. The fact has been recognized that a coin is, after all, but a stamped piece of precious metal, and that its value was derived, when it was issued, not from the stamp, but from the metal. Distinguished scholars like Hultsch and Brandis have in consequence spent years of their lives in weighing coin after coin, recording the results, and trying thence to reach principles. The greatest of living archaeologists, Professor Mommsen, has given much time to the study of the weights and developments of Greek and Roman coins, and his strength has opened a way through jungles which were before impenetrable obstacles to science."*

It cannot be expected that Anglo-Indian amateur numismatists should devote years of their lives to weighing coins, but, even with such limited opportunities as circumstances permit, they may collect a goodly mass of the necessary details, and do something to give to Indian archaeology that scientific form which it frequently lacks.

The weights of all coins mentioned or described in my catalogue are there noted, so far as they could be ascertained, and the results are exhibited in the Table of Weights, which deals with 177 coins. Examination of the devices has already proved that the Gupta gold coinage immediately succeeded that of the Indo-Scythian princes, and this conclusion is confirmed by the study of the coin weights.

Few details as to the weight of the Indo-Scythian coins are available, but, according to Mr. Thomas, the coins of the Kadphises group average 122·4 grains, while those of the Kanerki series are somewhat lighter, but often weigh 122 grains. Some Indo-Scythian pieces weigh as high as 125 grains.†

The source from which the Indo-Scythians derived the supply of gold for their extensive mintages is not known with certainty, but is conjectured, and with much probability, to have been the constant stream of Roman *aurei* which in those times poured into India in exchange for her silk and other commodities.

* Types of Greek Coins by Percy Gardner, 1883, p. 62.

† Early Faith of Asoka (*J. R. A. S. IV N. S.* p. 223). It is possible, and even very probable that the Indo-Scythian and Gupta Dynasties and coinages to a certain extent existed contemporaneously in different parts of the N. W. P. and the Panjab.

The existence of this eastward drain of gold is fully proved by the testimony of Pliny, as well as of other witnesses. The words of Pliny are so vivid and explicit as to be worth quoting afresh. "Minimâque computatione millies centena millia sestertiûm annis omnibus India et Seres peninsulaque [scil. Arabia] imperio nostro adimunt. Tanta nobis deliciae et feminae constant."* Again he observes that the trade with India was worth taking some trouble to maintain. "Digna res, nullo anno imperii nostri minus H. S. quingenties exhaudente India, et merces remittente, quæ apud nos centuplicato veneant."†

The *aureus* was adopted first by Julius Cæsar as a regular element of the Roman currency, and his standard is said to have been 125·66 grains but his coins generally range between 120 and 125 grains. It would therefore appear that the Indo-Scythian gold coinage is based on that of Julius Cæsar, and not on the Macedonian stater, or Persian daric, of which the standard was 134·1 grains, or two Attic drachmae. This fact helps in some measure to settle the vexed question of the date of the Indo-Scythian kings, and consequently of their Gupta successors.

The weight of the Roman *aureus* after the death of Julius Cæsar gradually declined, and in the reign of Nero is stated to have averaged 115·39 grains.‡

The average weight of 4 coins of Ghaṭot Kacha is 114·95, and the heaviest coin weighs 118. The average weight of the *aurei* of Augustus in the British Museum is 121·26, and it would therefore at first sight appear as if the coins of Ghaṭot Kacha were based on the Roman coinage intermediate between Augustus and Nero. But a fine coin of Chandra Gupta I, son and successor of Ghaṭot Kacha, which is in the British Museum, weighs 123·8, and this fact indicates that Chandra Gupta's coinage was adapted to a standard of about 125 grains, and renders it probable, though not certain, that Ghaṭot Kacha followed the same standard.

I assign the coins of the King and Queen type alone to Chandra Gupta I, and the weight of 4 of these averages 117·57. The light weight of the majority of the coins of Ghaṭot Kacha and his son appears to be due to wear and tear.

The details for the weights of the six types of Samudra Gupta's

* Pliny, *Hist. Nat.* XII, 41.

† Pliny, *Hist. Nat.* VI, 26.

‡ The average weights 125·66 and 115·39 for Julius Cæsar and Nero respectively are those stated by Létronne, as quoted in Smith's Dict. of Antiq. and in Thomas' Early Faith of Asoka, *ut supra*. Mr. Gardner informs me that the *aurei* of Julius Cæsar average 120 to 125, and those of Nero 112 to 114. I adopt Gen. Cunningham's estimate of the weight of the daric; Mr. Heard makes it 130 grains.

coinage will be seen on reference to the table. The heaviest coin of his reign is one of the Boy and Battle-axe type, which weighs 123·4, and the next heaviest is a Lyrist coin weighing 122 grains.

The 5 specimens of the Lyrist type weighed are all in good condition, and yet exhibit a remarkable variation in weight from 111 to 122 grains, of which I cannot offer any explanation. The β variety of Samudra's Archer type is remarkable for its light weight, the highest weight being 114 grains.

The Aswamedha coins average 116·18, and do not exceed 117·7, but all specimens weighed are more or less worn. The mean of ~~the~~^{the} weights of the heaviest coins, one of each type, is 118·87, for the reign of Samudra Gupta. With the exception, perhaps, of the β variety of the Archer type, I do not believe that the weight standard was intentionally lowered during this reign.

The coins of Chandra Gupta II are somewhat heavier, but for the most part follow the same standard as those of his predecessors. The Wheel coins (Archer type, class II β) form a remarkable exception, the highest weight (two specimens) being 132·5, and the average weight of 8 coins being 129·77, which figures agree substantially with those for the reign of Skanda Gupta. It would seem as if these Wheel coins were struck on the daric or Macedonian stater standard of 134·4 grains. I can offer no explanation of this fact, but I believe that it is an indication of some important historical event. These Wheel coins of Chandra Gupta's and the coins of Skanda cannot be intended as equivalent for Roman *aurei*, for the heaviest known *aureus* is one of Pompey, weighing 128·2. It is possible that the immediate model of the coins in question was found in the issues of the Seleucid kings of Syria, which frequently weigh 130-132 grains, and are sometimes found in India.

A few coins of the Archer type, class II α (the commonest variety) and of the same type and class var. γ , exceed 125 grains, the heaviest specimen weighing 127·6, but the average for the type (excluding the Wheel variety) is about 123 grains, and I believe, therefore, that the coins were intended to follow the old Roman and Indo-Scythian standard of about 125 grains.

The mean weight for the reign, calculated as in the case of Samudra Gupta, and excluding the Wheel variety, is 121·61.

In the reign of Kumára Gupta Mahendra the weight standard was certainly to some extent raised, the mean weight for the reign, (calculated in the same manner as above) being 126·0 grains. The heaviest coin of the reign is one of the Peacock type, weighing 128·6, and very few specimens of any type weigh less than 123 grains. The standard would therefore seem to have been the ancient Lydian standard of 130

grains. Why Kumára Gupta should have reverted to this standard for his coinage is at present an unsolved problem. Skanda Gupta's coinage occurs in two types only, the Archer and the King and Queen. The heaviest Archer coin weighs 132·5, and the average weight of 9 coins of this type is 129·21. The King and Queen type is known from two specimens only, and but one of these has been weighed; its weight is 128·8. These can, therefore, be no doubt, that, as has already been observed, the coinage of Skanda Gupta conforms to the same standard as the Wheel variety of the Archer type of Chandra Gupta II.

The investigation has thus established the remarkable fact that the undisputed coins of the imperial Gupta Dynasty were struck according to at least three distinct standards of weight, of approximately 125, 130, and 134·5 grains respectively.

When we turn to the later coins included in the Supplement to my Catalogue another and more striking change in the weight standard presents itself. These coins are all, except the Prakásáditya coins, of the Archer type, with reverse device of a goddess (Lakshmí probably) seated on a lotus-flower. The execution is rude, and the metal sometimes debased. Of the coins bearing the name of Chandra, the weights of three are known, the average being 145·66, and the highest 148. The corresponding figures for 4 coins inscribed with the name Kumára, or its first syllable, are 146·3 and 148·7. The only gold coin of Skanda Gupta Kramáditya which has been tested, weighs 141·4. The coins of Nára Gupta Báláditya average 145·66, with a maximum of 148·7, and the Lion and Horseman coins of Prakásáditya show an average of 145·6 and a maximum of 146·2.

These figures demonstrate that all these coins were struck according to one standard, and that quite different from any of the standards adopted for the undisputed mintages of the imperial Gupta sovereigns. What was this standard? It seems to me that it was the ancient Hindu weight and coin, the *suvarṇa*, or golden *Kársha* of 80 *ratis*.

General Cunningham finds it "for all practical purposes extremely convenient and sufficiently accurate to assume the value of the *rati* at 1·75 English grain, which is the value that has already been adopted by Mr. Thomas on the evidence of the coins themselves." If this value for the *rati* be accepted the weight of the *suvarṇa* must be fixed at 140 grains, and the coins now under consideration, whatever they may be, cannot be intended for *suvarṇas*.

General Cunningham observes that "no one to my knowledge has seen a *suvarṇa*," and in the sense that no one has yet discovered an ancient Hindu pre-Alexandrine coin of that denomination, the observation is accurate; but I venture to submit that the coins of Nára Gupta and

his compeers must be considered as revivals of the ancient *suvarṇa*, and that this conclusion is fully warranted by General Cunningham's own researches. He has devoted much time and labour to the task of ascertaining the value of the *rati*, by weighing the *rati* seeds (*Abrus precatorius*) and the other kinds of seeds metrically associated with the *rati* in the Hindu books. The mean of four values of the *rati* deduced from actual weighments of the seed of the *Abrus* is 1·8143. General Cunningham himself, with the most elaborate precaution, weighed "one thousand sound and tolerably even-sized seeds", with the result that the average weight was 1·823 grain, and Mr. Laidlay's weighments on his behalf gave practically the same result, 1·823.

Weighments of rice and other seeds alleged in the Hindu books to have definite numerical ratios to the weight of the *Abrus* seed gave results varying from 1·791 to 1·825, with a mean of 1·8044. By taking the mean of the two average weights above noted (1·8143 + 1·8044 ÷ 2) says General Cunningham, "we obtain 1·8093 as the true value of the actual *rati*."^{*} This expression is not scientifically accurate, because a mere arithmetical average of results obtained from experiments conducted in different ways, and with various degrees of precaution, is not entitled to be called a *true value*.

It seems to me that if witnesses are to be weighed and not counted the nearest possible approximation to the 'true value' is to be found in the result 1·823 obtained by General Cunningham from the truly scientific experiment made by himself which he describes, confirmed as it is by the almost identical result, 1·825, obtained by Mr. Laidlay. General Cunningham, therefore, on his own showing, is not justified in assuming 1·75 grain as the value of the *rati*; and in 1865 he accepted the value 1·823 grain for the *rati*.† Mr. Thomas arrives at the seductive figure 1·75 by a different method. He shows, for instance, that the Hindu silver coin known as *purāṇa* should contain 32 *ratis*, and that *purāṇa* pieces actually in existence weigh as high as 55 grains, and then, so far as I understand him, jumps to the conclusion that the full weight of the *purāṇa* was 56 grains. But I cannot see anything in his arguments inconsistent with

* For Gen. Cunningham's experiments and opinions see his paper 'On the Monetary System of the Greeks in Bactriāna, Ariāna, and India,' in *Num. Chron.* Vol. XIII, N. S. (1873) pp. 187-219, especially pp. 196-7. Mr. Thomas has explained his views in his essays on Ancient Indian Weights (*Num. Chron.* IV, N. S. (1864) pp. 40-58 and 114-132, especially p. 132.) These essays have been republished with additions in the International Numismata Orientalia.

† "The old Indian *pāṇa* or copper coin of 145·833 grains." (*Coins of the Nine Nāgas etc.*, in *J. A. S. B.* Vol. XXXIV, 1865, p. 120.) The *pāṇa* of copper corresponded in weight with the *suvarṇa* of gold.

the assumption that the full weight of the *purána* was 57, or 58, or 59 grains, and must confess to remaining unconvinced by his reasoning, which seems to make insufficient allowance for loss of weight by wear. I believe General Cunningham's 1·823 grain to be the nearest possible approach to the true value of the *rati*, but, for convenience, would adopt Mr. Laidlay's value 1·825, which only differs from the other by $\frac{1}{50}$ th of a grain. The scale of Hindu gold coins and weights, will then stand as follows ;—

$$5 \text{ ratí} = 1 \text{ másha} = 9\cdot125 \text{ grains.}$$

$$80 \text{ ratí} = 16 \text{ máshas} = 1 \text{ suvarna} = 146\cdot000 \text{ , , }$$

The silver *purána* will thus be equivalent to 58·4 grains, a result apparently quite consistent with the weights of existing specimens when allowance is made for wear. These results are, I submit, much nearer to the truth than the figures 8·75 and 140 and 56 respectively, as adopted by General Cunningham in his later publications and by Mr. Thomas, and they happen to be very nearly as convenient for purposes of calculation. I would urge, however, that mere convenience of calculation does not justify any appreciable modification of the results arrived at by scientific investigation, and that our business is to get at the truth so far as possible, and to make our arithmetic conform. Tried by this test our coins obviously appear to be intended for *suvarnas*. To make the point clear I repeat the weights :—

<i>Suvarna</i> = 80 <i>ratí</i> @ 1·825 grs. =	146·00 grains.
Av. wt. of Chandra barbarous coins =	145·66 , ,
“ “ Kumára ” ” =	146·30 , ,
“ “ Skanda ” ” =	141·40 , ,
“ “ Nára ” ” =	145·66 , ,
“ “ Prakásáditya , , =	145·60 , ,

It is true that some specimens weigh as much as 148·7, and that a base metal coin of the Kumára type weighs 150·3, but, considering the rude execution of these coins, and the inferiority of the metal in many instances, I do not think that this excess of weight invalidates the reference of these coins to the *suvarna* standard. Whether I am right or wrong on this point, the discussion at least proves that an investigation in detail of the weights of the coins of the Gupta period is not without interest, and may lead to conclusions of some importance.

It is to be regretted that the materials for the discussion are at present comparatively scanty, and I hope that collectors of Indian coins may be induced to pay more attention to the weights of their coins than has hitherto been customary.

Section V.

FIND-SPOTS.

The information concerning the localities in which the Gupta gold coins have been exhumed or otherwise obtained is not so copious as could be desired, and most coin collectors seem to take little interest in ascertaining either the spot where their specimens were found, or the details of the contents of each trove. Yet these points eminently deserve attention. Greek coins usually indicate on their face the locality of the mint where they were struck, but the Gupta and other Indian coins ordinarily have no indication of the sort, and, in the absence of trustworthy written history, the records of the find-spots of coins are almost our only clue to the position of the ancient Hindu mints.

The Guptas, and other dynasties of pre-Muhammadan India, which modern archaeological research has rescued from the utter oblivion of centuries, are still for the most part the merest shadows, endowed with names certainly, but without any definite local habitation, and often as unfixed in time as in place.

The fabric, weight, style, devices, and legends of coins help us to fix the chronological position of these dynasties, whose names dance before the eyes of the student in a most perplexing maze. The recorded find-spots of coins, and detailed account of the contents of individual troves should be studied with care equal to that bestowed on the more attractive parts of numismatic science in order to throw light on the position of the old mint-cities, and on the local limits of the dominion of these long-forgotten sovereigns. Full details of the contents of hoards of coins when skilfully used, can be forced to yield to the historian many valuable hints.

These few observations will, I trust, be deemed sufficient justification for the elaboration with which I have worked out this part of my subject, so far as the meagre materials available would permit. I hope that collectors will be good enough to impart to the Society additional facts to complete the imperfect information at my command, and to correct any erroneous inferences which may be based upon insufficient premises.

Professor Wilson, with his usual caution, declined to commit himself to any definite opinion as to the seat of the dominion of the Gupta kings, or the position of their mint-cities, and contented himself with the remark that "all that can be affirmed of them (*scil.* Gupta gold coins) with any degree of certainty is that they are coins of the west and north-western provinces of Hindustán." He also pointed out that these coins are not found in the Panjáb or Afghánistán.*

* *Ariana Ant.* p. 417.

Prinsep treated this topic with greater explicitness, but, as will be shown presently, with less accuracy. "Kanauj," he says, "has been fixed on as the locale of the present class of gold coins, for the obvious reason that they are most frequently found in its ruins, not that any history ascribes them to this town."^{*} In another passage he appeals again to the "frequency of his coins discovered at Kanauj" as a reason for fixing Samudra Gupta's capital at that place.[†] In a subsequent essay Prinsep to some extent corrects his former attribution of the majority of the coins to Kanauj, and observes, "Since my former paper on the Gupta coins of Kanauj appeared, very important acquisitions have been made to our knowledge of this before unknown dynasty, through the medium of coins and inscriptions; for both of which we are almost entirely beholden to the researches of Lieut. Cunningham and Mr. Tregear in the neighbourhood of Benares."

After discussing the passage in the Vishṇu Purāna, which defines the territory of the Guptas of Magadha as extending "along the Ganges to Prayága" (Allahabád), he remarks that "the sites, whence these coins have been most frequently obtained, certainly agree with this description."[‡]

A few pages later Prinsep states that the Gupta gold coins are "discovered in greatest quantity at Kanauj, Jaunpur, Gayá, and even occasionally in Bengal."[§]

Abstaining for the moment from any comment on the statements above quoted, I shall proceed to state all the facts which I have been able to ascertain respecting the find-spots of the Gupta gold coins; first enumerating the hoards known to me, and then giving statistics of individual coins, including some which formed parts of certain of the hoards mentioned.

172 so-called "gold darics" were found near Benares in the time of Warren Hastings, who sent them home to the Court of Directors, considering himself "as making the most munificent present to his masters that he might ever have it in his power to send them....The story is that they were sent to the melting pot. At all events they had disappeared when Hastings returned to England."^{||} It is almost incredible that these 172 pieces should have been Persian darics. The

* Essays I, 284.

† ibid, 239.

‡ ibid pp. 365-6, Mr. Tregear collected at Jaunpur 40 miles from Benares; Lt. (now Genl.) Cunningham was then at Benares.

§ ibid p. 375.

|| Genl. Cunningham on the Oxus Treasure Trove in J. A. S. B. for 1881, p. 184; and 'India, What can it Teach us,' by Max Müller, p. 8.

latter are extremely rare, only about 40, I believe, being known to exist, and the neighbourhood of Benares is a place extremely unlikely in which to find a large hoard of them. I consider it highly probable that the trove consisted of Gupta gold coins of the prevailing Archer type, which might in those days be easily confounded with the Persian *rāgorat*.

Another great golden treasure was found during the reign of Warren Hastings in the year 1783, at Kálí Ghát, ten miles above Calcutta, on the east bank of the Húglí. The hoard comprised over 200 coins, many of which were sent home by the Governor-General and were distributed among the cabinets of the British Museum, East India Company, and other public institutions, where some, at any rate, of the specimens are still to be seen. The coins of this hoard are described by Wilson as being "of rude execution and debased metal," and it is doubtful if any of them are authentic issues of the imperial Gupta dynasty, though agreeing in general design with the Archer type of those issues. A few specimens from this hoard, which I designate by the name of Kálighát, are noticed in the Supplement to my Catalogue.*

In 1838 Mr. Tregear dug up some specimens of the Gupta gold coinage in some ruins, known as Jaichandra's Mahal, near Jaunpur. The exact number of the coins so found is not stated, but it does not appear to have been large. Most, if not all, of these coins were subsequently published by Prinsep, and are included in my Catalogue.†

The important trove, which is referred to in the Catalogue as the Bharsar hoard, was found near Benares in 1851 and is described by Major Kittoe as follows:—

"These coins, which are all gold, of different weight and quality, were of a trove of ninety in number, that is, such number were delivered into the treasury. They were found, with about 70 more, by some villagers, buried in a copper vessel, in a mound on which stands the village of Bharsar, in pargana Bharwal, and Thána Chandaúlí, about twelve miles from Benares, between the Ganges and Karamnása. Bharsar is the site of one of the many ancient cities, the names of which are lost....."

"Of the number [*scil. recovered*] 71 were coins of Chandra Gupta, 69 being of one type of his coinage [*scil. evidently, Archer type*]. Of these, four were retained of the most perfect, and the remainder were sold by auction; they were all more or less defective, and but few of them had even a portion of the legend round the rim perfect, but the

* Marsden Num. Or., II, 726; Ariana Ant. pp. 416-17 and Plate XVIII, figs. 21 seqq. The barbarous coins figured by Marsden were from this hoard. (Prinsep's Essays, I, 230.)

† J. A. S. B. III, (1831), 61.

name [in Gupta characters in text] beneath the left arm of the figure was distinct in all of them."*

Thirty-two coins were retained and described. This hoard being the only large one concerning which details at all copious have been recorded, I think it is desirable to give an analysis of the portion preserved. The thirty-two coins retained comprised the following types and varieties:—

Samudra Gupta—Javelin type, var. (1)	1
" " " " (4)	1
" " Archer " " β, 2 and a duplicate.....	3
" " Lyrist " ".....	1
Chandra Gupta II—Archer,, class II, α; 2 and a dupl.	3
" " " " " β; 1 and a dupl.	2
" " " " " γ; 1 " ".....	2
" " " " " δ; 1 _____.....	1
" " " " Horseman to Left—; _____.....	2
Kumara Gupta Mahendra — Archer type, var. α;	2
" " " — Horseman to Right,, var. α; 1 and dupl.	2
" " " — " Left ".....	2
" " " — Peacock " var. β; —.....	1
" " " — Combatant Lion ".....	1
Skanda Gupta — Archer " 3 and 3 dupl.	6
Prakásáditya — Lion and Horseman,, _____.....	2
Total... 32	

The contents of the hoard seem to indicate that it was buried not very long after the close of the reign of Skanda Gupta, that is to say, (according to the chronology which I adopt), not later than about 400 A. D.; and we thus learn that at that time the mound of Bharsar was an inhabited town. The Lyrist coin of Samudra is noted as being in fine condition, and some of the Skanda pieces were likewise well preserved; a coin of Kumára's is described as much worn, a circumstance which renders it probable that the hoard was deposited at some considerable interval from the time of Kumára's reign. The association in a single hoard of coins belonging to so many reigns, types, and varieties is remarkable, and shows that these various issues were all current together in the province of Benares.

* Memo. by Major M. Kittoo, Archaeological Enquirer, on some Ancient Gold Coins found near Benares in 1851, and submitted by the Government of India for the inspection of the members of the Asiatic Society; with the Memo. on the same by Mr. E. C. Bayley. (*J. A. S. B.* XXI, pp. 399-400, and *Pl. XII*, figs 1-9. The plate was miserably executed by a native). The coins from this hoard are not included in Mr. Thomas' catalogues.

The same volume of the Journal of the Asiatic Society of Bengal which contains the description of the Bharsar treasure trove supplies a notice of some coins found at Muhammadpur, near the Arunkháli River, in the Jessore District of Lower Bengal. They are described as being "all of the Gupta kings of Kanauj [sic.] and comprise specimens of the silver coinage of Chandra Gupta, Kumára Gupta, and Skanda Gupta. The metal of these coins is very impure." The hoard included one gold coin weighing 85 grains, which, at that time, Bábú Rájendralál Mitra believed to be a coin of Síri Gupta, but it is evidently of a date much subsequent to Skanda Gupta.*

Mr. Thomas alludes, with tantalizing brevity, to "a batch of twenty gold coins found at Gopálpur on 'the Ghágra River, on the site of the old village fort, ten miles west of Barhal' in July 1854." Barhal is in the district of Gorakhpur. Seven of these coins "from the mints of Chandra Gupta II" were submitted to Government, and included a specimen of his Archer type, Class I, β. No particulars are recorded concerning the other constituents of the hoard.† General Cunningham informs me that a great hoard was found at Allahabad some twenty years ago consisting of about 200 of the gold Peacock coins of Kumára Gupta. General Cunningham saw a large number of specimens and obtained possession of four, two of which, namely, one of each variety, are still in his cabinet.

About seven years ago twenty or thirty Gupta gold coins were found at Jhúsi opposite Allahabad, comprising two specimens of Kumára Gupta's Archer type, Class I var. α; and eight specimens of the same king's Peacock type in both varieties.‡

Recently, thirteen gold coins of the Guptas were found near Húglí, the hoard being composed as follows:—

Samudra Gupta — Javelin type	1
Chandra Gupta II — Archer,, Class II	5
Kumára Gupta Mahendra — Archer,, _____	3
" " " — Horseman to Right,, _____	2
" " " — " Left _____	1
" " " — Lion-Trampler,, _____	1
Total... 13§	

* Note on Three Ancient Coins found at Muhammadpur in the Jessore District, by Babu Rájendralál Mitra (*J. A. S. B.* XXI p. 401; *Pl. XII*, figs. 10-12). One of these coins belongs to Sasángka (A. D. 600). *Cunningham, Arch. Rep.* III, p. 138.)

† *J. A. S. B.* XXIV (1855), p. 499.

‡ From information kindly communicated by Sir E. C. Bayley.

§ I am indebted to Dr. Hoernle for my knowledge of this hoard, which I designate by the name of Húglí.

Of the eight Gupta gold coins in the possession of Sir E. C. Bayley, three, as above mentioned, were found at or near Allahabad; the rest are believed to have been found either at Kanauj or Allahabad.

The gold coins of the Guptas in the cabinet of Mr. A. Grant were all obtained in Oudh, and mostly near Faizábád (Ayodhyá), except one, which was bought in Bombay. Mr. J. Hooper's specimens were also obtained in Eastern Oudh. Mr. H. Rivett-Carnac has 13 gold Gupta coins, 6 of these were obtained in the province of Benares, 2 were dug up near Allahabad, 1 was procured at Lucknow, 2 at Cawnpore, and 2 at Mathura.

Col. Tod's coins, including the four gold Guptas figured in Trans. R. A. S. Vol. I. Pl. XII, 4th series, were all obtained at Agra, Mathura, Ujjain, or Ajmir, but more precise information respecting them is wanting.

The above notes comprise all the facts which I have been able to collect respecting hoards of Gupta gold coins, and the origin of the collections in various cabinets.*

I shall now proceed to analyse the available statistics respecting the find-spots of individual coins, including some which were comprised in certain of the hoards already mentioned.

Prinsep was more careful than many other antiquarians have been to record the source from which he obtained his coins. Thirty-seven Gupta gold coins are described in his essays, and the following table of the find-spots of these coins has been compiled from his notes:—

From	Kanauj	...	...	...	...	3
"	Jaunpur	...	...	...	...	3
"	" ? (cabinet of Tregear, who collected at Jaunpur)					11
"	Benares	...	...	...	...	1
"	" ?	...	...	...	...	1
"	Gayá	...	...	...	...	4
"	Mirzápur	...	...	...	...	1
"	Gházípur	...	...	...	...	1
"	not stated	...	...	...	...	12
<hr/>						
Total...						37

In the following general statement, compiled from all the notes of place in my catalogue, the coins described by Prinsep are included.

* There is nothing to show the provenance of any of the coins in the India Office collection. The find-spots of a very few coins in the British Museum collection are recorded, but there is reason to doubt the accuracy of some of the notes. Mr. Theobald does not know where any of his Gupta coins were found, except that one was bought in Benares, and one in Mathurá. Information is likewise wanting concerning the provenance of nearly all the coins in the cabinet of the Asiatic Society of Bengal.

The coins of the Bharsar hoard are placed under the head of Benares and those found at Jhúsí under the head of Allahabad. Tod's coins are described as obtained in N. W. India.

For facility of verification the figures are given for each reign. It is necessary to observe that the notes which form the basis of my tables are often vaguely expressed, and that in some instances it is impossible to say whether the coin was exhumed or only bought at the locality named.

TABLE OF FIND-SPOTS.

<i>Reign.</i>	<i>Find-spots.</i>	<i>No. of coins.</i>	<i>Total</i> <i>for reign.</i>
Ghaṭot Kacha.	Jaunpur ?	1	1
Chandra Gupta I.	" ?	1	
"	Gházipur	1	
"	Benares	1	3
Samudra Gupta.	Kanauj	1	
"	" ?	1	
"	Saháranpur	1	
"	Mathura	1	
"	Oudh	10	
"	Jaunpur	1	
"	Benares	7*	
"	Gayá	1	
"	Patna ?	1	
"	Húglí	1	25
Chandra Gupta II.	Kanauj	2	
	Bulandshahr	1	
	Cawnpore	2	
	N. W. India	3	
	Oudh	4	
	Gházipur	1	
	Jaunpur	1	
	" ?	5	
	Mirzapur	1	
	Benares	12*	
	Gorakhpur District	7*	
	Huglí	5	44

* The Barhal hoard comprised about 20 Gupta coins, of which 7 belonged to the reign of Chandra Gupta II; it is not known to what reign the remaining coins belonged, and I have therefore excluded them from the table. In the case of the Bharsar hoard I have only taken credit for the few coins described in detail, but the hoard comprised about 160 Gupta coins, of which 71 belonged to the reign of Chandra Gupta II.

<i>Reign.</i>	<i>Find-spot.</i>	<i>No. of coins.</i>	<i>Total for reign.</i>
Kumára Gupta Mahendra.	N. W. India	1	
	Allahabad (Jhúsi)	14	
	Oudh	3	
	Jaunpur	1	
	Benares	9	
	Gayá	2	
	Mahanada	1	
	Midnapur	1	
	Huglí	7	39
Skanda Gupta.	Kanauj	1	
	Oudh	1	
	Jaunpur ?	1	
	Benares	1	
	Gházipur	1	
	Mahanada	1	6
	Total for all reigns ...	...	118

The following figures give the meagre information available concerning the find-spots of the coins mentioned in the Supplement to the Catalogue :—

Chandra	Oudh	1	1
Kumára	Kálighát*	1	1
Skanda	Gayá	1	1
Nára	Oudh	1	
"	Kálighát*	1	2
Prakásáditya	Kanauj	1	
	Benares	2	3
			Total 8
	Grand total 118 + 8	...	126

The next following statement exhibits a result of the investigation which may surprise some of my readers.

I. Coins obtained at Kanauj (including 1 doubtful case).

Samudra Gupta	...	...	...	2
Chandra Gupta II	...	...	...	2.

* The Kálighát hoard comprised over 200 coins, but its detailed composition is not known.

	Skanda Gupta	...	...	...	1
	Prakásáditya	...	...	1	Total 6
II.	Coins obtained west and north-west of Kanauj.				
	Samudra Gupta	...	...	...	2
	Chandra Gupta II	...	...	...	6
	Kumára Gupta Mahendra	...	...	2	Total 10
III.	Coins obtained east of Kanauj.				
	Ghaṭot Kacha	...	...	...	1
	Chandra Gupta I	...	...	...	3
	Samudra Gupta	...	...	...	20
	Chandra Gupta II	...	...	...	36
	Kumára Gupta Mahendra	...	...	...	38
	Skanda Gupta	...	...	...	5
	Doubtful	...	...	...	7 Total 110
					Grand total 126

The above total refers only to the coins described in detail, but, when the entire contents of the Barhal, Allahabad and Bharsar hoards are included, the total of indisputably Gupta coins found east of Kanauj will be about 480. If the entire Kálighát hoard of rude coins of Gupta type be included, the total must be raised to about 690, and, if it be admitted that Warren Hastings' 172 "gold darics" from Benares were Gupta coins, the grand total would amount to about 860. In any case the figure for Kanauj stands at 6. The fact is therefore established with mathematical certainty that Kanauj supplies only an infinitesimal proportion of the Gupta gold coins, the great bulk of which have been obtained far to the east of that city.

SECTION VI.

The Gupta Mint-Cities and Capital.

In Southern India the ancient native governments permitted subordinate rulers and even private persons to coin in all metals, including gold, with little restriction, but there is no indication of similar laxity having at any time prevailed in Hindustan.*

In Northern India successive dynasties followed, so far as is known, the practice of the Persian kings and Roman emperors, and jealously retained in their own hands the right of coining gold.

If this be admitted, it follows that the ancient *gold* coinages of Northern India will have been struck at or near the seats of government of the sovereigns who issued them. If, therefore, we can discover the position of the mint-cities where the gold pieces of the Gupta kings were

struck, we may feel confident that we have also discovered the site of the capital, or capitals, of those princes.

Prinsep designated the Gupta gold coinage by the name of the 'Kanauj series.' Almost without exception later writers on Indian archæology have followed him, and it seems to me, have rather blindly followed him, in assuming the existence of a special connection between the Gupta dynasty and Kanauj.

Not to mention other and less authoritative writers, Mr. Burgess speaks of "the Guptas of Kanauj,"* and Sir E. C. Bayley does not hesitate to affirm explicitly that Kanauj was the Gupta capital†. But what evidence warrants us in asserting that the Gupta kings had their capital at Kanauj? I can find none.

It will not be disputed that the belief in Kanauj being the Gupta capital originated in Prinsep's designation of the gold coins as the 'Kanauj series,' and in his assertion that they were most commonly found at Kanauj. But the statistics given in the last preceding section of this paper, which are indisputable so far as they go, prove that Prinsep was mistaken as to the fact, and that the coins in question are *not* most commonly found at Kanauj. Attention has already been drawn to the circumstance that Prinsep subsequently corrected his earlier and less guarded assertion, and bracketed Jaunpur and Gayá with Kanauj, as the places where the Gupta gold coins were found in greatest abundance; and, from the first, he was careful to note that *no history connected the Guptas and Kanauj*. Prinsep's error, therefore, so far as it was an error, was not a grave one, and his statements offer a very slender foundation for the categorical assertion that Kanauj was the Gupta capital.

It seems to me that Prinsep's misapprehension on the subject can be very easily explained. The fine Retreating Lion coin of Chandra Gupta II was obtained by Lieut. Conolly at Kanauj; and the fact that the publication and study of this coin led to the decipherment of the rest of the series appears to have impressed Prinsep's imagination, and to have influenced him in giving the name of 'Kanauj Series' to this class of gold coins.

However this may be, the solid fact remains that out of 37 coins described by Prinsep, the find-spots of 25 are known more or less accurately, and of these latter only 3 can be traced to Kanauj. Nor have I been able to find a record of a single hoard of Gupta gold coins found at that city, and it need hardly be observed that the occurrence of hoards in certain places is more valuable as evidence for the purposes of the his-

* * Archæol. Survey of W. India, II, p. 80.

† Num. Chron. II, 3rd S. (1882) p. 158.

torian than the finding of isolated coins, which may have reached their resting places in any of a hundred different ways.

I think, therefore, that the evidence now presented fully warrants the assertion that the *find-spots of the Gupta gold coins in no way support the statement that Kanauj was the Gupta capital.*

I am not aware that evidence of any other kind has ever been adduced in support of that statement, which has been passed from one writer to another apparently without examination.

I do not deny that Kanauj was in existence during the rule of the Gupta kings, nor that it was included in their dominions. Little appears to be known about its early history, but it has always been reputed one of the most ancient of Indian cities, and we know that it was an important place in 400 A. D. when Fa Hian visited it, and it appears to have been known by name to the geographer Ptolemy about A. D. 140. It is also certain that it was the capital of the eastern dominions of the great Harsha Vardhana in A. D. 634, but all these facts in no wise prove it to have been the Gupta capital.* I am quite willing to admit that Sir E. C. Bayley is right in calling Kanauj 'the Dehli of the Hindus,' if that title be restricted to the centuries between 600 A. D. and the Muhammadan conquest, but I can find no authority for the antedating of this claim to precedence.†

The conclusion arrived at so far is a purely negative one. I shall now consider whether any positive result as to the position of the mints and capital may be obtained from a study of the find-spots of the Gupta gold coins and other evidence.

It may safely be affirmed that the records of the localities, both where hoards and where individual coins were found, indicate unmistakably that the Gupta gold coinage was struck and chiefly current in territories far to the east of Kanauj, and that these territories may be roughly described as the Province of Benares, with some adjoining districts. It seems to me impossible to draw any other conclusion from the evidence which has been set forth in the section on find-spots.*

* These references are quoted from Genl. Cunningham's Archæol. Rep. I, 280
Sir E. C. Bayley informs me that in the Basle edition of Ptolemy (1533) the name
which is supposed to mean Kanauj is written *Kavayōpa*.

† The phrase 'the Delhi of the Hindus' is quoted from a letter on this subject
with which Sir E. C. Bayley favoured me. His theory about the supposed dates in
the Gupta era on the mediæval coinage of Kâbul (*Num. Chron. 3rd Ser. Vol. II, pp.*
128-165 and 291-294) is of very doubtful correctness, and even if it were proved, does
not contribute to the solution of the question discussed in the text. I see no reason for
supposing that the use of the Gupta era was connected with the sovereignty of
Kanauj.

‡ The scanty evidence as to the provenance of the Gupta copper coins (*ante*

The districts around Benares are rich in remains of ancient cities, and at present it does not seem possible to fix on any one of these with certainty as the Gupta capital. Very probably there was more than one capital, even at one and the same time, in the same way as Mahoba, Khajuráho, and Kálínjar may be appropriately described as respectively the civil, religious, and military capitals of the Chandel kingdom in Bundelkhand during mediæval times.

If a choice must be made, I should be inclined to fix upon Páṭaliputra (Patna) as the headquarters of the eastern dominions of the Gupta kings.* It is a little east of the places where the gold coins have been most often found, but is sufficiently near those places to make it quite credible that it was the capital city and chief mint. It must be remembered that the ancient Páṭaliputra has been almost entirely carried away by the Ganges,† and that consequently treasure trove is naturally scarce in the city which is its modern representative. No argument is needed to show that in the time of the Mauryas Páṭaliputra deserved to be called 'the Delhi of the Hindus.' It was still a city in the time of Fa-Hian (400 A. D.), but, when Hwen Thsang visited the spot in 632 A. D., the once splendid metropolis had been reduced to a squalid village.‡ The cause of its ruin is not known, but I would conjecture that the White Huns may have destroyed the famous city.

General Cunningham has pointed out that the account of another Chinese traveller indicates that Páṭaliputra was still flourishing as the capital of a great kingdom between the years 222 and 280 A. D., and has conjectured that the king referred to by the Chinese author was Kumára Gupta Mahendra and that "the decline of Páṭaliputra was due to the fall of the great Gupta dynasty and the consequent removal of the seat of government to another place."§ It will be admitted by all that

p. 153 note) appears, so far as it goes, to indicate that they were issued from the same mints as the gold coins. The silver coinage was evidently provincial.

* Wilford long ago fixed on Patna as the Gupta capital, but in doing so was guided by a mistaken notion that Padmávatí was an equivalent of Páṭaliputra (Wilson's *Vishṇu Purāṇa*, 4to. edn. p. 480, note 70). I find that the late Mr. Wilton Oldham also speaks of "the Gupta dynasty, the capital of which was in Magadha or Bihár, the city of Páṭaliputra, or the modern Patna" (*Hist. and Stat. Memoir of the Gházi-pur District. Part I.* p. 38). Ayodhya was probably one of the chief cities of the Guptas.

† Arch. Rep. VIII, pp. XII, and 24.

‡ McCrindle, *Ancient India*, p. 207, note.

§ Cunningham, Arch. Rep. XI, 153. An English rendering of Stanislas Julien's revised version of the Chinese text is given in the *Indian Antiquary*, Vol. IX (1880) p. 17. An earlier version will be found in J. A. S. B., Vol. VI. pp. 61-75. The Chinese author does not specify Páṭaliputra by name, but it is probable that Páṭali-

Pátaliputra, by reason of its ancient importance, must have been one of the chief cities in the Gupta dominions. We are not, however, altogether restricted to indirect inference for proof of this fact.

The inscription on the back of the Táwá cave at Udayagiri near Bhilsa records that the cave was made by one Sába, whose ancestral name was Virasena a poet, and a resident of Pátaliputra, who had come thither with his king, Chandra Gupta.*

The broken inscription at Garhwá near Allahabad, which appears to belong, like that in the Táwá cave, to the reign of Chandra Gupta II, mentions Pátaliputra at the end of the eleventh line, but the inscription is so mutilated that the context cannot be made out.†

The inscriptions which give the genealogy of the Gupta family inform us that Kumári Deví, the queen of Chandra Gupta I, was the daughter of Lichchhavi, an assertion which is fully confirmed by the legend 'Kumári Doví Lichchhavayah' on the gold coins. It is highly probable that the lapidary and numismatic record means that the queen belonged to the Lichchhavi family of Kshatriyas who resided at Vaiśáli, and are famous for their devotion to the Buddha in earlier times. Vaiśáli is the modern Besárh or Besádh, 27 miles distant from Patna, (*Cunn. Arch. Rep.* Vol. I, p. 55), and, if the identity of the Lichchhavi family in Buddhist and Gupta times be admitted, the alliance of the Gupta kings with that family is another indication that their capital was at or near Patna. I may note in passing that the alliance is also a proof that the Guptas were a Kshatriya family, and not either Súdras or foreigners. The narrative of I-tsing (*circa* 690-700 A. D.) shows that the dominions of Sri Gupta, the founder of the dynasty, were situated in Magadha, and included Buddha Gaya. He says, "All parts of the world have their appropriate temples, except China, so that priests from that country have many hardships to endure. Eastward, about forty stages [*scil. yojanas*] following the course of the Ganges, we come to the Mrigasikavana Temple. Not far from this is a ruined establishment called the Tchina Temple. The old tradition says that formerly a Mahárája called Sri Gupta built this for the priests of China. At this time some Chinese priests, some twenty men or so came from Sz'chuan to the Mahábodhi Temple to pay worship to it, on which the king, seeing their piety, gave them as a gift this plot of land. The land now belongs to the king of Eastern India, whose name is Deva Varmma." (*J. R. A. S. Vol. XIII, N. S.* pp. 571, 572). This

putra was the city referred to. If that supposition be correct, Pátaliputra must have been the Gupta capital, at the period indicated, for at that period it was certainly under Gupta rule.

* Cunningham, *Arch. Rep.* X, pp. 51, 52.

† Cunningham, *Arch. Rep.* III, 57.

passage appears to me to be strong evidence that the Gupta dynasty took its rise in Magadha, and that its capital was, consequently, in all probability, Pátaliputra, the leading city of Magadha.

The well-known passages in the Puráñas, which mention the Gupta dynasty, also point to the fact that the centre of gravity of their empire lay east of Kanauj. The Vishnu Purána states that the Guptas of Magadha reigned "along the Ganges to Prayága" (Allahabad), and the Váyu Purána (which is supposed to be more ancient) adds that, besides the regions so specified, Sáketa was included in their dominions.* The expression "along the Ganges to Prayága" evidently refers to the course of the river from Magadha (*i. e.*, the country around Pátaliputra) on the east, to Prayága on the west.

I was at one time inclined to suppose that the Pauránic texts referred to the later Guptas of Magadha mentioned in the Aphysar inscription,† but I now prefer to accept the general opinion which interprets the texts as referring to the imperial dynasty. Mr. A. Grant's gold Gupta coins were all (except one) obtained in Oudh, and mostly in the neighbourhood of Sáketa (= Ayodhyá, near Faizábád), and Mr. Hooper's were likewise found in Eastern Oudh, which facts are some confirmation of the statement in the Váyu Purána, if referred to the earlier dynasty. There is, moreover, no proof that the small territory of the later Guptas extended so far west as Sáketa, which may have declined before their time, as in A. D. 400 the famous neighbouring city of Sravasti had descended to the rank of a petty village, and in A. D. 632 was completely deserted.‡

The distribution of the architectural and sculptural remains of the Gupta dynasty supplies another argument to prove that the capital of the dominions of the dynasty in Northern India lay further east than is commonly supposed.

If the remains in Central India and Guzerat be excluded, which mark the extent of the western conquests of the later members of the family,§ I think that the only records in stone of the Guptas yet discovered west of Allahabad are the broken inscription at Mathurá, which gives the genealogy of Samudra Gupta,|| and the dedicatory inscrip-

* Wilson's Vishnu Purána (quarto edition), p. 479.

† Cunningham, Arch. Rep. III, 136, and XVI, p. 79. A dynasty, with the family name of Gupta, reigned in Orissa probably as late as the tenth century A. D. (*Ind. Antiquary*, Vol. V, pp. 55 seqq.)

‡ Cunningham, Arch. Rep. I, 333, referring to Fa-Hian and Hwen Thsang.

§ I concur with Prof. Oldenberg in regarding as a forgery the so-called Júnagáph tradition published by Major Watson (*Ind. Ant.* II, 312).

|| Cunn. Arch. Rep. I, 237 and III, 36.

tions at Bilsar (20 miles N. E. of Etá) containing the genealogy of Kumára Gupta.* A copper-plate grant dated in the reign of Skanda Gupta has been found at Indor Khera, eight miles S. W. of Anúpshahr.† This is a meagre list when compared with the catalogue of inscribed pillars and ruined edifices which are known to exist eastward. Allahabad (Pray ága) possesses the great inscription containing the history of Samudra Gupta, engraved after his death on the pillar set up by the great Maurya emperor of Pátliputra,‡ and in the neighbourhood of Allahabad numerous ruins and inscriptions of the Gupta period are found at Kosambi (Kosam),§ Garhwá or Bhatgarh,|| and Bithá-Deoriyá.¶ Going further east, we find at Bhitarí in the Gházipur district, between Benares and Gházipur, the celebrated inscribed pillar giving the history of Skanda Gupta, associated with the ruins of extensive brick buildings belonging to the reign of his predecessor Kumára.** The uninscribed pillar at Zamánia in the same district appears to be of about the same date;†† and still further east, Bihár has pillars to show, which were inscribed in the reigns of Kumára and Skanda,†† and in the Gorakhpur district, north of Gházipur, is to be seen the Jain pillar at Kahaon dedicated in the reign of Skanda Gupta. §§

The distribution of the architectural and sculptural remains, therefore, closely coincides with that of the gold and copper coins, and is equally adverse to the claim of Kanauj to the honour of having been the Gupta capital.

There is no reason to suppose that the sway of the Guptas extended over Lower Bengal, and it seems probable that the coins found in that province came there in the course of trade and travel, and mark the line of a trade route which led to Támralipti or some other ancient port at the mouths of the Ganges.|||

Sir E. C. Bayley has been good enough to favour me with his criticism on the views above enunciated, the outline of which was submitted

* *Ibid.* XI, 17.

† *Ibid.* XII, 38.

‡ Prinsep's *Essays*, Vol. I, p. 233.

§ Cunningham Arch. Rep X, 3 *seqq.*

|| *Ibid.*, III, 53 *seqq.* and X, 10, *seqq.*

¶ *Ibid.* III, 48 and X, 7, 8.

** *Ibid.* I, 97 *seqq.*, etc. The second vowel in Bhitarí is not long as it is generally marked.

†† *Ibid.* III, 62.

†† *Ibid.* I, 36.

§§ The corrected facsimile and translation with notes are given in *Ind. Antiquary* for 1881, pp. 124-126.

||| The Chinese account above referred to proves that the Indian capital in the middle of the third century A. D. was a place of active trade.

to him. He urges that "gold, which in old Indian times, was not the current circulation of *every day* transactions, would collect, not at seats of Government, but round centres of commerce, such as Allahabad, Benares, and Faizábád always have been, and they are also centres of pilgrimage, which attract much gold and silver."

"It is almost an infallible indication of the neighbourhood of a sovereign's capital when his coins of very *minute* value are found in large numbers. It is only in the markets of large towns or cities that such a coinage was of use in India, owing to the social habits of the country, but such cities rarely existed except at the head-quarters of Government. The minute coins of the Pathán kings abound within twenty miles of Delhi, but are very rare elsewhere. Their gold coins are as common elsewhere as at Delhi. The copper coins of the Guptas are so rare, however, that no deduction can be drawn from them."

These remarks show the importance of tracing the *provenance* of the Gupta copper coins, which, as already observed, do not appear to be so rare as Sir E. C. Bayley supposes.

His remark that such "markets of large towns or cities" as Allahabad, Benares, and Faizábád were in the Gupta period, "rarely existed except at the head-quarters of Government" appears to me to lend much support to the inference which I have drawn from the recorded find-spots of the Gupta coins, especially the large hoards. However, the reader has now both views before him, and can judge for himself.

SECTION VII.

CONCLUSION.

I must now bring to a close this long but imperfect introductory essay, and invite the patient reader to enter upon the dry details of the Catalogue. My general description of the Gupta gold coins is specially deficient in two respects, namely, in omitting all systematic discussion of the fabric and of the palæography of the coins.

The details occasionally given in the Catalogue are sufficient to indicate that the standard of purity of metal was not always uniform, but I have not had an opportunity for procuring analyses of any of the coins, and must content myself with remarking that this subject should not be overlooked.

Circumstances have not permitted me to study the original coins sufficiently at leisure in order to work out the palæography of the legends, but I am convinced that the detailed study of this subject would not be barren of result. The alphabetical characters on the coins do not vary very much, but the variations are sufficient to deserve attention and

investigation.* It seems to me that in the voluminous discussions respecting the date of the Guptas sufficient stress has not been laid on the palaeography of their lapidary and numismatic inscriptions. A good book on the Elements of the Palaeography of Northern India is badly wanted.

A minute study of the epigraphy of the coins might perhaps lead to a more satisfactory chronological arrangement of the several types of each reign than I have been able to make. The types are arranged in my Catalogue in an order which seemed to be not inconsistent with chronological succession, but the arrangement does not profess to be satisfactory, and in many respects is arbitrary, and open to correction.

The materials used in the compilation of my Catalogue are detailed below :—

I. PUBLISHED COINS, *viz.* :—

1. Col. Tod's paper in *Trans. Roy. As. Soc.* (1827), Vol. I. p. 340, and Pl. XII, 4th series.†
2. H. H. Wilson's paper in *Asiatic Researches*, Vol. XVII, and Pl. I.‡
3. Marsden's *Numismata Orientalia*, Nos. ML-MLIX inclusive.§
4. Wilson's *Ariana Antiqua*, Pl. XVIII.||

* Some desultory observations concerning the paleography of the Gupta coins generally will be found in Mr. Thomas's essay on the Coins of the Gupta Dynasty (*J. A. S. B.* XXIV, pp. 491, 505, 510; 512 and 517), and concerning that of the silver coins in Cunningham's *Arch. Rep.* IX, 21-26. In one corner of India, the Punjáb hills between the Indus and the Jumna, the Gupta alphabet has never been changed, and "the Baniyas of the hills still keep their accounts in Gupta characters." (*Cunn. Arch. Rep.* XIV, p. 121). This very remarkable fact should be borne in mind by all paleographers.

† Fig. 1, Kumára Gupta Mahendra (Archer, class I α); fig. 2, Chandra Gupta II (Archer, class II α); fig. 3, Chandra Gupta II, (Lion-Trampler, var. α); fig. 4, ditto (ditto, var. γ).

‡ Fig. 5, Samudra Gupta (Javelin, var. 1); fig. 7, ditto. (ditto, var. 2); fig. 12, Skanda Gupta (King and Queen, = P. E. XXIII, 24); fig. 13, Chandra Gupta II (Archer, class II α); fig. 17, Prákásáditya. (Lion and Horseman); fig. 18, Kumára Gupta Mahendra (Horseman to Left); fig. 19, Samudra Gupta, (Lyrist).

§ ML, Chandra Gupta II (Archer, class II α); MLI and MLVI, Chandra Gupta? (Archer, barbarous); MLII and MLIII, Kumára Gupta? (Archer, barbarous); MLIV, Nára Gupta, (Archer, barbarous); MLV, Skanda Gupta?, (Archer, barbarous); MLVII, Chandra Gupta II (Archer, class I β); MLVIII, Chandra Gupta I (King and Queen); MLIX, Kumára Gupta Mahendra, (Horseman to Right, var. γ.)

|| Fig. 1, Chandra Gupta II, (Swordsman and Umbrella); fig. 2, Samudra Gupta (Áswamedha); fig. 3, Chandra Gupta I, (King and Queen); fig. 4, Chandra Gupta II (Archer, class II); fig. 5, Chandra Gupta II, (Lion-Trampler, var. α);

5. Memo. on ancient gold coins found at Bharsar, near Benares; by Major Kittoe and Mr. E. C. Bayley; 32 coins described. (*J. A. S. B. XXI* (1852) pp. 390-400 and *Pl. XII*, figs 1-9.)

6. Prinsep's Essays and Plates. The plates of Gupta gold coins in Thomas's edition are,

Pl. XXII,	figs. 16 and 17 =	J. A. S. B. IV, Pl. XXXVIII.
" XXIII,	" 18 to 32 =	" " " XXXIX.
" XXIX,	" 11 , 20 =	" V, " XXXVI.
" XXX,	" 1 , 10 =	" " " XXXVIII.

(The engravings of Gupta gold coins in *J. R. A. S.* Vol. XII, O. S. (1850) are reproductions of Prinsep's plates, and Plates X and XI of H. T. Prinsop's Note on the Historical discoveries deducible from the Recent discoverics in Afghanistan (*Lond.* 1844) are equivalent respectively to Pls. XXII and XXIX in Thomas's edition of Prinsep's Essays.)

7. E. Thomas's original Catalogue of Gupta Gold Coins in *J. A. S. B. XXIV* (1855), pp. 487-502.

8. E. Thomas's Revised Catalogue of Gupta Gold Coins in his edition of Prinsep's Essays, (1858), Vol. I, pp. 377-387.

9. E. Thomas's Records of the Gupta Dynasty, (*Trübner*, 1876), pp. 21-24, and Autotype Pl. figs 1-5. (This work is a reprint of Chapter III in Burgess' *Archæol. Rep. for Western India*, for the year 1874-5).

10. Sundry miscellaneous notices, as cited in the Catalogue.*

II. BRITISH MUSEUM COLLECTION.†

III. INDIA OFFICE COLLECTION, NOW IN B. M.‡

IV. CABINET OF SIR E. C. BAYLEY, K. C. S. I., and other coins communicated by him.‡

figs. 6 and 9, Samudra Gupta (Javelin, var. 1); figs. 7 and 8, ditto, (Archer, var. a); fig. 10, ditto, (Boy and Battle-axe, var. γ); fig. 11, Kumára Gupta Mahendra, (Archer, class II); fig. 12, ditto, (ditto, class I a); fig. 13, ditto (Peacock var. a); fig. 14, Ghāṭot Kacha, (Solar Standard); [fig. 15, Chandra Gupta II, copper]; fig. 16, Kumára Gupta Mahendra, (Horseman to Right, var. a); fig. 17, Chandra Gupta II, (Lancer, var. β); figs. 18 and 19, Prakásaditya, (Lion and Horseman); fig. 20, "of doubtful authenticity"; fig. 21, Chandra Gupta ?, (Archer, barbarous); fig. 22, Nára Gupta (Archer, barbarous); fig. 23, Kumára Gupta ? (ditto, ditto); fig. 24, Vishṇu Gupta (ditto, ditto); figs. 25-28, rude mediæval imitations of Gupta type.

* I believe that I have seen all descriptions of Gupta gold coins in English publications, but, if any should have escaped my notice, I hope that some critic will rectify the omission. I am not aware of any foreign publications on the subject.

† I am very specially indebted to Prof. Percy Gardner for the trouble he took in weighing for me all the specimens in the British Museum and India Office collections, and for much kind assistance in other ways. My acknowledgments are also due to Mr. R. S. Poole and the other officials in the Coin Room of the British Museum for their courteous aid.

‡ Sir E. C. Bayley generously lent me his coins for examination, and has

- V. CABINET OF A. GRANT, ESQ.,* C. I. E.
- VI. CABINET OF W. THEOBALD, ESQ.†
- VII. COLLECTION OF THE ASIATIC SOCIETY OF BENGAL.‡
- VIII. THE HUGLI HOARD.
- IX. CABINET OF MAJOR-GENERAL CUNNINGHAM, C. S. I., Director Genl. of the Archaeological Survey of India.§
- X. Bodleian collection.||
- XI. Cabinet of J. Hooper, Esq., B. C. S.¶
- XII. Cabinet of H. Rivett-Carnac, Esq., C. S., C. I. E.

favoured me with several valuable communications. While these sheets are passing through the press the melancholy news of his death has reached me.

* Mr. A. Grant, C. I. E. was also good enough to lend me his valuable collection of Gupta gold coins, and to give me all the information he could on the subject.

† Mr. W. Theobald has kindly favoured me with full particulars of the specimens in his possession.

‡ I am indebted to Dr. Hoernle for a list of the Gupta gold coins in the cabinet of the A. S. B., and of those comprised in the Hugli hoard.

§ General Cunningham has favoured me with a rough list of the Gupta gold and silver coins in his cabinet, and with sundry valuable notes.

|| Mr. W. S. W. Vaux, F. R. S. has kindly given me information about some of the Gupta coins in the Bodleian collection.

¶ Mr. Hooper has been good enough to let me examine his coins.

TABLE OF WEIGHTS.*

Reign.	Type.	Variety.	Number of Coins weighed.	Lowest weight.	Highest weight.	Average weight.	Remarks.
Ghaṭot Kacha.	Solar standard	.....	4	111·0	118·0	114·95	.
Chandra Gupta I.	King & Queen	.....	4	113·0	123·8	117·57	
Samudra Gupta.	Javelin	1. Genl. type.	12	118·4	118·6	115·85	Excluding W. T., 106, and I. O., 108·2.
"	"	2.	..	...	...	...
"	"	3.	1	...	...	119·2	
"	"	4.	2	114·0	119·3	116·65	
"	Archer.	1. Apratiratha	5	117·1	120·0	118·34	
"	"	2. Parákrama	3	110·0	114·0	111·33	
"	Lyrist.	.....	5	111·0	122·0	118·12	
"	Aswamedha.	.....	6	113·2	117·7	116·18	Unique.
"	Tiger.	.....	1	...	...	116·6	All varieties; viz., 3 of α , and 1 of β .
"	Boy and Battle-axe:	.....	4	116·7	123·4	118·7	Unique.
Chandra Gupta II.	Couch.	.....	1	...	...	114·7	
"	Archer.	Class I, α .	1	...	...	113·2	
"	"	β .	2	118·0	120·9	119·45	
"	"	Class II, α .	17	119·2	127·6	123·04	Excluding No. 5 Bhar-sar, 112·0.
"	"	β .	8	126·6	132·5	129·77	
"	"	γ .	2	126·0	126·0	126·0	
"	"	δ .	2	112·0	118·4	115·2	
"	"	ϵ .	1	..	..	122·3	
"	Lancer.	α	2	118·6	119·7	119·15	
"	"	β	..	..	..	..
"	Horsman to Left.	.....	3	122·0	124·0	122·66	
"	Lion-Trampler	α	2	115·4	122·0	118·52	
"	"	β	1	..	..	..
"	"	γ	..	..	..	..
"	"	δ	..	..	..	..

* The weights of twelve coins belonging to Mr. H. Rivett-Carnac, C. I. E. were received too late for insertion in the Table. They are as follows:—

Chandra Gupta I. King and Queen type ; 119·00 and 119·50.

Samudra Gupta. Javelin " ; 117·65.

" " Aswamedha " ; 117·00.

Chandra Gupta II. Archer " (Class I) ; 118·90.

" " " (" II) ; 118·60.

" " Lion-Trampler " ; 120·45 and 122·00.

" " Combatant Lion " ; 118·60.

Kumára Gupta

Mahendra. Archer " ; 126·75.

" " Peacock " ; 127·50 and 127·60.

The weight of the unique coin of Kumára Gupta Mahendra of the Two Queens type is not stated.

Reign.	Type.	Variety.	Number of Coins weighed.	Lowest weight.	Highest weight.	Average weight.	Remarks.
Chandra Gupta II.	Combatant Lion.	.....	3	111·4	120·9	116·56	
	Retreating Lion.	.....	1	...	...	123·0	Unique.
	Swordsman & Umbrella.	.....	4	117·5	121·0	119·7	
Kumára Gupta Mahendra.	Swordsman	.....	1	...	...	124·2	Unique.
"	Archer.	Class I, a.	3	123	124·7	124·06	Excluding B. M. Prinsep, worn, weight 106·7
"	"	" β.	...	...	...	...
"	"	" γ.	1	...	...	125·0	
"	"	" δ.	1	...	...	125·0	
"	"	" ε.	1	...	...	126·0	
"	"	" ζ.	...	...	...	...
"	Horseman to Right.	Class II.	3	119·5	123·5	121·46	
"			2	124·5	125·0	124·75	
"	"	β.	1	...	...	126·5	
"	"	γ.	11	124·0	127·2	125·3	B. M., E. T., worn, wt. 117·3, excluded.
"	Horseman to Left.	.....	5	123·2	126·0	124·2	
"	Peacock.	a.	3	126·5	128·6	127·83	
"	"	β.	5	124·0	128·2	126·72	
"	Lion-Trampler	a.	...	...	...	...
"	"	β.	1	...	...	127·2	
"	Combatant Lion.	....	2	124·5	126·1	125·3	
Skanda Gupta.	Archer.	Sri Skanda Gupta.	9	125·0	132·5	129·21	
"	King & Queen.	....	1	...	...	128·8	

SUPPLEMENT.

Chandra Gupta (barbarous).	Archer.	144·5	148	145·66
Kumára Gupta (ditto).		143	148·7	146·3
Skanda Gupta (ditto).	Kramáditya.			141·4
Nára Gupta. Prakásáditya.	Lion and Horseman.	143·5	148·7	145·66
		145·0	146·2	145·6
				Excluding B. M. Pringle, worn, 136·0.

Grand Total,...

165 110 148·7

CLASSIFIED AND DETAILED CATALOGUE.

ABBREVIATIONS.

A. A.	...	Wilson's <i>Ariana Antiqua</i> .
A. C.	...	Cabinet of Major Gen. Cunningham, C.S.I.; C. I. E.
A. G.	...	Cabinet of Alexander Grant, Esq., C. I. E.*
A. S. B.	...	Asiatic Society of Bengal.
As. Res.	...	Asiatic Researches.
B.	...	Bodleian collection.
B. M.	...	British Museum collection.
C.	...	Cabinet of H. Rivett-Carnac, Esq., C.S., C.I.E.
E. C. B.	...	Cabinet of the late Sir E. C. Bayley, K.C.S.I.
H.	...	" " J. Hooper, Esq., B. C. S.
I. O.	...	India Office collection (now in B. M.)
J. A. S. B.	...	Journal of Asiatic Society of Bengal.
J. R. A. S	...	Journal of Royal Asiatic Society.
l.	...	Left (of reader).
Marsden.	...	Marsden's <i>Numismata Orientalia</i> .
Mon.	...	Monogram.
P. E.	...	Prinsep's Essays, ed. Thomas.
r.	...	Right (of reader).
Records.	...	Records of Gupta Dynasty (Thomas, 1876).
Rev. Catal.	...	Thomas' Revised Catalogue of Gupta Gold Coins in P. E. Vol. I, pp. 377-387.
Wt.	...	Weight in English grains.
W. T.	...	Cabinet of W. Theobald, Esq.

GHATOT KACHA.

SOLAR STANDARD TYPE.

(J. A. S. B. XXIV, pp. 487-491, class A; Rev. Catal. class 4.)

Obv. King, standing, with head to l.; he wears close cap, tailed coat, and leggings, of Indo-Scythian style with some modification; his l. hand either grasps, or extends across, a standard bearing a symbol of the rayed sun; his r. hand casts incense on a small altar. Under l. arm  'Kacha,' which is sometimes read as  'Kácha.'

* Mr. A. Grant's Gupta gold coins are now in the Ermitage Impérial at St. Petersburg, the Director of which institution, M. Tiesenhausen, obligingly supplied me with impressions of the coins.

Marginal legend, as restored by Thomas, is काशभिष्टतमजय
कचायुमवजात्य इ [or ए], which, after needful corrections, is
rendered ‘Kacha, having subdued the earth, secures victory
by excellent deeds’; but *quære?* Prinsep read काश नदाम
ज ए, and interpreted ‘Kacha, son of an excellent man resem-
bling Káma’, ‘Gha’—standing for ‘Ghatot’.

Rev. Goddess, standing to l., holding lotus-flower in r. hand, and
grasping cornucopia in l. arm. Legend in r. field distinct
सवरजोच्छा, ‘exterminator of all rájás.’ Mon.*

References and Remarks. P. E. XXIX, 12; mon. 1; wt. not stated; legend described as be-
ing in the “most unequivocal and well-formed
Nágari”; from Tregear collection.

B. M. Prinsep; mon. 2; wt. 115·2; the B. M. label may be wrong,
for Thomas (*J. A. S. B.* XXIV, p. 491) ascribes
mon. 2 to a coin in Froeling collection. (*Pl. I.*
fig. 1.)

A. A. XVIII, 4; mon. 4a; wt. not stated. This figure purports to
be a copy of P. E. XXIX, 12, but there is some
mistake, for the mons. differ. Pennons attached
to shaft of standard. *Ov.* marginal legend mis-
read by Wilson.

B. M., Eden, two specimens; mon. in both 4a, as in A. A. XVIII,
4; wts. 111 and 115·6 respectively. The latter coin
is figured in Records, autotype Pl. fig. 1, and des-
cribed *ibid.*, p. 21, where the wt. is stated to be 116.

W. T.; mon. imperfect; wt. 118.

A. S. B.; one specimen, no details stated.

B. ditto, ditto.

A. C.; three specimens, no details stated.

Mr. Thomas (*J. A. S. B.* XXIV, p. 490) notes the existence of a
specimen in the Stacy collection, and another in the Bush cabinet, both
with the same mon. as A. A. XVIII, 4. He observes that the letter *m*
in the Froeling and Tregear coins is of more ancient form than that in
the Stacy, Bush, and A. A. specimens, in which latter the form of the
letter resembles that used in the Gupta lapidary inscriptions.

The epithet ‘exterminator of all rájás’ occurs in the Bhitarí Pillar
inscription.

A solar standard “exactly similar” to that on these gold coins is
inserted below the middle of the Tushám inscription, which is supposed
to record the conquest of Ghatot Kacha by the Tushára king Vishṇu, but

* Throughout the series the *ov.* king and *rev.* goddess have almost always a
nimbus round the head, and the *rev.* margin is generally surrounded by a more or
less perfect dotted circle. I have not thought it necessary to note these items in
the detailed descriptions.

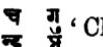
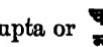
unfortunately the published translation of that inscription is not to be depended on. (See Cunningham, *Arch. Rep. V*, p. 140, Pl. XL.)

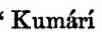
CHANDRA GUPTA I.

KING AND QUEEN TYPE.

(*J. A. S. B. XXIV*, p. 493, class B; *Rev. Catal. class C.*)

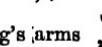
Obv. King, wearing tailed coat and close-fitting cap, standing to l., facing queen, who looks to r. King's l. arm resting on spear, his r. hand raised.

Under king's l. arm  'Chandra Gupta or  'Chandra.'

Behind queen  'Kumári Deví Sri.'

Rev. Goddess, holding fillet in r. hand, and cornucopia in l. arm, seated on couchant lion, which faces r., except in two coins. Legend in field to r.,  'Lichchhavayah.' Mon.

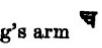
References and Remarks. Marsden MLVIII. B. M. brought from India by Lord Valentine (Mountmorris); mon. 5, wt. 115.3.

Under king's arms  'Chandra Gupta.'

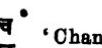
Condition inferior, and Queen's name illegible. In Marsden's text *rev.* lion erroneously described as 'a throne'.

P. E. Vol. I, p. 369, Pl. XXIX, 15. Under king's arms

'Chandra Gupta.' Queen's name illegible; mon. 8d; wt. not stated. The coin figured was in Stacy collection, and a duplicate in Tregear's.

B. M., purchased from a dealer in 1878. Under king's arm 

'Chandra Gupta'; diameter 8; mon. 3a; wt. 123.8; condition very fine, and queen's name plainly legible. (Pl. I fig. 2.)

A. A. XVIII. 3; B. M., Swinney; under king's arm  'Chandra'

spear tipped with crescent; queen's name mostly legible; diameter .8; mon. 4b; wt. 118.2.

W. T.; *rev.* lion facing 1.; mon. 22b; wt. 113; bought at Benares.

B.; *rev.* lion to 1.; king raises open hand in front of queen's face.

C.; two specimens, *viz.*, one obtained at Gházipur, wt. 119; and one obtained at Benares, wt. 119.5.

Queen's name and *rev.* legend read correctly for first time by Cunningham (*Arch. Rep.*, Vol. I, *Introd.* p. xxxiv), who possesses three coins of this type, in two of which the legends are distinct.

The attribution of this type is certain, because we know from the Bhitarí and Bilsar Pillar inscriptions that Kumári Deví was the queen of Chandra Gupta I, whereas the consort of Chandra Gupta II was named Dhruvá Deví. No other type of the coinage of Chandra Gupta I, is known. The Swordsman and Umbrella coins are sometimes attributed to him, but should, almost certainly, be assigned to Chandra Gupta II.

The late Sir E. C. Bayley possessed two coins of Indo-Scythian style, which, in his opinion, may possibly have been struck by Chandra Gupta I (wt. 120·3, and 118·3). The name under the king's arm is doubtfully read as 'Chandra.'

The B. M. collection contains two coins, which are nearly, though not quite, identical with Sir E. C. Bayley's. The B. M. coins have a legend behind the spear, which is wanting in the others. I give a figure of one of the B. M. specimens, wt. 119·2 (*Pl. IV, fig. 6*) to illustrate the style, and for comparison with the undoubtedly Gupta series. Mr. Thomas reads the name under the king's arm on the coin figured as either 'Chandra' or 'Bhadri,' and the legend behind the spear as 'Shandhi,' a Scythian tribal name. (*Cf. Indo-Scythian Coins with Hindi Legends, Nos. 10 and 11*) Sir E. C. Bayley concurred with Mr. Thomas in classing this piece as Indo-Scythian, and believed that it was minted by one of the Indo-Scythian princes in the Punjáb, contemporary with the earlier Gupta kings. The specimens in Sir E. C. Bayley's cabinet, above referred to, resemble the coin figured so closely in style, in spite of the want of legend behind the spear, that I do not think they can be attributed to Chandra Gupta I. They seem to me to belong to the same class as the 'Shandhi' coin.

SAMUDRA GUPTA.

JAVELIN TYPE.

(*J. A. S. B. XXIV, pp. 493-495, class C; Rev. Catal., D, 2 D, and 3 D.*)

Oblv. King standing, generally to l., dressed nearly same as king in coins of Ghatot Kacha, casting incense with r. hand on small altar in l. field, and leaning with l. arm on spear or javelin; behind r. arm the bird standard.

स
Under l. arm मुं 'Samudra', or in var. 4, मुं न्नं 'Samudra
क्र

Gupta.' In var. 2, king to r., with javelin in r. hand, name under r. arm. Legend (as restored by Thomas, but in parts doubtful) समराध्वत वसवजयजितरेपदवजा, which, when corrected into grammatical Sanskrit, is rendered 'Overcoming hostile kings in triumphant victory (over those) opposing in a hundred battles.' This legend follows margin, except in var. 3.

Rev In all var.; goddess, facing front, seated on raised throne with four lathe-turned legs, her feet resting on a footstool, r. hand holding fillet, l. arm grasping cornucopia. Legend, near r. margin, पराक्रमः, 'the hero.' Mon.

References and Remarks. Var. 1, general type, as described above, (class D. of Rev. Catal.)
A. A. XVIII, 6; mon. 3a; wt. not stated; perhaps same as B. M.

coin without label, and with same mon.; wt. 117·8.

ib. ib., 9; mon. 20a; wt. not stated; perhaps same as B. M.
Twisden coin with same mon.; wt. 117·4.

As. Res. XVII, Pl. I, 7; engraved from a drawing; mon. 3a; wt. not stated.

P. E. XXII, 16; from Gen. Ventura's coll.; mon. 9; wt. not stated.

ib., ib., 17; from cabinet of Col. Smith of Patna; seems to be the B. M. Prinsep coin, with mon. 3a.; wt. 114.

ib. XXIX, 14; found at Gayá; mon. 20b; wt. not stated.

B. M. Prinsep; mon. 8a; wt. 117·8. (Plate II, fig. 3.)

A. G.; mon. 8a nearly; wt. 114·5; obv. legend रज
समर शत [व]; from Oudh.

ibid; mon. 4b; wt. 116·5; obv. legend [श] तवतविजयजा;
from Oudh; in fine condition.

W. T.; mon. 6b; wt. 114; of pale gold; bought at Ma-
thurá.

ibid; mon. indistinct; wt. 106.

A. S. B.; two specimens; wts. not stated; mon. of one is 19a.
Húgli hoard one specimen: no details stated.

1. O., No. 1 mon. 3a; wt. 114·4; in poor condition.

ib. No. 2 mon. 3a; wt. 108·2; ditto.

ib. No. 3 mon. 4c; wt. 113·4; ditto.

ib. No. 4 ditto, ditto; wt. 114·8; ditto.

ib. No. 5 mon. 22; wt. 118·6; ditto.

Bharsar hoard No. 4 of Samudra; mon. 3a; wt. 117; "a small
dumpy coin, gold pale." (J. A. S. B. XXI, 396.)

A. C.; 4 specimens, apparently of this variety, but details are want-
ing.

B.; one specimen.

H.; two specimens, part of considerable find from ancient mound
on the Rapti river in pargana Utraula of Gonda district in
Oudh. Mr. H. S. Boys, C. S. also has a specimen from the
same find.

Var. 2; king to r., javelin in r. hand, name under r. arm.

As. Res. XVII, Pl. I, 5; mon. imperfect; wt. not stated.

Var. 3; king to l., obv. legend parallel to javelin (class 2 D of Rev Catal.).

B. M., Eden; obv. legend? तवविजयाजितरे; mon. 4c; wt. 119·2
(Pl. II, fig. 4); in fine condition.

B. M., Bush ; mon. 4c ; wt. 119·3 ; in fine condition (*Plate II, fig. 5*).
Bharsar hoard, No. 5 of Samudra ; mon. 3a ; wt. 114 (*J. A. S. B. XXI*, 396).

A. C. ; one specimen, no details stated.

C. ; obtained at Mathura ; wt. 117·65. ,

SAMUDRA GUPTA.

ARCHER TYPE.

(*J. A. S. B. XXIV*, 496, class C; *Rev. Catal.*, class E.)

Obv. King standing to l. arm resting on bow, and r. hand either holding arrow (var. α), or offering incense on altar (var. β). Bird-standard adorned with pennons behind r. arm ; marginal legend imperfect ; see details below ; under l. arm

स
मु
द्र
म्
Samudra.'

Rev. Throned goddess with fillet and cornucopia, as in Javelin type. Legend in var. α is अप्रतिरक्षः, ‘invincible in his war-chariot,’ and in var. β is पराक्रमः, ‘the hero,’ as in Javelin type. Mon.

References Var. α ; no altar on obv. ; rev. legend अप्रतिरक्षः
and A. A. XVIII, 7 ; from Swiney coll. ; mon. 19a ; wt. not stated.

Remarks. ib., ib., 8 ; in I. O. ; mon. 22, irregular ; wt. 120.

P. E. XXIII, 19 ; in B. M. ; dug up at Jaunpur by Tregear along with Chandra Gupta the Second’s coin of Archer type, class 1 α ; mon. 21, irregular ; wt. 117·4.

B. M. Eden ; mon. 4c ; wt. 118 ; in fine condition ; obv. legend [वज] वज य तः [श] अप्रतिरक्ष वजात्यजित्यव (*Plate II, fig. 6*)

A. G. ; mon. indistinct ; wt. 117·1 ; obv. legend ... तद्वजयत as in I. O. coin ; from Oudh.

ibid ; mon. indistinct ; wt. 119·2 ; obv. legend on l. margin ... वजयत, and on r. margin जात्य [चिति] मव [or त] ; from Oudh.

A. C. ; 1 specimen, no details stated.

B. ; ditto , ditto.

Var. β ; altar on obv. ; rev. legend पराक्रमः

Bharsar hoard, Nos. 1 and 3 of Samudra, with duplicate of No. 1 ; wt. of Nos. 1 and 3, 110 each ; wt. of duplicate 114. Apparently no marginal obv. legend on No. 1 ; that of No. 3 “very imperfect ;” the gold of No. 3 “pale and alloyed.” (*J. A. S. B. XXI*, pp. 395, 396, 400.)

SAMUDRA GUPTA.

LYRIST TYPE.

(J. A. S. B. XXIV, 498, class D; Rev. Catal., class G.)

Obv. King, wearing close cap and tight drawers, to front, with head turned to l. seated on high-backed couch, over edge of which his feet are dangling. He is playing an Indian lyre (*vīnā*), which rests on his lap.

On footstool से 'Se,' as under horse in Aśwamedha-type.

Marginal legend महाराजभिराज श्री समुद्र गुप्तः, 'the supreme king of kings, Samudra Gupta.'

Rev. Female figure, turned to l. seated on Indian wicker stool (*morhā*), holding in r. hand fillet, and in l. cornucopia. Between figure and legend a vertical line or mace.

Legend समुद्र गुप्तः: 'Samudra Gupta.'

Mon. sometimes wanting.

References and Remarks. P. E. XXIII, 26. From Stacy coll.; no mon.; wt. not stated; is probably the B. M. Prinsep coin, wt. 119·5, which is a fine broad, thin coin; design in very low relief.

A similar coin in fine condition in A. G. coll.; wt. 117·4, procured in Oudh.

B. M. Eden. Broad coin, in good condition as last; on *obv.* king's name is written समुद्र 'Sarmudra'; no mon.; wt. 111. (Plate II, fig. 7.) There is also a specimen of this variety in A. S. B.; wt. not stated.

I. O. Coin of smaller diameter, and thicker; *obv.* legend imperfect; *rev.* legend as usual; mon. 11; wt. 120·7. (Plate II, fig. 8.)

As. Res. XVII, Pl. I, 19. From a drawing of a coin said to belong to Mrs. White of Fatehgarh; seems to be a duplicate of P. E. XXIII, 26; no mon.; wt. not stated. Wilson mistook the lyre for a pillow.

No. 2 of Samudra from Bharsar hoard; *obv.* legend mostly illegible; "a fine specimen and in high relief"; mon. 8a; wt. 122. (J. A. S. B. XXI, pp. 392, 396, and Plate XII, 5. The description is not quite accurate, and the engraving is very bad.)

A. C. ; 3 specimens, no details stated.

H. ; 1 specimen from pargana Nawabganj in Gonda district opposite Ayodhya.

SAMUDRA GUPTA.

AŚWAMEDHA TYPE.

(J. A. S. B. XXIV, 498, class E; Rev. Catal., class I.)

Obv. Horse, standing to l. unattended, occupying most of field. In front of horse an altar, from top of which springs a bent pole,

carrying three long streamers (described as ‘waving flame’ by Wilson), which occupy top of field. Between horse’s legs is ‘Se,’ of which meaning is not known, but the same character is found on the footstool on *obv.* of Samudra’s Lyrist coins. Marginal legend imperfect; as restored by Thomas it reads नवजमधः राजधिराज श्विष्मौ जियत्य, ‘King of kings, having conquered the earth ...’; the first word appears corrupt.

Rev. Female, standing to l. holding in r. hand handle of yak’s tail fly-whisk (*chauri*), which rests on her r. shoulder. In front of her a spear or standard, adorned with pennons; her l. hand hangs empty by her side. Legend in r. field अश्वमेध पराक्रमः, ‘the hero of the Aswamedha.’

No monogram.

References and Remarks. P. E. XXIII, 31; in B. M. and labelled as from Kanaunj, collected by Conolly, but Prinsep says it was given to him by Miss Watson. No *obv.* legend, except the character स under the horse.

Wt. 117·7; condition fair. Seems to be the coin described and figured in Records of Gupta Dynasty p. 22, Autotype Pl. fig. 4.

P. E. XXIII, 32; from Stacy collection; “more perfect” than preceding; traces of *obv.* marginal legend.
Wt. not stated.

B. M. Eden coll. Wt. 117: condition good: part of marginal legend.
(Pl. II, fig. 9.)

B. M. Payne Knight coll.; condition poor; wt. 113·2.

“ Thomas coll.; worn, but part of *obv.* legend remains; wt. 117.
This seems to be the coin from Saharanpur figured in A. A. XVIII, 2.

Freeling coll.; mentioned in J. A. S. B. XXIV, 498; wt. 115.

B.; three specimens; wt. not stated.

E. C. B., in good condition; *obv.* marginal legend seems to read श्वि or श्वी, one letter, जयत्यह the *h* at the end appears to me distinct; wt. 117·2.

A. C.; 1 specimen, no details stated.

Bush coll.; coin referred to in J. A. S. B. XXIV, 499, as appearing “to vary the *obv.* legend, but too much worn to be satisfactorily deciphered.” Wt. not stated.

C.; obtained at Lucknow; *obv.* legend very imperfect; wt. 117.

Thomas describes the horse as ‘richly bedecked,’ or ‘decked for the Aswamedha sacrifice,’ but in reality the animal wears nothing but a collar, and in the poorer specimens that has disappeared. The coins of this type are referred with confidence to the reign of Samudra, because (1) the obverse legend ‘*prithivi[m] jiyatya*’ recalls the phrase ‘*sarvva prithivi*

vijayanitodaya' of Samudra's Allahabad Pillar inscription, (2) the  under the horse is found on the footstool on the obverse of the same prince's Lyrist coins, (3) the epithet '*parákrama*' on the reverse is found on his Javelin and Archer coins and not on those of any other Gupta king, and (4) Samudra is known to have enjoyed power sufficient to warrant him in celebrating an Áswamedha sacrifice.

Quære, is the standard in front of the horse the standard* of Indra?

SAMUDRA GUPTA.

TIGER TYPE.

(Class H. of Revised Catalogue.)

Obv. King standing to r. wearing tight Indian waistcloth, turban, necklace, armlets, and large earrings, trampling on body of tiger, which is falling backwards, while he shoots it in the mouth. Bow in king's r. hand, his l. is raised above shoulder. Between king's feet a letter (?)

Legend on r. margin अश्व ... 'the tiger' ... Thomas completes it with the word पराक्रमः: 'hero,' but the letters are really very imperfect and dubious.

Rev. Goddess to l. standing on a dragon or marine monster which faces l. grasping in her r. hand a crescent-tipped standard adorned with pennons, resembling that on *obv.* of Boy and Battle-axe coins of Samudra, and in l. hand an expanded lotus-flower.

In field to r. राजासमुद्र गुप्तः, 'Rájá Samudra Guptah.' No monogram. Wt. of one coin 116·6.

References and Remarks. B. M. unique; described in Rev. Catal.; described and figured in Records, p. 21, and Autotype Plate, fig. 2. (Plate II, fig. 10.) In Hindu mythology the dragon (*makara*) is the vehicle both of Varuṇa, the god of the waters, and of Káma Deva, the Indian Cupid. Perhaps the goddess on this coin represents Rati, the wife of Káma Deva, or, more probably she may be intended as the consort of Varuṇa, with reference to the name of the king, Samudra, which means 'the ocean.* Thomas notes that a similar monster is to be seen under the feet of a statue found at Nongarh, and made of Ma-thurá sandstone.

SAMUDRA GUPTA.

BOY AND BATTLE-AXE TYPE.

(J. A. S. B. XXIV, pp. 496-7, class C 2: Rev. Catal. classes F and 2 F.)

Obv. King standing, usually to l., with r. hand on hip, and l. resting on battle-axe. In l. field a boy holds in front of king a

* Cf. the introduction of Demeter in the coins of Demetrius of Syria. The form of the creature on which the reverse goddess stands is not very distinct, and Prof. Gardner thinks it more like the head of an elephant than anything else.

standard bearing device of crescent moon. Under king's l.

स

arm म्, Samudra. In var. γ, king is to r., and boy in r. field

Marginal legend in vars. α and γ, as “obtained from several specimens, and determined by Major Bush’s coin,” is क्षत्रम् परशु राजधिराज, “King of kings, whose battle-axe is like that of Yama”; but in var. β legend is different.

Rev. Throned goddess, facing front, with feet on lotus flower as footstool; fillet in r. hand, cornucopia in l. arm. Legend क्षत्रम् परशु, ‘the battle-axe of Yama.’ Mon.

References Var. α; usual type, as described above.

and P. E. XXIII, 23; B. M., Prinsep; obtained by Conolly at Kannanji; above crescent standard a star; on rev. an axe-head attached to back of throne; mon. 6a; wt. 116·7.

P. E. XXIX, 11; one of two specimens obtained by Cunningham at Benares, Prinsep had a third similar; mon. 6a. nearly; wt. not stated.

B. M., Thomas; no rev. battle-axe, throne indistinct; mon. as in P. E. XXIX, 11; wt. 117·0.

B. M., Bush; rev. as in B. M. Thomas, but legend distinct; mon. 6a; wt. 123·4. (*Plate II, fig. 11.*)

A. S. B.; no details stated, and the coin *may* belong to another variety.

A. C.; 1 specimen, seemingly of this var., but no details stated.

Var. β, class 2 F of Rev. Catal.; unique.

B. M., Eden; *obv.* legend on l. margin अजातजा, and on r. margin क्षत्रम् परशु; under arm म् ‘Kri’; mon. 3a; wt. 117·7. (*Plate II, fig. 12.*)

Var. γ; unique; King to r.

A. A. XVIII 10; from Swiney coll.; king to r., boy in r. field; no rev. battle-axe; mon. 3a; wt. not stated.

Thomas suggests that the miniature figure, which for convenience I call a boy, may be intended for the son of Samudra Gupta, alluded to in the Allahabad Pillar inscription, but the figure is probably only that of an attendant designed on a small scale in contrast with that of the divinized king. The *obv.* crescent moon standard is found on *rev.* of Samudra’s Tiger type. In v. 13 of the Allahabad Pillar inscription the king is declared to be comparable with Dhanada (Kuvera), Varuna, Indra, and Antaka (Yama). These Boy and Battle-axe coins seem to express the comparison with Yama, as the Tiger coin perhaps expresses the comparison with Varuna. In the northern Bilsar inscription (*Cunningham Arch. Rep. XI*, 20), Kumāra Gupta is compared with the same four.

gods to whom Samudra Gupta is likened in the Allahabad inscription, and he is given the title of "wielder of the battle-axe of death." The use of this epithet convinces me that in the Boy and Battle-axe coins Samudra Gupta is presented as the incarnation or representative on earth of Yama or Kṛitānta, the god of Death, who was also regarded as the 'king of justice, (*dharmaṛāja*). In order of time this type should, perhaps, be placed before the Aśwamedha and Tiger types, which are more distinctively Hindu.

CHANDRA GUPTA II.

COUCH TYPE.

(*Rev. Catal., class E a.*)

Obv. King seated on couch, with r. leg tucked up; attitude nearly the same as in Lyrist type of Samudra, but there is no lyre; king's l. hand rests on couch, r. hand upraised, empty; marginal legend (a few letters being indistinct), देव श्री महाराजाधिराज श्री चन्द्र गुप्तस्य, '[coin of the divine king of kings, Chandra Gupta.]' Cf. legend of Archer type.

Rev. Goddess seated on throne, holding fillet in r. and flower in l. hand. Monogram. Legend श्रीविक्रमः: 'Sri Vikrama.'

References B. M.; coin unique, so far as is known; worn, wt. 114·7; mon. (3a) and (Pl. II, fig. 13).

Remarks. Assigned to Chandra Gupta II on account of *rev.* legend, and the title of 'Deva,' probably belongs to an early period of his reign. The Sānchi inscription (P. E. I, 246; etc.) states that Chandra Gupta II was 'known among his subjects' as Deva Rāja; his son Kumāra in a Horseman to Right coin (A. A. XVIII, 16) describes himself as 'Devajanita,' the son of Deva, or 'the divine,' and himself assumes the title of 'Deva' in an unpublished gold Archer coin (*Rev. Catal., class 6 E b*), and in some of his silver 'peacock' coins.

Genl. Cunningham informs me that this coin, or one like it, is figured in a book entitled Oriental Collections (4to.), Vol. 2, p. 425, Pl. A. fig. 2,) but I have not seen the book referred to.

CHANDRA GUPTA II.

ARCHER TYPE.

(*J. A. S. B. XXIV*, p. 499, class C 1; *Rev. Catal., class E and 2 E.*)

Obv. King standing, wearing tailed coat, ordinarily turned to l., his l. hand grasps and rests on bow, of which the string is ordinarily turned inwards; arrow in r. hand, and bird-standard behind r. arm. Under l. arm चंद्रा 'Chandra.'

In var. δ of Class II, king faces r., with bow in r. hand, and name under r. arm; in var. ε, he faces r., with bow in l. hand.

In var. β either a wheel or uncertain object over king's r. shoulder. Marginal legend, restored, देव श्री महाराजाधिराज श्री चन्द्रगुप्तः 'the divine king of kings, Chandra Gupta.' Of. legend of Couch type.

Rev. Goddess, facing front, and seated either on throne (*Class I*), or cross-legged on lotus-flower (*Class II*), holding in r. hand a fillet, and in l. either a cornucopia or lotus-flower. Legend श्री विक्रमः, 'the hero'; the क is sometimes doubled. Mon.

CLASS I.—THRONE REV.

References

and

Remarks.

Var. α; bow-string inwards.

P. E. XXIII, 18; dug up at Jaichandra's Mahal, Jaunpur, by Tregear, along with Samudra's Archer coin. (P. E. XXIII, 19); cornucopia in l. hand of rev. goddess; mon. 21; wt. not stated.

A. G.; mon. 16; wt. 113·2; from Oudh.

A. C.; 1 specimen, seemingly of this var., no details stated.

P. E. XXIX, 13; "a very perfect example from Cunningham's cabinet, procured at Mirzāpur;" flower in l. hand of rev. goddess; mon. 3a; wt. not stated.

The B. M. Prinsep coin belongs to Class II.
from Cawnpore (?); wt. 118·90.

C.; Var. β; bow-string outwards. (*Class 2 E of Rev. Catal.*)

Marsden, MLVII; rev. goddess holds cornucopia; mon. 23; wt. 118. I. O., No. 8; corresponds closely with Marsden's coin, but mon. 4c; obv. legend देव श्री महाराजाधिराज; wt. 120·9. This is probably the coin from Barhal in Gorakhpur, with same obv. legend. (*See J. A. S. B. XXIV, 499.*) *Plate II, fig. 14.*

CLASS II.—LOTUS-FLOWER SEAT REV.

Var. α; usual type, as described above; king to l.

P. E. XXX, 9; from Tregear coll.; flower in l. hand of rev. goddess; mon. 22; wt. not stated.

No. 2 of Tod's 4th series; as above; mon. 8b; wt. not stated. (*Tr. R. A. S. I. Pl. XII.*)

Bharsar hoard, No. I of of Chandra Gupta; as above; mon. 8a; wt. 124; a duplicate weighed 126. (*J. A. S. B. XXI, 394-5, 400.*)

ditto, No. 5 ditto; mon. 8a; wt. 112.

As. Res. XVII, Pl. I, 13; from drawing of a coin belonging to Col. Willoughby of Patna; mon. 8b; wt. not stated.

Marsden, ML; mon. 20a; wt. 124·5; two ks in rev. legend.

B. M., Brind; mon. 10a; wt. 117·8.

B. M., Prinsep ;	mon. 3b ; wt. 121·7.
" T. ;	mon. 8b ; wt. 126·3.
B. M., Yeames 4 ;	mon. 8b ; wt. 124·7.
" " 5 ;	mon. 1b ; wt. 119·2.
" " 6 ;	mon. 10a ; wt. 121·8.
" Eden ;	mon. 7a ; wt. 124·3 ; two <i>ks</i> in <i>rev.</i> legend ; a fine specimen. (<i>Pl. III, fig. 1.</i>)
" Swiney ;	mon. 10b ; wt. 124·6 ; two <i>ks</i> ; fine condition.
I. O. No. 3 ;	mon. 24 ; wt. 125·5.
" " 4 ;	mon. 3b ; wt. 123 ; two <i>ks</i> ; fine condition ; is probably the coin figured in A. A. XVIII, 4.
" " 5 ;	mon. 24 ; wt. 127·6 ; two <i>ks</i> .
" " 6 ;	mon. 8a ; wt. 119·7 ; ditto.
" " 7 ;	mon. 17a ; wt. 126·5 ; ditto.
W. T. ;	mon. imperfect ; wt. 120.

A. S. B. ; 8 specimens ; mon. of all seems to be 8b ; wts. not stated.

In 3 coins the l. hand of *rev.* goddess is described as being upraised, and in 5 coins as resting on her hip ; probably the lotus-flower is obliterated. A ninth specimen is said to be of base metal, and is probably one of the barbarous coins.

A. C. ; 5 specimens, seemingly of this var., no details stated.

Húgli hoard ; 4 coins seem to belong to this variety ; of three the mon. is 19b, and of one, 19a ; wts. not stated.

Coin from Rewa treasury ; apparently of this variety, with two *ks.* (*Proc. A. S. B. Aug. 1880.*)

H. ; 1 specimen, from ancient mound in Barabanki district.

C. ; from Gházipur ; wt. 118·60.

This variety of Chandra Gupta's coinage is the commonest of all the Gupta gold coins, and was the model followed by the princes who imitated the Gupta style after the fall of the imperial dynasty. The abundance and variety of the coins of Chandra Gupta II prove that his reign was a long one.

Var. β ; as var. α, but with wheel (or sometimes another object) over king's r. shoulder ; weight heavier.

Bharsar hoard, No. 2 of Chandra Gupta ; mon. 15 ; wt. 180 ; a duplicate weighed same. (*J. A. S. B. XXI, p. 394, Pl. XII. 1.*)

I. O., No. 9 ;	mon. 18 ; wt. 132·5 ; (<i>Plate III, fig. 2.</i>)
" " 10 ;	mon. 17b ; wt. 132·5.
" " 11 ;	mon. 8a ; 126·6 ; worn.
" " 12 ;	mon. 8b ; wt. 126·7 ; ditto.
" " 13 ;	mon. 8a ; wt. 129·5 ; ditto.

A. G. ; uncertain object instead of wheel ; mon. cut away ; wt. 180·4 ; *k* in *rev.* legend seems double ; oval and rather rude coin ; from Oudh.

Perhaps A. A. XVIII, 21, from Kálighát hoard should be placed here, but the wt. is not stated. A coin from the Húglí hoard with uncertain object on *obv.*, and a peculiar mon. on *rev.* may also belong to this var., but without knowledge of the wt., it is impossible to decide. Kittoe interprets the wheel on the Bharsar coin as the “wheel or discus emblem of universal sovereignty,” but I prefer to regard it as a solar emblem; it much resembles the head of Ghaṭot Kacha’s solar standard. I should think that this variety belongs to a late period of Chandra Gupta’s long reign, and it may possibly be posthumous. The weight separates it sharply from all his other issues, except the next following variety.

Var. γ; as var. β, but wheel is replaced by crescent.

Bharsar hoard; No. 3 of Chandra Gupta; mon. 8a; wt. 126; a duplicate weighed the same; coin small; gold pale and alloyed; (*J. A. S. B. XXI, Pl. XII, 2.*)

Var. δ; king to r., bow in r. hand, name under r. arm.

Bharsar hoard; No. 4 of Chandra Gupta; mon. 8a; wt. 112; small coin, gold pale. (*J. A. S. B. XXI, Pl. XII, 3.*)

I. O., No. 1; mon. 8a; wt. 118·4; worn. (*Plate III, fig. 3.*)

Var. ε; king to r., bow in l. hand, name under l. arm.

I. O., No. 2; mon. 4c; wt. 122·3.

Coin from Bulandshahr; mon. and wt. not stated (*Proc. A. S. B. April, 1879.*). A coin in the A. S. B. cabinet seems to belong to this var., and may be the Bulandshahr specimen.

For the heavy ‘barbarous’ coins of Archer type, see Supplement.

CHANDRA GUPTA II.

LANCER TYPE.

(*J. A. S. B. XXIV, 499, class F; Rev. Catal., class J.*)

Obv. King on prancing horse, proceeding to r., with lance at charge, either helmeted, and without nimbus, or bareheaded with curly hair, and nimbus; sometimes a crescent behind his head.

Legend, as read by Thomas, परम भग जा श्री चन्द्र गुप्तः ‘parama bhaga[vato rá]já Srí Chandra Gupta;’ but in the B. M. specimens the रा and जा are very doubtful.

Rev. Goddess, to l., seated upright on Indian wicker stool (*mohdā*), with fillet in r. and either lotus-flower, or bird-headed sceptre in l. hand. Legend always अजित विक्रमः, ‘the unconquered Vikrama,’ or ‘champion.

No monogram except in one coin

- References and Remarks.* Variety α : Rev. goddess with fillet, and flower; no mon. P. E. XXX, 6; from Tregeare coll.; king helmeted; no nimbus; crescent behind his head; wt. not stated.
- B. M. Prinsep, No. 1; obtained by Bacon at Kanauj; king seems to have no helmet, but has curly hair, with a sort of nimbus behind; crescent also behind his head; wt. 119·7. (*Plate III. fig. 4.*)
- B. M. Prinsep, No. 2; resembles No. 1, but find-spot not stated; wt. 118·6.
- A. C.; 1 specimen, seemingly of this var., but no details stated; the coin may be a Horseman to Left piece.
- Variety β : Rev. goddess with fillet, and bird-headed sceptre; mon.
- A. A. XVIII, 17; Obv. king wears peculiar helmet ("rayed turban," Wilson); no nimbus, no crescent; legend चंद्रगुप्तम्, 'parama [Chandra] Gupta.' Rev. as in P. E. XXX, 6, except that goddess holds bird-headed sceptre in l. hand; mon. 12, not No. 160 of Wilson = (4b) as stated in text; between mon. and goddess' hand is a crescent, \cong ; wt. not stated. This coin is cited by Thomas (*Rev. Catal. and Records*, p. 23 note) as a variety of his class J a of Mahendra Gupta, but is plainly a Lancer coin of Chandra Gupta.
- B.; one fine specimen appears to belong to either variety of the type, but details not stated.

CHANDRĀ GUPTA II.

HORSEMAN TO LEFT TYPE.

(*Not included in J. A. S. B. XXIV catal.; nor in Rev. Catal.*)

- Obv.* Horseman proceeding to l. king's head apparently bare, with curly hair; no nimbus; distinct legend श्रीचन्द्र गुप्तः परमभट्टारकः 'Sri Chandra Gupta paramabhattaraka.'
- Rev.* Goddess to l. seated on Indian wicker stool (*morchá*), holding fillet in r., and lotus flower in l. hand; legend distinct, अजित विक्रम, 'ajita Vikrama'; no mon.

- References and Remarks.* No. 6 of Chandra Gupta from Bharsar hoard; "a very perfect specimen," legends complete; wt. 122 (*J. A. S. B. XXI*, 395; *Pl. XII*, 4.)

No. 3 of Mahendra (?) ditto; obv. legend incomplete, and not deciphered; rev. legend अजित ... 'ajita'. This coin evidently should be assigned to Chandra Gupta; in the Horseman to Left coins of Kumāra Gupta Mahendra the rev. goddess is feeding a peacock. Wt. 124. (*J. A. S. B. XXI*, 399.)

W. T.; obv. legend not read; rev. legend and device as in *J. A. S. B. XXI*, *Pl. XII*, 4; wt. 122.

CHANDRA GUPTA II.

LION-TRAMPER TYPE.

(J. A. S. B. XXIV, p. 501, class G 2; Rev. Catal., class K b.)

Obv. King, wearing waistcloth, standing in energetic attitude, shooting in mouth a lion, which, in vars. α , β , δ , is falling backwards with the king's l. foot on its belly. In var. γ , the lion is standing with the king's l. foot on its back.

In vars. α , β , γ , king is turned to r., with bow in l. hand, but in var. δ , he faces l., with bow in r. hand.

Legend not deciphered, but, in var. δ , it includes the words 'Vikrama ... Gupta.'

Rv. Goddess, seated cross-legged, facing front, on couchant lion, which faces l., holding fillet in r., and lotus-flower in l. hand; but, in var. β , she sits astride, holding lotus-flower in r., while l. hand is empty.

Legend in all var., सिंह विक्रमः, 'the lion-champion.' Mon. generally, except in var. β .

References Var. α ; king to r., bow in l. hand, trampling on lion's belly; rev. goddess cross-legged, facing front.

Remarks. P. E. XXX, 1; mon. 8a; wt. not stated; from Tregeare coll.

No. 3 of Tod's 4th series; mon. 8b; wt. not stated. (Trans. R. A. S. I., Pl. XII).

A. A. XVIII, 5 = B. M., Swiney 5; mon. 10c; wt. 115·4; erroneously described by Wilson. (Plate III, fig. 5.)

W. T.; mon. 7b; wt. 122.

A. C.; 2 specimens, "king killing lion," but no details stated, and the coins may not belong to this var.

B.; one specimen, belonging either to this variety, or to β , or γ ; details not stated.

Var. β ; obv. as in α ; rev. goddess astride on lion, with lotus-flower in r. hand, l. hand empty.

E. C. B.; no mon.; wt. 118·2; worn.

Var. γ ; king to r. with foot on back of lion, which stands with head turned round.

P. E. XXX, 2; mon. 10b; wt. not stated; fillet on rev. not visible; design spirited, and well executed; from Tregeare collection.

Var. δ ; king to l., with bow in r. hand, trampling with r. foot on lion's belly.

P. E. XXIII, 27; mon. 4c; wt. not stated; obv. legend, as engraved, and as read by Prinsep, विक्रम नराना मा गुप्तः 'Vikrama narana ma Gupta,' but there must be some error. Erroneously described by Prinsep as a "sorry duplicate" of P. E. XXIII, 25 (Retreating Lion type), which is a very different coin. From Stacy collection.

B. ; two specimens.

No. 4 of Tod's 4th series ; mon. seems to be 20g ; wt. not stated ; obv. legend includes certainly विक्रम, 'Vikrama.'

(Trans. R. A. S. I. (1827). Pl. XII.

C. ; in obv. legend .. अरा '.. नरा' .. legible, so far confirming Prinsep's reading ; no mon. ; wt. 122·00 ; obtained at Benares. Perhaps the true reading is अरोचम, 'best of men' ; cf. Ghaṭot Kauha. Mr. Carnac also has a coin obtained at Benares with .. तवस .. 'tavasa' on obv., and rev. lion to right ; wt. 120·45. I omitted to note further particulars, and the coin is perhaps of the combatant Lion type.

Mr. Thomas (*J. A. S. B. XXIV* p. 501, class G; *Rev. Catal.*, class K) briefly describes as follows a coin in the Stacy collection, which he regards as being "a cast from a genuine original. Obv. king to r. armed with bow, shooting a lion; legend संह विक्रम कुमार [गुप्तपति] संह महेन्द्र, 'Kumāra Gupta, of might like a lion's, most prosperous.' Rev. Párvatí seated on a lion, her r. hand extends the fillet, the l., which rests upon her knee, holds a flower; legend सिंह महेन्द्र, 'Sinha Mahendra'; wt. 126; type P. E. XXX, 1." If this cast represents a genuine coin it is a most important document, as proving that both the titles 'Sinha Mahendra' and 'Sinha Vikrama' belong to Kumāra Gupta. But I think it probable that the cast is a forgery.* The combination of titles has no parallel in any authentic coin, and the legend has the appearance of having been composed to solve the difficulty felt in assigning the 'Sinha Vikrama' coins. In the genuine Lion-Trampler coin of Kumāra's (*P. E. XXX*, 8) the rev. legend is 'Sri Mahendra Sinha'; in the cast the word 'Sinha' is made to precede 'Mahendra.' Mr. Thomas, in his original catalogue (*J. A. S. B. XXIV*, 501) and in his Revised Catalogue assigns all the 'Sinha Vikrama' coins to Kumāra Gupta, being apparently led to this conclusion by the dubious Stacy cast. In his Records of the Gupta Dynasty (p. 22) he attributes the B. M. unique Retreating Lion coin with 'Sinha Vikrama' legend, (*P. E. XXIII*, 25) to Samudra Gupta. He does not state any reason for this attribution,

* In a letter, written in May 1883, Mr. W. Theobald tells me;—"There is a roaring trade just now doing in forgeries. Just before I left India, two years ago, I saw upwards of 33 beautifully executed forgeries of gold coins with one man in Hazara, and, what is more curious, I actually saw forged copper coins, but these only once in an out-of-the-way village, and the same man had a few forged silver Sophytes, one of which I bought; but I have a genuine one also."

but it seems to be based on the similarity in design and execution between the coin in question, and Samudra's unique Tiger coin. But this similarity is not sufficient to outweigh all the other evidence. The Lion-Trampler coin (*P. E. XXX*, 8) with rev. legend 'Sri Mahendra Sinha' is undoubtedly Kumára's, for no one has ever supposed that the title Mahendra was shared by Samudra with Kumára. The Combatant Lion coins (*P. E. XXIII*, 28 etc.), which bear on the reverse the name in full of Kumára Gupta also resemble in obverse device the Tiger coin of Samudra, quite as much as the 'Sinha Vikrama' coins do. We know for certain that 'Vikrama' was a favourite title of Chandra Gupta II, and, after full consideration of the problem, I have no hesitation in concluding that General Cunningham (*Arch. Rep. X, III*), is right in assigning all the 'Sinha Vikrama' coins to Chandra Gupta II.* The result is that both Chandra Gupta II and Kumára Gupta must be credited with having issued coins both of the Lion-Trampler and Combatant Lion types, while the unique Retreating Lion coin must be assigned to Chandra Gupta II. Prinsep, with his usual acuteness, observed on the close similarity between the mintages of Kumára Gupta and his father Chandra Gupta II.

CHANDRA GUPTA II.

COMBATANT LION TYPE.

(*Not included in either of Mr. Thomas's catalogues.*)

Obv. King, standing to r., in attitude less energetic than that of Lion-Trampler type, bareheaded, with bow in l. hand, shooting lion in mouth, but not trampling on its body. Sometimes, above king's l. arm, and in front of his face, a character 'h' ? Legend of about 20 characters, including perhaps, ... रता चन्द्र, '... rata Chandra' ?

Rev. Goddess, holding fillet in r., and lotus-flower in l. hand, seated, facing front, cross-legged on back of lion couchant to l. Legend श्री विक्रम, 'Sri Vikrama'; the k is sometimes doubled. Coins poorly designed and executed. Mon.

References E. C. B.; on left *obv.* margin 6 or 7 character, not read, and on r. रता चन्द्र, 'rata Chandra' ?; character before

Remarks. king's face; mon. 8b; wt. 120·9.

B. M. Swiney 4; no character before king's face; mon. 10c; wt. 111·4. (*Plate III, fig. 6.*)

A. G.; *obv.* legend of about 20 characters; mon. 10c; wt. 117·4; from Oudh.

* In his latest publication on the subject (*Epoch of the Guptas*, p. 24, from J. R. A. S. for 1880) Mr. Thomas refers to the reign of Chandra Gupta II both the Sinha Vikrama and the Vikramáditya coins. The late Sir E. C. Bayley concurred in this assignment.

The same character, in the same position before the king's face, is found in Kumára Gupta's Archer type, class I., var. β; its meaning is not known.

CHANDRA GUPTA II.

RETREATING LION TYPE.

(J. A. S. B. XXIV, 501, class H, 1; Rev. Catal., class L.)

Obv. King standing to front, head turned to l. wearing tight waistcloth, armlets, large earrings, and necklace; hair braided or curled, perhaps covered by a close cap. He holds in r. hand bow, and in l. an arrow pointed downwards, having just discharged arrow at retreating lion, which occupies l. margin, and in whose snout the arrow-head is sticking. Legend on r. margin महाराजधिराज श्री, 'Mahárájádhiraújá Śrī.'

Rev. Goddess (Dúrgá ?) seated on couchant lion, which faces l.; in her r. hand fillet, and in l. which rests on her hip, a lotus-flower. Her r. leg is tucked up under her, the l. hangs down behind the lion's rump. Legend श्री सिंह विक्रमः, 'the lion champion'; vertical line between device and legend. Mon.

References and Remarks. Unique coin; P. E. XXII, 25, and Vol. I. pp. 27 and 280; Records p. 22 and Autotyp Pl. fig. 8; in B. M.; obtained at Kanauj by Lieut. Conolly; mon. 4c; wt. 123. A broad coin of artistic design, and spirited execution. (Plate III, fig. 7.) For discussion of question of attribution see remarks under Lion-Trampler type of Chandra Gupta II.

CHANDRA GUPTA II.

SWORDSMAN AND UMBRELLA TYPE.

(J. A. S. B. XXIV, 492, class A 1; Rev. Catal., classes B and 2 B.)

Obv. King standing, facing l., bareheaded, with long curly hair, with l. hand resting on short sword (*khandā*), and with r. hand casting incense on small altar, which is, however, sometimes wanting. Beside king's l. arm a miniature figure holding handle of state-umbrella, which shades the king. Marginal legend, restored from comparison of specimens, विक्रमादित्य चित्तमवजित्य तुच्छरति, 'Vikramáditya, having conquered the earth, prospers.'

Rev. Standing female figure (? Victory, *Wilson*), either full front, or facing l. with fillet in r. hand, and sometimes a flower in l.: her dress slightly varies in different coins.

Legend विक्रमादित्य 'Vikramáditya,' sometimes spelled with two *ks*. Monogram sometimes wanting.

References and Remarks. P. E. Vol. I, 372, Pl. XXX, 7; from Tregear coll., and at that time unique; no altar on *obv.*; one *k* in *rev.* legend; no mon.; wt. not stated.

A. A. XVIII, 1; from E. I. C. coll. but not now in I. O.; no *obv.* altar; no flower in l. hand of *rev.* goddess, but a knobbed staff behind her; double *k* in *rev.* legend; no mon.; wt. not stated; more Indian in style than Prinsop's coin.

B. M., Eden No. 1; *obv.* altar partly visible, with incense falling on it; *rev.* in fine condition; open lotus-flower in goddess' left hand; no staff between her and legend, which has only one *k*; mon. apparently 8*b*; wt. 119·3. (*Plate III, fig. 8.*)

ditto, ditto, No. 2; poorer specimen; umbrella cut away; mon. imperfect; wt. 117·5.

B.; three specimens.

Freeling No. 1; *obv.* altar; *rev.* goddess holds flower in left hand; mon. No. 159 A. A.; viz. 3*a*; two *ks* in *rev.* legend; wt. 121. (*J. A. S. B. XXIV, 492.*)

ibid., No. 2; *rev.* goddess full front, with transparent drapery; mon. resembling that of Ghaṭot Kacha's coin, P. E. XXIX, 12, but with double crossbar; one *k* in *rev.* legend; wt. 121. (*ibid.*, class 2 B.)

These coins are ascribed by Thomas to Chandra Gupta I, and are so classed in B. M., but are ascribed by Cunningham to Chandra Gupta II, and in this attribution the late Sir E. C. Bayley concurred. The design of the *rev.* rather favours the former supposition, but the king's curly hair, and the *obv.* legend, which is nearly identical with that on Kumára's unique Swordsman coin, are in favour of the latter. The reduplication of the *k* in the *rev.* legend of some of the coins in question is also found in Chandra Gupta II's Archer coins. The average weight is consistent with the attribution of these coins to either prince. Considering the fact that Chandra Gupta II in his silver coins used the titles विक्रमान्का and Vikramárka as well as Vikramáditya, I have no doubt that these gold coins with the title of Vikramáditya should be referred to him. This title is also found on one of the heavy coins of barbarous execution, bearing the name of Chandra, which is described in the Supplement. Mr. Theobald has a large copper coin (a duplicate of P. E. XXX, 11) with legend 'Mahárája Srí Chandra Gupta,' the obverse of which seems to be a rude imitation of these gold coins; wt. 71. Gen. Cunningham compares the *obv.* device with a sculpture, apparently of Gupta age, at Bhitarí in the Gházipur district. (*Arch. Rep.* p. 99.)

KUMARA GUPTA (MAHENDRA).

SWORDSMAN TYPE.

(Rev. Catal., class D a.)

Obv. King, facing front, with long curly hair, wearing a cap or turban, short drawers, necklace, and armlets; with r. hand casting incense on small altar, which is partly visible; a short sword hangs from his waist, and his l. hand rests on his hip. Behind r. arm, bird-standard, adorned with pennons. Beside left elbow कु 'Ku,' with a crescent over the syllable. Legend on margin [च] तिमविजित्य दुष्वरति दुमार, 'Kumára, having conquered the earth, prospers.'

Rev. Goddess, seated cross-legged on lotus-flower seat with fillet in r., and open lotus-flower in l. hand. Legend श्री दुमार गुप्त 'Srí Kumára Gupta.' Monogram.

References and Remarks. Unique coin in B. M. Prinsep coll.; described and figured in Records, p. 23 and Autotype Pl. fig. 5. The first two words are read मव जित्य by Thomas, which is unintelligible: I read his ज as a त, with one limb a little prolonged—the remains of the च are on the left margin; a crack crosses the त, but the letter is quite distinct the legend thus agrees with that on the Swordsman and Umbrella coins of Chandra Gupta II, father of Kumára. The crescent over the obverse कु is remarkable, because it is generally found only in the heavy debased coins of the type of Nára Gupta's coinage. The wt. 124·2 of the present coin indicates that it belongs to the genuine mintage of the imperial Kumára Gupta. The execution of the coin is clumsy, but not very barbarous. Mon. 8b (Plate III, fig. 9.)

KUMARA GUPTA (MAHENDRA.)

ARCHER TYPE.

(J. A. S. B. XXIV, 500, class O 1, and varieties; Rev. Catal. classes 5 E b, 6 E b, 7 E b, and E c.)

Obv. King, standing to l., head bare, hair curly, r. hand extended across bird-standard, holding arrow; l. hand either resting on tip of bow with string turned inwards, or grasping middle of bow with string outwards.

Sometimes, but not always, कु 'Ku,' under l. arm.

Legend on margin, or in field, various, as detailed below.

Rev. In all vars.; goddess seated cross-legged on lotus-flower seat; and holding fillet in r., and lotus-flower in l., except in class II, where her hands are empty.

Legend श्री महेन्द्र, 'Srí Mahendra.' Mon.

Class I. String of bow turned inwards.

<i>References</i>	<i>Var. a ; obv. legend जयति महेन्द्र, 'Mahendra conquers.'</i>
<i>and Remarks.</i>	P. E. XXIX, 20 ; from Cunningham's coll. ; obtained at Gayā ; under king's arm कु, 'Ku,' apparently with crescent over it ; remains of a letter before his face ; mon. 25, slightly modified ; wt. not stated.
A. A. XVIII, 12 ;	duplicate of above ; wt. not stated.
Bharsar hoard, No. 2 of Kumāra Gupta ; as above ; mon. 25 ; wt. 123.	
ditto, No. 4 of Kumāra Gupta ; as No. 2, but no <i>obv. legend</i> except 'Ku' ; mon. 25 ; wt. 124·5. (J. A. S. B. XXI, 397.)	
No. 1 of Tod's 4th Series ; as P. E. XXIX, 20, but legends on <i>obv.</i> indistinct ; mon. 20 a ; wt. not stated. (<i>Trans., R. A. S. I, Pl. XII.</i>)	
B. M., Eden ;	<i>obv. legend</i> not read ; mon. 8b ; wt. 124·7. (<i>Plate III, fig. 10.</i>)
" Prinsep ;	ditto ; worn ; wt. 106·7.
Communicated by E. C. B. ; two specimens found at Jhūsi near Allahabad along with eight of Peacock type of Kumāra Gupta.	
C. ; one specimen dug up near Allahabad along with a Peacock coin ;	probably part of the Jhūsi find.
A. S. B. ;	3 specimens perhaps belong to this variety, but details are wanting ; one seems to have no. <i>obv. legend</i> , two have कु 'Ku' under arm.
<i>Var. β ; obv. legend as stated below ; a character, seemingly, 'h,' before king's face.</i>	
A. S. B. ;	figured in P. E. XXXIX, 19, and As. Res. XVII Pl. I, 14 ; a character between king's feet ; <i>obv. legend</i> , as read by Dr. Hoernle, 'Parama rájá-dhirája Sri [Kumāra Gupta Mahen]dra,' but of the words in brackets only the lower portion is legible, and the restoration is conjectural ; wt. not stated.

For the character before the king's face, *cf.* the Combatant Lion type of Chandra Gupta II, this character seems to me to be 'h,' and not 'Gu.' The word 'parama' in the legend also recalls Chandra Gupta's Lancer and Horseman to Left types, but the 'Mahendra' of the *rev.* legend proves this coin to belong to Kumāra Gupta.

Var. γ ; under king's arm कु, 'Ku' ? obv. legend, as stated below.

A. G. ; mon. 8b ; wt. 125 ; from Oudh. The *obv. legend* includes the letters ... जतर ... 'jatara.'

Var. δ ; class 6 E b of Rev. Catal. ; obv. legend as below.

Freeling coll. ; unpublished, briefly referred to by Thomas in his catalogues and in Records, p. 50 ; wt. 125. *Obv. legend* [इ]व विजिताविरचनिपति शमारो गुप्तो,

'the divine (or Deva) Kumára Gupta, lord of the earth, who has conquered the earth.' Some of the peacock type of the silver coins have the same legend, with the word जयति, 'conquers,' inserted after 'Deva.'

Var. ε; obv. legends as stated below; class 7 E b of Rev. Catal.

Stacy coll.; unpublished; briefly noticed by Thomas in his catalogues; wt. 126; no initial under king's arm; L marginal legend कुमार गुप्त, 'Kumára Gupta.'

Var. ζ; obv. legends as stated below.

Coin from Mahanada; कु, 'Ku' under king's arm; obv. legend श्री महाराजधिराज श्री कुमार गुप्त, 'Sri Mahárájá-dhirája Sri Kumára Gupta'; further details wanting. (*Proc. A. S. B. May, 1882, p. 91.*)

In J. A. S. B. XXIV, 500, Thomas refers to a cast coin in Freeling coll., which partially agrees with the Mahanada coin, but it is useless to discuss specimens of doubtful genuineness.

CLASS II.—STRING OF BOW TURNED OUTWARDS.

P. E. XXIX, 16; Cunningham coll., from Gayá; no initial under king's arm; कुमार, 'Kumára' outside bow-string; marginal legend म[स्त्री]; rev. goddess with both hands turned up, and elbows resting on knees; mon. 8c; wt. not stated; rude coin of irregular outline.

A. A. XVIII, 11; nearly identical with above; mon. 8b; wt. not stated; "a very rude coin."

B. M.; mon. 19b; wt. 121·4.

ditto; mon. 10c; wt. 119·5.

I. O.; mon. 10c; wt. 123·5. (*Plate III, fig. 11.*)

A. S. B.; one coin seems to belong to this variety.

Three coins from the Húglí hoard, with the several mons. 8b, 17c, and 17d, belong to the Archer type of Kumára Gupta, but, in the absence of details, I cannot classify them more exactly. A. O. has one specimen, which, for the same reason, cannot be placed. The variety in the imperfectly deciphered obverse legends of this type is remarkable; the Horseman coins of the same king exhibit a similar variety.

For heavy barbarous coins of Archer type see Supplement.

KUMÁRA GUPTA MAHENDRA.

HORSEMAN TO RIGHT TYPE.

(J. A. S. B. XXIV, 502, class F 2; Rev. Catal., class J a.)

Obv. Horseman proceeding to r., bare-headed, with curly hair; no lance; in some cases an obscure character over horse's

head ; sometimes a character, apparently वि 'vi,' between horse's legs ; marginal legend, various, as detailed below, and generally imperfect.

Rev. Female seated to l., on Indian wicker stool (*morhá*) and (a) holding fillet in r. hand, and lotus-flower in l., behind her back ; (β) holding in r. hand, a lotus-flower, springing from a curious undefined object, her left hand resting empty on hip ; (γ) offering fruit to a peacock with r. hand, and holding lotus-flower in l.

Legend always अजित महेन्द्र 'the unconquered Mahendra.' Monogram generally wanting.

References Var. α ; Reverse goddess sitting upright, holding fillet and flower.

and P. E. XXIII, 29 ; from Lt. Burt's coll. ; obscure character, perhaps meaning 'Sri' over horse's head ; traces of letter between horse's legs ; obv. legend illegible ; wt. not stated.

P. E. XXX, 4 ; as above coin ; on r. obv. margin ... त वि ... 'ta vi,' legible ; wt. not stated.

A. A. XVIII, 16 ; closely resembles P. E. XXIII, 26, but, as Thomas points out (*Records*, p. 23 note) the obv. marginal legend ends with ... गुप्त देवजनत, 'Gupta of divino origin,' or 'the son of Deva' ; a character over horse's head ; wt. not stated, 'Deva' was a title of Chandra Gupta II. A. A. XVIII, 17 cited by Thomas (*ut supra*) as a variant, is really a Lancer coin of Chandra Gupta II, q. v.

No. 5 of Kumára from Bharsar hoard ; fillet not visible, coin being "much worn" ; a character over horse's head ; wt. 124·5 ; a duplicate weighed 125. (J. A. S. B. XXI, pp. 398, 400 ; Plate XII, 8.)

Húglí hoard ; one specimen ; obv. legend, as 'read by Dr. Hoernle, 'Parama bhagavata ... dhi rájá Guptaḥ' ; rev. 'Ajita Mahendra' ; mon. 8b. Cf. var. γ.

Variety β ; Reverse goddess, stooping, holding in r. hand an open flower, stalk of which springs from an unknown object ; her l. hand rests on hip.

P. E. XXX, 3 ; obv. legend अजित पु [or प्र] ... त विक्र ; 'ajita pu [or pra] ... ta vikra[ma]' ; from Tregear coll. ; wt. not stated.

E. C. B. ; obv. legend illegible ; horseman seems to wear armour ; wt. 126·5.

Variety γ ; Reverse goddess feeding peacock with right hand, holding lotus-flower with left.

P. E. XXIII, 30 ; B. M. ; obv. legend ... त महेन्द्र गुप्त and 8 or 9 letters, '[aji]ta Mahendra Gupta' ; between horse's legs वि 'vi' ; given to Prinsep by Miss Watson ; wt. 124·5 ; worn. *

- Marsden, MLIX; B. M.; closely resembles above coin; obv. legend महेन्द्र [?] गुप्त, 'Mahendra Gupta'; traces of letter between horse's legs; king has not "long-flowing" curls as stated in Records, p. 23; wt. 125·5.
- P. E. XXX, 5; resembles last, but Prinsep read two letters of obv. legend as हय 'haya'; wt. not stated.
- A. G.; from Oudh; worn; over horse's head a character, 'Sri' ?; between horse's legs वि 'vi' ?; legend on right margin of ten characters, viz., 'प ति रजा फि विजा त्तु'; being part of the legend on the Midnapur Horseman to Left coin; wt. 124.
- B. M., Eden; character 'Sri' ? over horse; obv. legend विजय 'vijaya' on l. margin, and ... तव [or प] तर 'ta ba [or pa] ta ra' on r. margin, seemingly a part of the Midnapur Horseman to Left coin legend; wt. 124·8.
- B. M., Bush; character over horse's head; in obv. legend देव, 'Deva' legible; cf. A. A. XVIII, 16; condition fine; wt. 127·2. (*Plate III. fig. 12.*)
- B. M., Yeames; character over horse's head; wt. 126·7.
- B. M., _____; do. do.; wt. 125·9.
- B. M., E. T.; worn, in poor condition; no character over horse; wt. 117·3.
- B. M., Yeames; character over horse's head; wt. 124·7.
- I. O., No. 1; character over horse's head; worn; wt. 124.
- ,, No. 2; character over horse's head; under horse वि 'vi' ?; wt. 125·8.
- ,, No. 3; character over horse's head; no letter under horse; wt. 125·3.

A coin in A. S. B. cabinet with *obv.* legend 'Sri Mahārājādhirāj' is said to belong to this type, but details are wanting.

Húglí hoard, one specimen; *obv.* legend, as read by Dr. Hoernle, 'Paramā bhagavata ... Sri Ma[hendra Gu]pta'; rev. 'Ajita Mahendra.' Cf. var. a.

H.; 1 specimen from a place in pargana Nawabganj of Gonda district opposite Ayodhya: *obv.* legend 'Ajita Ma-hendra Gupta.'

KUMARA GUPTA MAHENDRA.

HORSEMAN TO LEFT TYPE.

(J. A. S. B. XXIV, 502, class F, 3; Rev. Catal. class J b.)

Obv. Horseman, bareheaded, with curly hair, proceeding to l., no lance; sometimes a character (कु 'Ku' ?) over horse's head, or between its legs; marginal legend imperfect and various, see details below.

Rev. Goddess seated, facing l. on wicker stool (*morha*), with r. hand feeding peacock, and with l. hand holding flower behind, her back. Legend अजित महेन्द्र 'the unconquered Mahendra. No monogram.

References and Remarks. As. Res. Vol. XVII, Pl. I, 18. *Obv.*, legend illegible, between horse's legs कु 'Ku' ? ; wt. not stated ; engraved "from a drawing of a coin said to belong to Mrs. White of Fatchgarh."

Freeling coll. ; unpublished coin, briefly alluded to in Rev. Catal. ; wt. not stated.

No. 1 of Mahendra from Bharsar hoard ; *obv.* legend indistinct, but read by Kittoo as 'Mahendra Gupta' ; wt. 124.

No. 2, ditto, ditto ; nearly identical with No. 1 but 'Ku' ? over horse's head, and long *obv.* legend, illegible ; wt. 124 (J. A. S. B. XXI, 399.)

B. M. No. 1 ; wt. 126 (*Plate III, fig. 13.*)

" " 2 ; wt. 123·8.

" " 3, Enniskillen ; wt. 123·2. These B. M. coins read on *obv.*, .. अजत् अयति कु. Cf. Húglí coin below.

A. S. B. No. 1 ; from Shaurpur in Midnapur District, Bengal ; *obv.* legend भूपति राजति विजय कुमार गुप्त, according to Cunningham, who compared with three specimens in his own possession, the म being written म्. Dr. Hoernle reads यि राज चितिपति राजति विजय कुमार [गुप्त?] Either reading means 'the victorious lord Kumára Gupta rules.' The words विजय कुमार are between the horse's legs, and the word read भूपति, or चितिपति, or चतपति is round the horse's head and preceded by three letters, the last of which is distinctly त्. (Proc. A. S. B. August 1882, pp. 111-114). Dr. Hoernle informs me that he now reads .. यि राज instead of श्री राज as printed, and that the coin belongs to Horseman to Left type.*

A. S. B. No. 2 ; apparently similar, but no details stated.
Húglí hoard ; one specimen ; *obv.* legend as read by Dr. Hoernle ; 'Gupta Kshapra mahá ... ma ... vijita jayati' ; *rev.* 'Ajita Mahendra.'

A. C. ; 3 specimens, details not stated ; see above.

KUMARA GUPTA MAHENDRA.

PEACOCK TYPE.

(Omitted both in J. A. S. B. XXIV, and in Rev. Catal.)

Obv. King, bareheaded, with curly hair, standing to l. with r. hand offering fruit to a peacock, which stands facing r.

* The published account does not state whether the horseman is to right or left.

Marginal legend of from 10 to 14 characters, not fully deciphered; see details below.

In variety α the king stands upright, and the peacock's neck is extended full length.

In variety β the king is stooping, and the peacock's neck is not fully extended.

Rev. Goddess, probably Kumári Deví, riding a peacock, holding mace or sceptre in l. hand, and sometimes a fillet in r. hand. Legend, as read by Gen. Cunningham, 'Mahendra Kumára'.* No mon.

In variety α peacock is turned to l. and shown in half profile, as is also the goddess; an altar in front of peacock.

In variety β peacock and goddess are facing front, and expanded tail of peacock fills whole field, as in the silver coins; no altar.

References and Remarks.

	Variety α , <i>king upright; rev. profile peacock, with altar.</i>
A. A. XVIII, 13;	from Swiney coll.; in rev. legend Ku ... legible; wt. not stated.
B. M., Lind;	<i>obv.</i> legend illegible; on <i>rev.</i> 'Srí ... Ku ...' seems distinct; wt. 128·4; the execution of this coin is very fine and delicate (<i>Plate IV, fig. 1.</i>)
B. M., Nathan;	legends not read; coin in good condition, but not so fine as the Lind specimen; wt. 126·5.
E. C. B. No. 3;	found at Jhúsí near Allahabad, along with specimens of β variety, and of Kumára's Archer type; in good condition; <i>obv.</i> both l. and r. marginal legend, not read; <i>rev.</i> legend seems to include 'Srí Kum.'; wt. 128·6. No fillet in r. hand of goddess.
A. S. B.;	wt. not stated.
C.;	one specimen, ploughed up in a field in Allahabad District, with coin of Archer type; wt. 127·60.
A. C.;	1 specimen, found at Allahabad; no further details stated.
Variety β ;	<i>obv. king stooping; rev., peacock and goddess facing front; no altar.</i>
No. 3 of Kumára from Bharsar hoard;	<i>obv.</i> legend read by Kittoe as 'Srí Kumára,' and <i>rev.</i> as 'Srímad Kumára', but doubtfully; goddess holds fillet and sceptre; wt. 124. (<i>J. A. S. B. IVI, 397, and Pl. XII, 7.</i>)
I. O.;	wt. 126. (<i>Plate IV, fig. 2.</i>)
A. S. B.;	wt. not stated.
E. C. B. No. 1;	<i>obv.</i> marginal legend of 10 or 11 characters, of which second and fourth seem to be respectively ति and त्वं ; <i>rev.</i> legend of 5 characters, the second being कृ ; wt. 128·2.

* I am indebted for this reading to a communication from Gen. Cunningham.

E. C. B. No. 2 ; similar to No. 1, and found with it and No. 3 at Allahabad ; wt. 127·8.

The rev. legend, as in the other specimens of both varieties, seems to include कुम 'Kum ...'

E. C. B. reads जयति 'jayati' as the first word of the obv. legends.

A. G. obv. legend 14 characters on right margin only, read doubtfully as. तिवार्कु [or क्र] मा अ
1 2 3 4 5 6

४ [or प] रा अ . र . . म ; rev. legend illegible
7 8 9 10 11 12 13 14

bale ; r. hand of goddess empty ; wt. 127·6 ; from Oudh.

A. C. ; 1 specimen, found at Allahabad ; no further details stated.
C. ; wt. 127·50 ; obtained at Benares.

The prominence of the peacock in the design of these coins would alone be enough to prove that they must be referred to the reign of Kumára, and this conclusion is amply confirmed by the legends so far as read. Eight coins of this type, and two of Kumára's Archer type, were found together at Jhúsi near Allahabad about seven years ago ; three of this trove, as noted above, are in the E. C. B. cabinet, and the remaining 7 coins are in the hands of another collector.

A larger hoard found earlier at Allahabad is noticed in the Introductory Essay.

KUMARA GUPTA MAHENDRA.

LION-TRAMPLER TYPE.

(J. A. S. B. XXIV. 501, class G, var. 1 ; Rev. Catal. class K a).

Obv. King standing, to r., bareheaded, bow in l. hand, his l. foot trampling on body of lion, which is falling backwards ; no letter before king's face ; legend (in one coin) ...न महेन्द्र जय श्री, '[aji]ta Mahendra jaya Srí.'

Rev. Goddess seated, facing front, on lion facing r., either holding fillet in r. hand with her l. hand resting empty on hip, or with her r. hand extended empty, and l. hand raised above shoulder, holding lotus-flower ; legend श्री महेन्द्र सिंह, 'Sri Mahendra Sinha,' or श्री महेन्द्र, 'Sri Mahendra : monogram.

References Variety a. Rev. goddess with fillet in r. hand, l. hand resting empty and on hip.

Remarks. P. E. XXX, 8 ; obtained by Tregear at Jaunpur ; obv. legend as given above, the first letter is plainly न as read by Prinsep ; rev. legend 'Sri Mahendra Sinha' ; mon. 8a ; wt. not stated.

Húglí hoard; one specimen; details wanting; rev. legend Sri Mahendra Sinha.'

Variety B; reverse goddess with r. hand extended open, empty; l. hand raised, holding lotus-flower.

A. G.; bought in Bombay; obv. design almost the same as in P. E. XXX, 8; legend illegible; rev. legend श्री म[हेन्द्रा], 'Sri Ma[hendra ?]'; mon. 8b wt. 127.2.

The title Mahendra on these coins is sufficient to justify their ascription to Kumára Gupta. Two coins in A. S. B. cabinet appear to belong to this type; in one the reverse lion faces l., and in the other r., but, in the absence of detailed information, I cannot place the coins definitely.

KUMÁRA GUPTA MAHENDRA.

COMBATANT LION TYPE.

(J. A. S. B. XXIV, 501, class I; Rev. Catal., class H a.)

Obv. King, standing to l., wearing crested helmet or peaked cap and Indian waistcloth, one end of which hangs loose between his legs; his l. hand uplifted; in r. hand he holds bow, having discharged arrow into mouth of attacking lion, of which only the forepart is visible on l. margin. Under king's l. arm कु 'Ku.' Marginal legend of 3 characters on l. margin, viz., रा॒स् [or स्] म 'ra sa [or śra] ma,' the म 'm' being certain; and 8 or 9 characters in r. margin ending in कु or का 'Ku, or 'Kra,' and beginning with श्री; Prinsep read श्री वर्ष पराक्रमः; but this is not tenable; the letters look like श्री वर्षपलक्ष्मराज.

Rev. Goddess (probably Kumári Deví) standing, slightly stooping to l., with right hand feeding a standing peacock, which faces r., and with l. hand holding lotus flower. Legend on r. margin कुमार गुप्ताधिराज 'Kumára Guptádiráj.' Monogram.

References. No. 1 of Kumára Gupta from Bharsar hoard; obv. legend not read; rev. legend complete; mon. 8a; wt. 124.5

Remarks.

(J. A. S. B. XXI, 397.)

P. E. XXIII, 28; from Cunningham's collection at Benares; mon. as in Bharsar coin; rev. legend imperfect; wt. not stated.

Coin in Swiney coll.; of same type as P. E. XXIII, 28; obv. legend indistinct, but guessed by Wilson to be 'Vikrama Sinha'; rev. legend 'Kumára Gupta'; no further particulars stated. (A. A. p. 423.)

Coin exhibited at A. S. B.; of obv. legend only śra [śrī?] mā on l. margin; 'Śrī' on r. margin, and 'Ku' below

arm, legible; *rev.* legend fairly distinct; no further particulars stated. (*Proc. A. S. B. Feb. 1881.*)

I. O.; wt. 126·1; *obv.* legend very imperfect. (*Plate IV, fig. 3.*)

It is to be hoped that some more perfect example of this rare type may be published, so as to throw light on the obverse legend. If Wilson's conjectural reading of 'Vikrama Sinha' on the Swiney coin should be confirmed, the use of the title 'Vikrama' both by Kumára Gupta and his father would be proved.

SKANDA GUPTA.

ARCHER TYPE.

(*J. A. S. B. XXIV*, 502, class C 1; *Rev. Catal. class E b.*)

Obv. King, standing to l., wearing tailed coat, hair curly; l. arm resting on bow; r. hand extended across bird-standard, and holding arrow; under l. arm शंड 'Skanda.' Marginal legend

very imperfect, and not deciphered.

Rev. Goddess, seated cross-legged on lotus-seat, holding fillet in right, and flower in l. hand. Legend श्री शंद गुप्तः 'Sri Skanda Gupta.' Monogram.

References P. E. XXIX, 18; Cunningham coll., dug up at a village four *kos* (8 miles) from Gházipur; mon. 3a; wt. not stated.

Remarks.

P. E. XXX, 10; Tregear coll.; mon. apparently same as in XXIX, 18; wt. not stated.

No. 1 of Skanda from Bharsar hoard; mon. 3b; wt. 129·25; two duplicates weighed 125 each.

No. 2 ditto, ditto; mon. either 3b or 4c; wt. 129·25; "a very perfect specimen; gold indifferent."

No. 3 ditto, ditto; a smaller coin; mon. as in No. 2; wt. 130; a duplicate weighed the same. (*J. A. S. B. XXI*, 398—400.)

I. O., No. 1; mon. imperfect; wt. 129·5.

ditto, „ 2; mon. 8a; wt. 132·5; in *obv.* legend the letters जातम ... 'jatama ...' legible. (*Plate IV, fig. 4.*)

Coin from Mahanada; mon. and wt. not stated. (*Proc. A. S. B. May 1882*, p. 91.)

A. G.; in *obv.* legend जामत 'jamata' seems legible; a letter between king's feet; mon. 3a; wt. 132·3; reverse poorly executed, from Oudh.

B. M. Brind; *rev.* legend imperfect, but the weight induces me to place the coin here; mon. 3b; wt. 130·1.

For 'barbarous' coins of Archer type see Supplement.

SKANDA GUPTA.

KING AND QUEEN TYPE.

(J. A. S. B. XXIV, p. 502, class J; Rev. Catal. class M.)

Obv. Bird-standard, with pennons, in centre of field ; king, bare-headed, with curly hair, standing in l. field, facing to r. ; queen standing in r. field, opposite to king. King wears either a waistcloth (*dhoti*) or short drawers (*janghiyá*), and armlets, and with l. hand grasps middle of bow, the string of which is turned towards the standard. Queen wears Indian woman's waistcloth (*lahangá*), and in r. hand holds up an object, probably a flower. Legend very imperfect and illegible, but probably consisted of names of king and queen.

Rev. Goddess seated cross-legged on lotus-flower seat, holding lotus-flower in l., and fillet in r. hand.

Legend on r. margin श्री स्कन्द गुप्तः : 'Sri Skanda Gupta.' Mon.

References and Remarks. B. M. ; purchased at Kanauj by Mr. Bacon, and presented to Prinsep ; mon. 3a ; wt. 128.8. Prinsep erroneously read 'Chandra' on the reverse. This is the coin engraved in P. E. XXIII, 24, and in As. Res. Vol. XVII, Pl. I, 12. (Pl. IV, fig. 5.)

A. S. B. ; no details stated.

I have identified the obverse figures as those of the king and queen on the analogy of the King and Queen type of Chandra Gupta I. The name of Skanda Gupta's queen is not known.

SUPPLEMENT.

Doubtful.

CHANDRA GUPTA II ?

ARCHER TYPE.

Obverse and reverse devices as in Archer Type, class II a of catalogue, but execution debased, and weight exceeding 140.

References and Remarks. Marsden MLI ; in B. M. ; चंद्र 'Chandra' under king's left arm, with a crescent ♂ over the word ; 'bhi' ? between his legs ; rev. legend seems to be श्री विक्रमादित्य 'Sri Vikramaditya' ; mon. 19a ; wt. 148.

Marsden MLVI ; in B. M. ; resembles MLI, but rev. legend seems to be श्री देव .. 'Sri Deva' ... ; mon. indistinct wt. 144.5. (Plate IV, fig. 7.)

A. G. ; rev. legend श्री विक्रम, 'Sri Vikrama' ; mon. imperfect ; wt. 144.5 ; of alloyed metal, from Oudh.

KUMARA GUPTA MAHENDRA (?)

ARCHER TYPE.

Obv. and *rev.* devices nearly the same as in Archer Type, class I of catalogue, but execution debased. *Rev.* legend श्री महेन्द्र, 'Srí Mahendra'; कु 'Ku' under *obv.* king's arm; wt. exceeding 140.

References Marsden, MLII; in B. M.; mon. 8a; wt. 147·0.
and ditto, MLIII; *ibid.*; mon. imperfect; wt. 146·5.

Remarks. B. M., Yeames; mon. imperfect; wt. 148.
" R. P. K.; ditto, do.; wt. 148·7. (*Plate IV, fig. 8.*)
A. C. XVIII, 23; one of the Kálighát hoard; supposed by Cunningham (*Arch. Rep. III, 137*) to be a coin of the Kumára Gupta of Magadha mentioned in the Apsar inscription.

B. M.; ten specimens, apparently of base metal, and very coarsely executed; av. wt. 148·5; the detailed wts. are — 150·3; 150·2; 147·8; 150·2; 150·6; 147
146·8; 146; 149·2; 147·2.

A. C.; 2 specimens, no details stated.

Doubtful.

SKANDA GUPTA KRAMADITYA.

ARCHER TYPE.

(*J. A. S. B. XXIV*, 502, class C 1; *Rev. Catal. class E b.*)

Obverse and reverse nearly the same as in the Archer Type of Skanda Gupta already described, but reverse legend is क्रमादित्यः 'Kramádityah,' or 'the sun of power,' and wt. seems to exceed 140.

References P. E. XXIX, 17; obtained by Cunningham from Gayá; mon. 8a; wt. not stated; king's body much bent sideways; a curved mark in front of his face.
Remarks.

P. E. XXIII, 20; given to Prinsep by a lady; king wears a sort of dressing-gown fastened by a sash; no letter between his legs; no crescent under arm; no mon.; some ill-defined marks in right field; wt. not stated; seemingly a rude coin.

P. E. XXIII, 22; given to Prinsep by Mr. Cracroft; resembles XXIII, 20, but the king's coat is of the usual shape; in both these coins the king stands upright; wt. not stated.

Marsden MLV; in B. M.; closely resembles P. E. XXIII, 22; crescent between king's arm and name; no letter between king's feet; mon. imperfect; wt. (including attached ring) 150; execution rude.

B. M. Prinsep; resembles Marsden's MLV; mon. imperfect: wt. 141·4. (*Plate IV, fig. 9.*)

A. C.; 2 specimens, no details stated.

The reader may perhaps be surprised at my treating this variety of coins bearing Skanda's name as of doubtful attribution. My reasons are: (1) the heavy wt. of the two coins weighed, which is nearly that of the coins of Nára Gupta and the other imitators of the imperial Gupta coinage; (2) the rude style of the coins; (3) the crescent under the king's arm in the B. M. specimens, as in Nára Gupta's coins; (4) the title 'Kramáditya,' which may be compared with the title Báláditya of Nára Gupta; with Vikramáditya on the rude coin (*Marsden MLI*) bearing the name of Chandra, and with 'Chandráditya,' the title of Vishnu Gupta. (*Thomas, Indo-Scythian coins with Hindi Legends.*)* It is very unfortunate that we do not know the weights of the coins figured by Prinsep, and only know those coins through the medium of engravings which do not appear to be very good. The B. M. Prinsep coin does not exactly agree with any of the three coins engraved in the Essays. For the present I am disposed to regard this 'Kramáditya' variety of the gold coins bearing Skanda's name as a posthumous issue. It is quite possible that the silver coins of Skanda with the Kramáditya legend may also be posthumous, as some of the silver coins struck in the name of Kumára Gupta appear to be. (*Sir E. C. Bayley in Num. Chron. for 1882, pp. 155 and 156, with references to opinions of Dr. Bühlér and Genl. Cunningham.*)

NÁRA GUPTA BALÁDITYA.

ARCHER TYPE.

(*Not included in J. A. S. B. XXIV, catal.; nor in Rev. Catal.*)

Obv. King to left, bow in l., arrow in r. hand, and bird-standard, as in Archer coins of Chandra Gupta II, but very rudely executed; a letter, which generally appears to be either श्री or 'Gu' or 'Srí,' between king's legs. Under l. arm त्; no marginal legend visible.

Rev. Goddess on lotus-flower seat, with fillet and flower, very rudely executed; mon. sometimes wanting; legend बालादित्य, 'Báláditya.'

* The title Vikramáditya is used in the authentic Swordsman and Umbrella gold coins and in some of the silver coins of Chandra Gupta II, but the titles ending in ditya appear to have been specially favoured by the princes who issued the rude coins. Gen. Cunningham has two specimens of Vishnu Gupta's coinage.

References A. A. XVIII, 22; a coin from the great Kálighát hoard found in 1783. See also Records, p. 24.

Remarks. Marsden, MLIV; wt. 146·5; probably from Kálighát hoard.

B. M. three specimens in gold; *viz.*, Yeames, mon. 8e; 'Gu' between legs; wt. 148·7 (*Plate IV, fig. 10*):—Prinsop, mon. etc. as in Yeames; wt. 144·5.—A. Newman, as in Yeames; letter between legs imperfect; wt. 143·5.

There are 6 other specimens in B. M., but of base metal. The I. O. collection contains 33 coins of this type, some bearing the name of Nára, and some other names, and all apparently of base metal.

A. G.; from Oudh; mon. apparently 9a; wt. 145·1; metal a pale alloy.

A. S. B.; details not stated.

A. C.; 4 specimens; no details stated.

The historic place of Nára Gupta has not yet been ascertained, but the fact of his coins having formed part of the Kálighát hoard, which consisted entirely of coins of rude and debased style is a strong argument in favour of assigning him a date not earlier than 400 A. D. The companion coin to the Nára figured in A. A. XVIII, 22 is the Kumára coin No. 23 of same plate, which Cunningham attributes to the later Kumára Gupta of Magadha, *circa* 400 A. D. (*Arch. Rep. III*, 137). No. 24 of same plate, from the same hoard is identified by Mr. Thomas as a coin of Vishṇu Gupta Chandrásítya,* a prince of uncertain date, but certainly not included in the list of the imperial Guptas.

Mr. Thomas formerly (*J. A. S. B. XXIV*, p. 386), denounced Nára Gupta Báláditya as "a very ancient myth," and seemed inclined to regard him as an *alias* of Skanda Gupta. In his recent publications, however, he has retracted his former opinion, and now fully admits the separate existence of Nára Gupta, and the reading of his name and title.

Doubtful.

PRAKĀSADITYA

LION AND HORSEMAN TYPE.

(*Not included in J. A. S. B. XXIV, catal.; nor in Rev. Catal.*)

Obv. Horseman wearing cap or helmet, proceeding to r., mounted on a sorry donkey-like animal, thrusting a weapon (short spear or sword), into the open jaws of a lion, or dragon,

* Indo-Scythian coins with Hindi Legends, in Indian Antiquary for Jan. 1888. Nára Gupta's type is again described in same paper.

very rudely designed. Under horse ए, 'U?' ; over horse's head, a blurred letter, or small bird-standard, or three dots. Marginal legend imperfect, and not yet deciphered ; it seems to include विजासत्, 'vijasata.'

Rev. Goddess, rudely executed, seated cross-legged on lotus-flower seat, with fillet in r. hand, and l. hand holding sceptre (?) , or empty.

Legend श्री, 'Sri' and name, see below. Monogram. .

References. A. A. XVIII, 18 ; obv. arrow in horseman's l. hand; marginal and

Remarks. legend illegible; a character over horse's head; rev. sceptre (?) in l. hand of goddess; legend 'Sri Prakrama Deva?' (*Wilson*) ; mon. 4; wt. not stated.

ibid. ib., 19 ; in obv. legend विजय or व 'vijaya' or 'vijasa' legible; rev. unsymmetrical, fillet and mon. wanting; wt. not stated.

As. Res. XVII, Pl. I, 17 ; from Kanauj ; obv. lion not recognized by Wilson ; marginal legend of 7 letters on left margin, of which the fourth seems to be अ, 't' ; rev. as in A. A. XVIII, 18, but mon. wanting ; wt. not stated. A similar coin, perhaps the same, is badly figured in J. R. A. S. III, O. S., p. 382. Nos. 1 and 2 of Sri Prakasa from Bharsar hoard ; obv. lion not recognized by Kittoe ; bird-standard over horse's head ; in legend only अ, 'j' legible ; rev. goddess' l. hand seems empty ; legend श्री प्रकाश 'Sri Prakasa'? ; mon. of both coins 8a ; wt. of No. 1, 146 ; of No. 2, 145 ; gold rich, but workmanship inferior (*J. A. S. B. XXI*, 400 ; *Pl. XII*, 9).

B. M. 'Pringle' ; legends and mon. illegible ; nothing distinct over horse's head ; wt. 136.

B. M. R. S. ; obv. bird-standard over horse's head ; legend ... वजु ... 'vaju' ... ; mon. 10a ; wt. 145 ; execution fairly good. (*Plate IV, fig. 11.*)

I. O., No. 1 ; obv. three dots over horse's head ; legend lost ; rev. well executed ; legend 'Sri Prakapachevaḥ'? ; mon. 13 ; wt. 145·8. (*Plate IV, fig. 12.*)

I. O. No. 2 ; obv. bird-standard over horse's head ; legend अ [or दे]वजसत् ; rev. legend as in No. 1 ; mon. three-pronged, imperfect ; wt. 146·2.

A. C. ; 2 specimens, no details stated.

It is difficult to decide on the attribution of these coins. The Bharasar specimens formed part of a hoard of exclusively Gupta coins, and the type resembles the mintages of Chandra Gupta II and Kumara

Gupta, the only kings of the imperial Gupta line who issued coins with Horseman obverses. The inferior workmanship of these coins, though presumptive, is not conclusive evidence of late date, because the undoubtedly Gupta coins exhibit many degrees of excellence in design and execution. The title on the reverse has been read by Kittoe as 'Sri Prakasa,' and by Wilson as 'Sri Prakrama' or 'Prakirrti'. Gen. Cunningham informs me that he reads the name as 'Prakasaditya.' No name resembling any of these forms is a known title of any of the Gupta kings, but the coins might, nevertheless, belong to one of them, for there is no reason to suppose that we have yet discovered all the titles used by those princes. 'Sri Mahendra' was for a long time regarded as a separate, individual, but there is now no doubt that he is the same as Kumara Gupta; and it is almost equally certain that the name Bakra Gupta, which appears on certain silver coins, is intended for Chandra Gupta Vikramaditya, or Vikrama. The direction in which the horseman is proceeding gives no clue, for left and right horsemen occur both in Kumara's and Chandra Gupta's coins. The word 'vijaya' which seems to form part of the obverse legend of the coins in question is found on the Midnapur specimen of Kumara's Horseman to Left type, but does not occur on any coin of Chandra Gupta II. The average weight, 145·6, affords the strongest argument for a comparatively late date, inasmuch as it agrees closely with the weight of the coins of Nara Gupta Baladitya, and the other imitators of the imperial Gupta coinage. On the whole, I am disposed to think that these Lion and Horseman coins were struck during the fourth century A. D. by some prince who ruled in the eastern dominions of the Guptas not long after the death of Skanda Gupta, but the question of their proper attribution must remain open pending further discoveries and investigation. It is not improbable that Prakasaditya was one of the dynasty mentioned in the Aphsar inscription, the princes of which seem to have been descendants of the imperial Gupta family.

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2	Chandra Gupta I.	King and Queen	" purchased.
3	Samudra Gupta.	Javelin, var. 1	" Prinsep.
4	" "	" " 3	" (<i>obv. only.</i>)
5	" "	" " 4	" (<i>ditto.</i>)
6	" "	Archer, " α	" Eden.
7	" "	Lyrist	" ditto
8	" "	"	I. O.
9	" "	Aśwamedha	B. M., Eden.
10	" "	Tiger.	"
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Plate III.

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13	" " "	" " Left.	" " No. 1.

Plate IV.

<i>Fig.</i>	<i>Reign.</i>	<i>Type and Variety.</i>	<i>Reference.</i>
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8	Kumára ?		P. Knight.
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ADDENDUM.

Mr. H. Rivett-Carnac's unique coin of Kumára Gupta Mahendra was accidentally omitted from the Catalogue. The coin was bought at Mathura.

Obv. King standing to front, between two standing females: bird-standard over king's right shoulder. To left of king कुमार 'Kumára,' written vertically; on right of king General Cunningham reads 'Gupta,' but the word seemed to me doubtful. Marginal legend illegible.

Rev. Goddess on lotus-flower seat, as usual. Legend श्री प्रतापः; 'Sri Pratápah.' The legend seems to me to be perfectly un-mistakable; it is legible even in the poor woodcut of the coin in Proc. A. S. B. Nov. 1883, p. 144. Monogram.

I regard the two female figures as probably intended for the king's consorts, and I have therefore called the type the Two Queens. Dr. Hoernle's suggestion that the central obverse figure is meant for Buddha seems to be quite inadmissible.

The weight of the coin is not stated. The title 'Pratápa is new.'

1884.] J. Gibbs—*A Paper on the Medals known as Ramtinkis.*

A Paper on the Medals known as Ramtinkis.—By J. GIBBS, F. R. G. S.,

M. R. A. S., V. P. B. A. S.

(With Plate No. VI.)

In the note I read before the Society in April last on Ramtinkis, I intimated my intention of writing at greater length as soon as I could collect more materials. Since then I have been home and visited the British Museum and made inquiries there, and also from collectors of Indian coins, including Sir Walter Elliot, but regret that I have not been able to add much to the information I already possessed. I unfortunately missed General Pearce who had been for some time in Southern India, and who had made a collection of these medals—but from what I have since heard from Dr. Bidie, I do not think his collection will be found to differ much from my own. Dr. Da Cunha in Bombay has obtained some six or eight, but they all, save one, resemble some of my own specimens, the exception is a small and very much worn specimen which from the hurried glance I was obliged to be contented with, seemed different from any I had met with; it was about an inch or an inch and an eighth in diameter, cup-shaped, but so rubbed that it was almost impossible to make out what was on it. I have since then had four sent me for inspection only, by my friend Rao Bahadur Trimulrao Venktesh from Dharwar; one of these is a half and the other three are quarter Ramtinkis; they all are of a similar description to the electrotype from Mysore, No. 5 in plate VI; the three quarter pieces were all alike, but two not in such good condition as the third. The following list will show those I have, together with some other varieties I have met with—their weights, diameters, and, in the case of those engraved—the plate and number.

No.	Description.	Quality of Gold.	Reverse.	Owner.	Diameter in inches.	Weight in grains.	Plate.*
1	Double.	Good.	Plain.	J. P. Watson	2 $\frac{1}{2}$	1,485	
2	Whole.	Pale, silver alloy.	Plain.	J. Gibbs	2	696	
3	"	Very good.	Hanumán in a rectangular space.	"	1 $\frac{15}{16}$	690	Pl. VI. No. 2.
4	Half.	Pale, silver alloy.	Plain.	Bombay Branch R. Asiatic So- ciety	1 $\frac{1}{2}$	364	
5	"	Good.	Hanumán near- ly effaced.	Namo unknown	1 $\frac{1}{2}$	849	
6.	Quarter.	Pale, silver alloy.	Plain.	J. Gibbs	1 $\frac{1}{8}$	180	

No.	Description.	Quality of Gold.	Reverse.	Owner.	Diameter in inches.	Weight in grains.	Plate.
7	Quarter.	Pale, silver alloy.	Plain.	J. Gibbs	1 $\frac{1}{8}$	160	
8	"	Pale.	Hanumán.	"	1	166	Pl. No. 4.
9	"	Very good.	Hanumán.	"	1 $\frac{1}{2}$	160	" No. 3.
10	"	Good.	Hanumán.	"	1 $\frac{1}{2}$	196	" No. 1.
11	"	"	Hanumán.	"	1 $\frac{1}{4}$	193	" No. 6.
12	"	"	Seated Hanumán in double Δ in O and \square with ornaments.	Name unknown	1	159	
13	"	Electrotype.	Hanumán.	Mysore Museum.	1 $\frac{1}{6}$	...	" No. 5.

In Southern India these medals are thus distinguished—

(1.) The whole, or 'Ramtinki Varáha', supposed to be 4 tolas in weight or 720 grains.

(2.) The half or Ramtinki Pratápa, supposed to be 2 tolas in weight or 360 grains.

(3.) The quarter or Ramtinki Dharana, supposed to be 1 tola in weight or 180 grains.

In the following descriptions *obv.* stand for the concave; *rev.* for the convex or back.

No. 1. *Obv.* DOUBLE. Two divisions. *Upper.* Ráma seated with Sítá on his left, umbrella-bearer on his right. Two figures to Sítá's left; sun and moon over Ráma's head; remains of a figure to umbrella-bearer's right and traces of arabesque border.

Below. Hanumán in the middle, facing right, traces of a figure to his left; to his right three monkeys, very indistinct. Very coarse work and much rubbed.

Rev. Nothing visible. *Much worn.*

No. 2. *Obv.* WHOLE. Four rows of figures. In uppermost Ráma with Sítá to his left. Other figures on both sides but very indistinct. The three other rows contain monkeys; in the centre of the second row Hanumán kneels below Sítá.

Rev. Plain.

This specimen has been much rubbed and battered about having been used for many years in temple worship (see below).

No. 3. *Obv.* WHOLE. Two rows of figures. *Upper.* Ráma in centre, on his left a standing figure which from

the dress may be Sítá, two more figures, males, to her left; on right of Ráma umbrella-bearer and two other figures. Sun, moon and stars above the figures, an arabesque border and a dotted one above it. *Lower.* Hanumán kneeling on right centre, facing left, a monkey on left centre and figures of men flanking both.

Rev. Hanumán standing in centre of a circle which is surrounded with double squares interlaced, which are again enclosed as a circle. Scroll ornaments fill in the interstices. (Pl. VI, No. 2.)

The work is rather poor, but the medal is in good preservation.

No. 4. *Obv.* HALF. Three rows in the style of No. 3, but very indistinct.

Rev. Plain.

This has been much rubbed. The late Mr. W. E. Frere, C. M. G. procured it about 35 years ago in the Southern Mahratta country.

No. 5. *Obv.* HALF. Two divisions, *Upper.* Ráma in centre with Sítá on his left knee. Two figures to her left, the first with a chauri, three figures on the right of Ráma, the nearest holding umbrella. These figures appear as set in a frame with arabesque border at the top. *Lower,* parts of four figures on right of centre. Two, a monkey and a bear on left.

Rev. The faintest remains of Hanumán, much rubbed.

This was sent me for inspection only from Dharwar.

No. 6. *Obv.* QUARTER. Same design as last, but only one row of figures.

Rev. Plain.

Very much rubbed; similar in work to Nos. 5, 7, 13.

No. 7. *Obv.* QUARTER. As the last, but position of figures slightly different, more like No. 13.

No. 8. *Obv.* QUARTER. Ráma and Sítá seated on a throne. She on his left. Three figures to her left and four to his right, the first on the left has the umbrella and the first on the right the chowri. Arabesque ornament on edge. Moon and sun over Ráma. Below them in exergue Hanumán, under Ráma, and apparently 3 Balbodh letters, but not legible.

Rev. Hanumán standing, surrounded by, apparently, an inscription, but the letters cannot be read.

This is very nearly flat—(Pl. VI, No. 4).

No. 9. *Obv.* QUARTER. Resembles *obv.* of No. 3.
Rev. Hanumán in middle standing in a circle, an inscription round, but not readable.

No. 10. *Obv.* QUARTER. *Upper portion.* Ráma seated on a throne, with Sítá on his right, he has his right arm raised. Three monkeys on his left. Four men on right, the nearest holding the umbrella. Arabesque border. In *erergue* 2 lines of apparently Balbodh letters but imperfectly formed. It has been suggested that they may be intended for

శ్రీ	రా	మ	ప్ర	స	న్న
Srí	Rá	ma	pra	sa	nna
१	९	१			
1	9	1			

“Srí Ráma prasanna 191
 “May Ráma bless” or “be propitious” ... 191

Rev. Hanumán standing in a square within a circle, holding a club with its knob downwards, an inscription in imitation Nagari letters but from which nothing can be made out. (Pl. VI, No. 1.)

No. 11. *Obv.* QUARTER. Similar in style to last, but figures reversed, Sítá and four men on Ráma's left who has his left hand raised. Umbrella as usual, on right three monkeys. Hanumán very small at Ráma's feet. In *erergue*, bastard Nagari letters not readable.

Rev. Hanumán as in the last, letters on the sides of the parallelogram and outside the circle, but not readable. (Pl. VI, No. 6.)

No. 12. *Obv.* QUARTER. Ráma with Sítá on his left knee, three figures on each side, on Sítá's left, umbrella-bearer, a man, a monkey; on Ráma's right, the chowri-bearer, a man, a bear, in *erergue* 4 letters illegible. Florid ornamentation over Ráma.

Rev. Hanumán seated in middle in a double triangle in a circle and that again in squares, ornaments of dots and marks in the corners all enclosed in another circle.

No. 13. *Obv.* QUARTER. Ráma and Sita. Three men to his right, two to her left. Grotesque monkeys below.

Rev. Hanumán with an illegible inscription round him. Very imperfect. (Pl. VI, No. 5.)

This is an electrotype from one in the Mysore Museum.

The story on them all, illustrated to a greater or less degree, is that of Ráma and Sítá, on their reconciliation and her having proved her purity after being seized and taken off to Lanka by Rávaṇa, and is taken from the Rámáyaṇa. The rows of figures are composed of men and monkeys, the latter forming part of the army of Hanumán by whose means Sítá was rescued. In all the large ones, Hanumáu is represented standing or kneeling in the centre of the row below Ráma and Sítá, and holding up a flower to them : in the smaller, he alone sits just below Ráma and his consort. Sítá in some is represented on Ráma's lap, in others seated by him on the *gudi*; the attendants have chowries and the umbrella. The monkey in the same row with Ráma and Sítá is Sugríva the king of that tribe to whom Hanumán was adviser. In some the figure of a bear appears ; this is intended to represent Jambavat, the king of the bears, who with his army also aided Ráma in his attack on Lanká.

As none of these medals have any dates or any legible inscriptions, the determination of their age becomes a matter of great difficulty. From all I have been able to learn these pieces were never used as coins. At first, finding that there were 3 sorts, whole, half, and quarter Ramtinkis, and that the weight of each sort was in correct proportion to the others, I was inclined to think they might have been coins, but I have now come to the conclusion that they are medals struck apparently for purely religious purposes. They are highly venerated in Southern India and most families of respectability there have one or more ; they are also kept in temples and used in the daily worship. They have been known for very many years, and in the absence of any actual evidence of their date I have been led to seek for any traditions which may exist, and the following has come to me from a trustworthy source.

In about the 9th century A. D., there flourished a famous Reformer of the Saiva sect named Sankaráchárya, who travelled about the country chiefly in Southern India and founded 'maths' or hermitages in various places ; amongst others at Sringeri near the source of the Toombudra river, Koodalji in the Holchonor Taluka of the Seomoga division, in the Mysore territory, Sunkeshwar in the Chikkodee Taluka of the Belgaum Collectorate, Humpi in the Hospet Taluka of the Bellary District, and some in Gujarat, one of which was I believe in Surat. In the course of time the subordinate Swamis became independent, and some of them very rich. The last Swami but one of Koodalji was one of these, and had a gold throne on which he sat to receive his disciples and followers. It was customary among these followers to make large gifts to the shrine, in which were idols, images of Ráma, Krishna, Siva, &c., which, as well as the apparatus for performing the worship, were

made of gold or silver—and part of the worship consisted in bathing the idols daily in milk, curds, ghi, sugar, honey, fruits, and then in water, after which they were bathed in gold, which is done by pouring over them handfuls of gold coins such as Ramtinkis, Huns and other Hindu coins; these coins are kept specially for this use and are deemed to be sacred, and although as a favour they may be shown to Europeans, none can touch them but the priests.

I do not know how it came about, but the later Swamis at Koodalji lost much of their property, and during the famine of 1876-77 disposed of the remainder of these treasures, and amongst other things mortgaged three Ramtinkis—which according to tradition had been handed down from Swami to Swami from the foundation of the ‘math’ in the 9th or 10th century A. D.—to a banker, with the stipulation that if not redeemed within six months they should become his property: the time elapsed, and a year or so after my old friend Rao Bahadur Trimulrao, who was connected by marriage with the banker, heard of them and purchased them for me. They are those numbered 2, 6, 7 in the above list. They have been much knocked about from temple use, the large one especially; they are highly alloyed with silver, and are in consequence very pale in colour. The largest is a whole Ramtinki and has rather the look of having been cast, not struck. Nos. 6 and 7 are quarters and one of them is almost exactly similar to the electrotype from the Mysore Museum, specimen No. 13.

If we can trust the tradition above alluded to, those medals may be 800 or 900 years old, and the similarity between No. 6 and No. 13 would point to an early date also for the original of the latter.

With regard to the other varieties, I can form no opinion as to their real age, but I am inclined to consider all but No. 8 modern, that is not over 100 to 150 years; one exactly resembling No. 6 was shown me by a Bráhman in Poona, who said he knew it had been worshipped in his family for over 70 years, and might have been for a far longer time.

The large double one No. 1 is of very coarse work, but of pretty fair gold, it is much rubbed and belongs to Mr. J. P. Watson in Bombay.

I classify the medals I have met with in 3 descriptions :

- a. Those of very pale gold heavily alloyed with silver.
- β. Those of pure gold or nearly so with very fine work.
- γ. Those of pretty good gold and coarser work.

Under a come Nos. 2, 4, 6, 7

„ β „ Nos. 3, 9,

„ γ „ Nos. 15, 10, 11, 12

No. 8 varies from all, being of pale gold but fine work.

From the many inquiries I have made from natives regarding these medals, I have invariably found that they consider the paler gold the more ancient.

When I was in Poona some 6 or 7 years ago, the chief Sankará-chárya passed through on one of his religious tours, and hearing that he had with him a remarkable Ramtinki I paid him a visit; he was a particularly pleasant spoken gentlemanly person, and had his gold shrine set with rubies and emeralds valued at 2 lacs of Rupees erected for my inspection, and also many of the jewels of his ‘*toshakhana*’ set out; on my asking for the Ramtinki, a priest produced a box wrapped in several covers, and after opening cover after cover a bundle was taken out in which on being opened, appeared the Ramtinki; the priest took it in his hand and held it for me to look at, and it was very like No. 2 in the above list, but I think rather larger, and had 5 rows of figures; it was of pale gold and remarkably deeply cup-shaped, it had evidently been much used and was therefore rubbed and knocked about. I could not get its weight or its diameter; so I had to trust to my eye to assess them.

Dr. Bidie of Madras has sent me drawings of several in the Madras Museum.

The following is a description of them :

No. 1. *Obv.* WHOLE. *Flat. Upper.* Ráma and Sítá seated with six figures in two rows on each side. *Lower.* Hanumán in middle standing, indistinct figures on each side of him.

Rev. 2 Interlaced squares with ornaments in the interstices with a lozenge-shaped centre, round which appear unformed letters. The subject in the lozenge is not traceable. Wt. 677·3 grs. Diam. $1\frac{4}{6}$ in. Madras Museum.

No. 2. *Obv.* QUARTER. *Flat.* Two figures on a platform in the middle, umbrella over them, a figure off left with a Lion rampant below it, ornaments and apparently letters.

Rev. *Upper.* Eight figures in a row, each holding a lance with a wreath or a torch on it.

Lower. Marks which are said to resemble part of the Muhammadan creed and the word “Sindhya.” Wt. 189·2 grs. Diam. $1\frac{5}{6}$ in. Madras Museum. *Very rude work.*

No. 3. *Obv.* QUARTER. *Flat.* Much the same as *obv.* of No. 2, no lion but a monkey on left.

Rev. Four figures on a platform with their left hands raised, an umbrella in centre, arabesque border. Wt. 160·4 grs. Diam. 1 inch. Madras Museum. J. Gibbs.

No. 4. *Obv.* WHOLE. Very similar to that of Pl. VI, No. 2.

Rev. Hanumán standing in a circle which is enclosed in interlaced squares with ornaments in corners. Wt. 662·7 grs. Diam. $2\frac{1}{8}$ in. Madras Museum.

No. 5. *Obv.* DOUBLE (?) Somewhat similar to No. 4, but work rather more in relief.

Rev. 5 lines of what appear to be unreadable letters divided by bands of ornament. This belongs to a banker at Vellore, who gives its weight at 30 pagodas: a pagoda is said in the money tables to weigh $52\frac{1}{2}$ grs., if this is correct the piece must weigh $52\frac{1}{2} \times 30 = 1,575$ grs. or more than double a single Ramtinki.

Nos. 2 and 3 of these are not in my opinion Ramtinkis, they are, I believe, specimens of the modern medals struck at some of the great places of pilgrimage in Southern India. One similar to No. 2 was described and depicted in the Proceedings of this Society for 1882, having been exhibited by General Pearce. I have one which resembles No. 3, having only four figures on one side, but having on the other two standing figures on a sort of dais with a man on the right and a monkey on the left.

I have seen several of this latter description: they are of very inferior workmanship, and of no pretensions to age. Mr. Scott at Tanjore showed me one he had, and I have seen another in the possession of a native gentleman at Calcutta, who looked upon it as an object of great veneration, and paid a very large sum for it. It has the same device as No. 3, but was of even rougher work and exactly similar to Mr. Scott's.

I must not conclude this paper without alluding to Marsden's notice of these medals. He appears only to have seen quarter Ramtinkis and those in the illustration in Pl. XLVIII are of the ordinary descriptions. These, as all his other coins, are now in the British Museum, where, until the Chief of Vinchore, at my suggestion, sent home a whole Ramtinki, they had none but quarters in the collection, the one sent home was a duplicate of No. 2 in Plate VI.

I consider these medals to have been struck as votive offerings, their weight varying perhaps in accordance with the wealth or status of the donor or donee. I regret I have not been able to get more accurate information regarding them, but I trust that this article with its illustrations may lead to the Society or myself obtaining further information on the subject.

*On the Geography of India in the Reign of Akbar.—By JOHN BEAMES,
B. C. S. (With a Map.)*

No. I. Subah Avadh (Oudh).

The object of this series of papers is to reconstruct as far as possible the map of the Mughal empire at the time of the first great settlement of the financial and political administration effected in A. D. 1582 by Rájá Todar Mal.

The details of this important operation—the basis of all subsequent settlements—are preserved to us in the *Aín-i-Akbari*, the Persian text of which has been fixed and published by the late Professor Blochmann. He did not live long enough to translate the whole work, and as the valuable notes which he had collected for the second volume, (in which the details of Todar Mal's settlement are given), have been lost; the greater portion of the work has to be done over again. The continuation of the translation has been entrusted by the Society to other hands, and I therefore refrain from encroaching on that ground. But I presume there is no objection to my extracting from the Persian text such details as are necessary for my purpose and supplying such comments as may be required for their elucidation. There is room for many workers in the vast and as yet imperfectly explored mine of the *Aín*. On the present occasion I shall confine myself to geography, reserving for a larger work on which I am engaged references to the Muhammadan historians and other authorities.

The dominions which Akbar either ruled, or claimed to rule, were divided, as we learn from the *Aín*, into twelve provinces, to which His Majesty gave the name of *Súbahs*. These were

Jláhábád.	Ajmír.	Bangálah.	Láhor.
Agrah.	Ahmadábád.	Dihlí.	Multán.
Avadh.	Bihár.	Kábul.	Málwah.

to which were subsequently added three more, *viz.* :—

Birár.	Khándesh.	Ahmadnagar.
making a total of fifteen.		

Abul Fazl gives a chapter to each Subah, and takes them in geographical order, beginning with Bangálah (Bengal) in the extreme east, and going westwards. I have departed from this order for the following reasons.

The Subah of Bangálah is by far the largest of all, and as it was not at the time of Todar Mal's settlement actually under the sway of the

Dehli emperor, the details given in the Aín are less full than those of other Subahs. Moreover, owing to various causes which I need not explain in this place, the changes that have occurred since the sixteenth century are more numerous and perplexing than in any part of India. For Bengal we have some of Blochmann's work, a general sketch of the extent and position of the nineteen sarkárs, and detailed identification of two or three of them.* I am now engaged in working out the rest, but I am not yet quite ready with Bengal, and though I have received much assistance from the Collectors of the various districts—which I take this opportunity of gratefully acknowledging—I fear some time must elapse before the whole sarkár will be fully reconstructed.

Bihár was not undertaken by Blochmann, but I have nearly finished my identification, and hope to publish it shortly.

Ulábáhad, Agrah, Dihli and all those parts of Subahs which were included in the North West Provinces in 1841 have been worked out by Sir H. Elliot and may be found at Vol. II, p. 82 of his *Races of the N. W. P.* (my edition) and those parts left untouched by him I am now working out.

Under these circumstances I have thought it better to begin with Oudh, as I have been able to complete my work on that Subah. Oudh was not British territory when Elliot wrote, and he has therefore omitted it from his lists, with the exception of Gorukhpur, which has all along formed part of the N. W. P.

The materials which I have used are chiefly the reports of the recent settlements of the various districts, supplemented by much valuable information scattered here and there in the *Oudh Gazetteer*. The settlement reports being official publications are not generally accessible to the learned public either in India or Europe, they contain much curious and useful information, and in respect of the old names of estates and paraganahs give data not usually procurable, being derived from local tradition, the histories of the great families, and the records preserved by the Kánungoes or fiscal recorders, an office founded by the Mughal Emperors and which has survived to our own times. I have thought it might be serviceable to students to publish in the Society's Journal material at present virtually buried in the Settlement Reports, and to bring together into one general view the scattered notices to be found in the *Gazetteer*. The accompanying map is an attempt at making our knowledge of the subject precise and definite.

* See his articles on the Geography and History of Bengal in J. A. S. B. Vol. XLII, p. 209; Vol. XLIII, p. 280; Vol. XLIV, p. 275 and in Appendix to Hunter's Statistical Account of the 24 Parganas District.

I. **Sarkar Avadh.***

21 mahals. Area 2,796,206 bighas 19 biswas. Revenue 40,956,347

dams naqdí, 1,680,247 dams sayurghál.

Castes various. 1,340 cavalry, 23 elephants, 31,700 infantry.

1. Avadh bá havelí. 6 mahals. 38,249b. 17b. 2,008,366d. 1,58,741s. Brahmans and Kunbis. 50 horse, 500 foot.
2. Amboḍhá. Has a fort of burnt brick 2,82,097 bighas, 1,298,724d. 7,318s. Bais. 30 horse, 700 foot.
3. Ibrahímábád. 19,338b. 8b. 445,417d. 103,806s. Ansáris.
4. Inboná. Has a fort of burnt brick. 74,090b. 126,847d. Chauhanas recently converted to Islam (nau muslim). 100 horse, 2000 foot.
5. Pachchhimráth. 289,085b. 4,247,104d. 38,885s. Rajputs of the Báchhil and Gahlot clans 20 horse, 500 foot.
6. Bilabri. Has a fort of burnt brick. 15,859b. 815,831d. Bachgotis. 50 horse, 2000 foot.
7. Basodhí. 31,188b. 505,473d. 1,500s. Bachgotis. 20 horse, 500 foot.
8. Thána Bhadánw. 8,703b. 2b. 427,509d. 36,172s. Bachgotis. 1000 foot.
9. Bakṭihá. 44,401b. 385,008d. 3,960s. Bachgotis. 500 foot.
10. Daryábád. Has a fort of burnt brick. 487,014b. 5,369,521d. 226,871s. Rajputs of the Chauhán and Raikwar clans. 100 horse. 2000 foot.
11. Rudauli. Fort of burnt brick. 351,533b. 3,248,680d. 249,083s. Chauhán and Bais Rajputs. 50 horse, 2000 foot.
12. Sailak. Fort of burnt brick. 571,071b. 4,723,209d. 200,945s. Raikwár Rajputs. 100 horse, 2000 foot.
13. Sultánpúr. Fort of burnt brick. 75,893b. 3,832,530d. 98,967s. Bachgotis. 300 horse, 8 elephants, 7000 foot.
14. Sátanpúr. Fort of burnt brick. 80,154b. 1,600,741d. 109,788s. Bais converted to Islam Bachgotis, Joshis (?). 300 horse, 4000 foot.
15. Sabihah. 104,780b. 1,609,293d. 87,200s. Rajputs. 30 horse, 1000 foot.
16. Sarwápálí. 58,170b. 1,210,335d. 48,107s. Bachgotis. 1000 foot.

* Translated from the Persian text of the Aín-i-Akbarí, Blochmann's Ed. Vol. II, p. 435.

17. Satrikh. 37,041b. 11,26,295d. 92,695s. Ansáris. 20 horse, 1000 foot.
18. Gúárichh. 79,158b. 3,773,417d. 3,782s. Raikwárs. 50 horse, 1,070, foot.
19. Kishní. Fort of burnt brick, 25,674b. 1,339,286d. 123,847s. Rájputs, 3 elephants. 1,500 foot.
20. Mangalsí. 116,401b. 1,360,753d. 86,504s. Sombansis. 20 horse, 1000 foot.
21. Naipur. 5,997b. 308,788d. 2,945s. Castes various. 500 foot.

[NOTE. In the above list the name of the mahal (*i. q.* 'parganah) comes first, then the cultivated area in bighas and biswas. Next the revenue, in dams (40 = 1 akbarshahi rupee) then the "sayúrghál" or rent-free lands;* then the prevailing caste or clan of the inhabitants, and the contingent of troops both horse and foot. The abbreviations are explained by this note.]

Of these 21 mahals those numbered 1, 4, 5, 7, 10, 15, 17, 18, 20, are still in existence under the same names and probably with nearly the same boundaries as in Akbar's time.

The following require some explanation.

2. Amboqhá, now written Amorha, is on the left bank of the Ghogra and is now in the district of Basti in the N. W. Provinces. In the Gonda S. R.† p. 11 it is said to have included Bámhanípair, but this is a mistake as "Bambhanpárah" occurs in the Aín as one of the mahals of Sarkár Gorakhpur. Amboqhá, however, appears to have included the southern part of the present parganah of Nawábganj on the left bank of the Ghogra facing the city of Ajjodhya.

3. Ibrahimábád is now only a village in parganah Satrikh. O. G. ii. 85.

6. Bilahri is now the northern portion of parganah Sultanpúr and is called Baraunsá, see below No. 13.

8. Appears to be now known as Tappah Asl. O. G. iii. 457 where there is a partial reconstruction of this and some other sarkars taken from the Sultanpúr S. R. by Mr. A. F. Millett, C. S. I have followed this officer's guidance almost entirely, as far as it goes.

9. Raktahá is not traceable. Mr. Millett says it is now Baksaha in Bára Banki district, but this latter is not mentioned either in the Bara Banki S. R. (which is meagre on this subject) or in the O. G.

11. Rudauli is still in existence but is smaller than in Akbar's time, when it included the present Khandansá parganah to the south-east.

* See Blochmann's Translation of the Aín, p. 268.

† S. R. stands for Settlement Report, O. G. for *Oudh Gazetteer*.

12. Sailak presents some difficulty. In O. G. i. 92, it is said to have comprised the present parganahs of Bado Saráí, Ramnagar and Muham-madpur, as well as a tract described as Lálpur-Rámpúr-Mathurá, which probably is on the tongue of land at the junction of the Ghogra and Chauká rivers now in South Kundri parganah. But if this is correct it is difficult to understand where to put the Bhitauli parganah of Sarkár Lakhnau. Either Sailak must have consisted of two parts, one (Bado Sarai) lying to the south of Bhitauli, and another consisting of the remaining parganahs to the north of it, or else Bhitauli must have been cut in two by Sailak. In the map I have adopted the latter supposition which seems more in accordance with the history. The two parganahs of Bhitauli and Sailak are, however, very much mixed up throughout the Muham-madan period, indeed they are occasionally spoken of as identical, and I shall be glad if any local officer will throw some light on the subject. Unfortunately the author of the Bára Banki S. R. omits all historical and geographical details, and the *Gazetteer* does not supply the omission. The portion of this Subah which is included in Bára Banki is consequently the most difficult of all to restore.

13. Sultánpur was that part of the present parganah of that name which lies on the right bank of the Gumti, that part which is on the left bank was formerly known as Bilahri (see No. 6) a name which includes also Baraunsá. The southern portion is known as Sultanpúr Miranpúr or Kathot, a name not found in the Áín.

14. Sátanpur and Kishni (No. 19) now compose parganah Jagdispúr in Sultánpur district.

16. Sarwápáli is now Amsin in Faizabad district.

19. See No. 14.

21. I cannot find this place. Mr. Millett in his valuable reconstruction of this Sarkár has omitted Nos. 20 and 21. In O. G. i. 462 it is said to be the same as Iltifátganj, but the position of this place is not indicated.

Three modern parganahs in this part of the country (Bára Banki again!) are obscure.

i. Mawái Maholárá. This seems from O. G. ii. 494 to have been created out of parts of Rudanli and Basorhi, and I have accordingly in the map divided it between them.

ii. Surajpúr. Lies between Daryábád of Sarkar Audh and Sid-dhaur of Sarkár Lakhnau. In the O. G. in two places (iii. 332, and iii 447) it is said to have been in existence under that name in the time of Akbar, but it does not occur in the Áín. It appears to have been included under Daryábád and I have while waiting for further information shown it so in the map.

iii. Paitáhganj. This is admittedly a modern parganah, and I have

included it under Satrikh, the area of which seems to be considerably smaller now than it was under Akbar.

The Sarkár of Avadh or Audh, as thus reconstructed, was a tolerably compact tract of about 90 miles in length lying principally on the right bank of the Chanká and Ghogra, but including also a strip of varying width on the left or northern bank of the latter. The breadth varies very much, and owing to the want of details for Bára Banki cannot be exactly stated. At its north-western end it is much mixed up with parts of Sarkárs Lakhnau and Bahráich, and two detached portions of the former Sarkár, one consisting of parganah Siddhaur, the other of parganahs Isauli and Garh Amethi, are included in it on its south-western side. On the south it marches with Sarkárs Mánikpur and Janupúr of the Subah of Iláhábád.

In the endeavour to depict accurately the exterior and interior boundaries I have felt this difficulty that though parganahs bearing the same names as these in the Aín are still extant, it is far from certain that the boundaries were the same as now. The areas given in the Aín only refer to cultivated land, and the exact size of Akbar's bigha is somewhat uncertain. The map can therefore only claim to be an approximation, though probably a very close approximation, to the actual facts of A. D. 1582.

II. *Sarkár Gorakhpur.*

Twenty-four mahals. 244,283b. 13b. 11,926,790d. 51,235s. Castes various. 1,010 horse, 22,000 foot.

1. Atraulá. Fort of burnt brick. 32,052b. 1,397,367d. 6,935s. Afghan Miánas. 50 horse, 1,500 foot.
2. Anhaulá. 4,114b. 17b. 201,120d. 2,170s. Bisens, horse. 400 foot.
3. Bináikpúr. Fort of burnt brick. 13,857b. 7b. 6,00,000d. Súrajbansi Rajputs. 400 horse, 3000 foot.
4. Bámphanpárah. 6,688b. 414,194d. Rájpúts. 2000 foot.
5. Bhanwápárah. 3,105b. 15b. 155,900d. Bisens. 200 foot.
6. Tílpúr. Fort of burnt brick. 9,005b. 17b. 4,00,000d. Súrajbansi Rájpups. 100 horse, 2000 foot.
7. Chilúpárah. Fort of burnt brick. 6,036b. 14b. 289,302d. Rájputs. 2000 foot.
8. Daryápárah. Fort of burnt brick. 31,357b. 19b. 1,517,078d. 5,067s. Bisens. 60 horse, 400 foot.
9. Dewápárah and Kotlah. 2 mahals. 16,194b. 17b. 717,840d. Bisens. 20 horse, 2000 foot.
10. Rihlí. 33,183b. 19b. 1,618,074d. 20,873s. Bisen Rájpups. 1000 foot.

- 11 Rasúlpúr and Ghausí 2 mahals 4,200b 622,030d. Sombansis.
500 foot
- 12 Ramgarh and Gaurí 2 mahals 10,726b 485,943d. Sombansis Included in Binákpúr
- 13 Gorakhpúr bá havelí Has a fort of burnt brick, on the banks
of the river Ráptí 12,656b 567,385d.
3919s Súrajbansis 40 horse, 200 foot
- 14 Katihlá Fort of burnt brick 900b. 12b 40,000d Bisens.
300 horse, 200 foot
- 15 Kihlápárah Fort of burnt brick 16,012b 425,845d. Bansis
• (?) 20 horse, 300 foot
16. Mahaulí Fort of burnt brick 2,523b 617,256d Bisens, 2000
foot
- 17 Mandwah 1,909b 19b 152,321d Sombansis 20 horse, 500
foot
- 18 Mandláh 1,252b 6b 51,100d
- 19 Maghar and Ratanpuri 2 mahals Fort of burnt brick 26,062b
1,352,585d 16,771s Bisens and Bansis 2000
foot

The above list is taken from the Persian text, and differs in some particulars from Elliot's (*Races of N W P* Vol II, p 119) It also gives the area and revenue and other details omitted by Elliot The following remarks are necessary for its elucidation

1. Atraulá The correct name is Utiaulá or perhaps strictly Utta-raulá. Akbar's parganah includes the modern parganahs of Utiaulá, Sadullahnagar and Bulhapatrah on the eastern frontier of the Gonda district (Gonda S R p 11, O G s 1 Utiaula, m 57)

8. Duryápárah is the spelling in the text and no variants are given by Blochmann The parganah which is still extant is, however, now called Dhuriápárah In the map I have given the name as it is in the Persian text, which of course might also read Duryápúrah as no vowels are given.

9. Dowápárah and Kotlah So in the text, but Kotlah كوتلہ is an easy and probable mistake for Kohánah كوهانہ The real name appears to be Dewápárah Kuhanah which I have shewn on the map after Elliot's explanation It covers all the east of the Gorakhpúr district

10. Rihlí comprises the northern parganahs of Mánkápúr, Mahá-dewá and Nawábganj Probably, as suggested under Amorhá in Sarkar Audh, a portion of Nawábganj belonged to that parganah See Gonda S R p. 11.

12. Rámgarh and Gaurí appear to have included all the forest tract north of the Rapti, the northern parganahs of Balrámpúr and Tulsipúr.

15. Kihlápárah may be, as Elliot suggests, a mistake for Rihlápárah,

an extant parganah. It is no argument against this that to read Rihlaparhl would disturb the alphabetical order in which the mahals are given; for I have found a considerable number of such errors in other Subah lists in the Aín.

18. *Mandlah* cannot be traced.

The remaining mahals of this Sarkár are still extant.

Sarkár Gorakhpúr thus stretches from the Gandak to the Ghogra, and includes the modern Districts of Gorakhpúr and Bastí in the N. W. Provinces and the greater part of Gonda in Audh. The western boundary where it marches with Sarkár Bahraich is however extremely indefinite, and the same may be said of the northern boundary. Even in the present day a very large portion of this tract is covered by dense forests, and this must have been the case to a much greater extent in the sixteenth century. The very small areas given for parganahs which stretch for scores and scores of miles prove this, and historical proofs are not wanting to confirm the impression. Consequently the boundaries of the different mahals in the north of this Sarkár cannot be restored with any approach to accuracy, and I have therefore not attempted to lay them down on the map; this omission is less to be regretted when it is considered that there were certainly no definite boundaries in Todar Mal's time. There were clearings in the forest here and there, which were loosely grouped together under some local name taken from the residence of the Hindu chief or Afghán adventurer who was powerful in those parts. The dominions (if we may use the term) of these chiefs varied constantly as mahals or towns were taken and retaken by contending forces in the petty wars and raids that were constantly going on.

III. *Sarkár Bahraich.*

11 Mahals. Area 18,23,235b. 8b. 2,41,20,525d. 466,482s. Castes various. 1170 horse, 14,000 foot.

1. Bahráich bá havelí. Fort of burnt brick on the banks of the river Saráü. 697,231b. 9,139,141d. 402,111s. Rajputs. 600 horse 4,500 foot.

2. Bahrah. 926b. 37,135d. Kahnah. 500 foot.

3. Husámpúr. Fort of burnt brick. 157,415b. 3,707,035d. 1,601s. Raikwars, Bháles and a sept of Bisens. 70 horse, 900 foot.

4. Dánkdon. 84,436b. 440,562d. Janwárs. 2,000 foot.

5. Rajbat. 4,064b. 11b. 166,780d. Janwárs. 1000 foot.

6. Sonjhaulí 124,810b. 877,007d. Janwár Rajpúts.

7. Sultánpúr. 5b,146b. 166,001. Janwárs. 700 foot.

8. Fakhrpur. Fort of burnt brick. 191,720b. 3,157,876d.
56,035s. Raikwárs, 150 horse, 2,000 foot.
9. Firozábád. Fort of burnt brick. 108,601b. 1,933,079d. 4,107s.
Tunwar Rájpúts. 200 horse, 8,000 foot.
10. Kila' Nawágáṛh. 417,601b. 2,140,757d. Various castes:
50 horse, 1,000 foot.
11. Kahronsa. Fort of burnt brick. 28,489b. 17b. 1,315,051d.
2,628s. Bais. 100 horse, 1,000 foot.

All the mahals of this Sarkár are either still extant under their old names, or distinctly traceable. The Settlement Officer of this district Mr. H. S. Boys, C. S. has effected a very complete reconstruction of the Sarkár accompanied by a clear map. I have filled in the boundaries on my own map from those given by Mr. Boys. One or two points, however, call for notice.

1. The figures for area and revenue given in the S. R. do not agree with those in Blochmann's text. Mr. Boys probably worked on Gladwin's translation which is not always correct. I have given the correct figures above. The mahal of Bahráich included the modern parganah of that name, and Akona (except a small portion north-east of the Rapti) all but 133 villages of Naupára, all but the trans-Rapti portion of Charanda and Bhinga this side of the Rapti.

2. Bahráh included the rest of Bhinga and 77 villages now in Nipál.

3. Husámpúr now known as Hisampúr is still extant, but it was larger formerly, including a considerable tract to the south-east now in the Gonda district, while on the north it included some estates now in Fakhrpúr.

4. Dankdon now called Dángdoi (for which دانگدی in Blochmann's text is possibly a copyist's error) comprised the rest of Akona, the rest of Bhinga, and the northern part of Tulsipúr. Its boundaries were probably never very clearly defined.

5. Rajhat is, all but a few villages, now in the Nipál taráí.

6. Sanjhaulí, written by Boys Sijaulí, contained some villages now in Nipál.

7. Sultánpur is an *enclave* in Bahráich and also included a few villages now belonging to Nipál.

10. Kila' Nawágáṛh. This comprised the modern parganahs of Tambúr, north and south Kundri in Sitápúr and apparently parts of Dhaurahra and Firozábád in Kherí, but its boundaries are not very clear. It seems generally speaking to have occupied the whole Doab between the Kauriala and Chauká rivers, except a small portion at the extreme south which belonged to Sailak or Bhitanli.

11. Kahronsá is a difficult mahal to restore. The local settlement

officers who have had the advantage of consulting the Kánúngos, the records of the great families, and other local sources of information have been followed in my map, but the exact boundaries for this, as for all parganahs beyond the Ghogra are probably now not determinable.

The Sarkár appears to have occupied all the western portion of the trans-Ghogra country; its boundaries on the Gorakhpúr side are very uncertain. An immense proportion of it was jungle with scattered settlements of Junwár, Raikwár and other Rajpút clans here and there. It stretched far up into the Nipal Taráí and much of it was only nominally under Musalmán sway, the revenue derived from the northern mahals was very small, and the hill chieftains appear constantly to have levied even that. There was also, however, a long narrow slip on the right bank of the Chauka which yielded a much better revenue and was much prized as is shewn by the frequency with which it changed hands under royal grants.

IV. Sarkár Khairábád.

- | | | | | | | | |
|------------|----------------------|----------------------|----------------------|-------------|---------------------------|-----------------------|--------------------------------|
| 22 mahals. | 1,987,700b. | 6b. | 43,644,381d. | 171,342s. | Castes various. | | |
| | | | | | 1,160 horse, 27,800 foot. | | |
| 1. | Barwar Anjanah. | 79,670b. | 7b. | 4,325,237d. | 107,079s. | Rájputs and Bráhmans. | |
| | | | | | 50 horse, 2,000 foot. | | |
| 2. | Biswah. | Fort of burnt brick. | 135,119b. | 3,545,643d. | 107,916s. | Báchhil Rájpúts. | |
| | | | | | 30 horse, 1000 foot. | | |
| 3. | Pálí. | 144,627b. | 1,849,270d. | 37,945s. | Asanín (?). | 30 horse, 1000 foot. | |
| 4. | Báwan. | 56,156b. | 1,161,235d. | 62,488s. | Asanín (?). | 20 horse, 1000 foot. | |
| 5. | Basrah. | 60,063b. | Castes various. | 300 foot. | | | |
| 6. | Bhurwárah. | Fort of burnt brick. | 8,971b. | 18b. | 435,430d. | Ahanín (?). | |
| | | | | | | 50 horse, 2,500 foot. | |
| 7. | Bisárá. | 21,740b. | 676,066d. | Báchhils, | 200 foot. | | |
| 8. | Pailá. | 981b. | 14b. | 48,202d. | Ahanín (?) | 200 foot. | |
| 9. | Chhitiápúr. | 64,706b. | 1,765,641d. | 41,094s. | Gaur Rájputs. | 50 horse, 700 foot. | |
| 10. | Khairábád bá Haveli. | 2 mahals. | Fort of burnt brick. | 159,072b. | 6,161,234d. | 174,191s. | Bráhmans, 50 horse, 2000 foot. |
| 11. | Sándi. | Fort of burnt brick. | 211,804b. | 3,055,339d. | 195,106s. | Sombansís. | |
| | | | | | | 20 horse 2000 foot. | |
| 12. | Sarah. | 28,832b. | 2,091,983d. | 8,666s. | Chauháns. | 60 horse, 500 foot. | |
| 13. | Sadrpúr. | 120,698b. | 831,175d. | 15,581s. | Janwárs and Báchhils, | | |
| | | | | | | 20 horse, 500 foot. | |

14. Gopáman. Fort of burnt brick. 1,07,368b. 5b. 5,620,466d. 562,037s. Rajputs Kunwar (var. lect. Bisen and Kunwar). 100 horse, 3000 foot.
15. Kherí. Fort of burnt brick. 260,168b. 3,250,522d. 50,522s. Bisen Rajpúts and Janwárs. 60 horse, 1,500 foot.
16. Khairígarh. One of the strongest forts in Hindustán, and it has six forts of brick plastered with lime at a short distance from it. 43,052b. 7b. 1,829,327d. Bais, Bisen, and Báchhil and Kahanah (?). 300 horse, 1,500 foot.
17. Kharkhílá. 15,815b. 16b. 473,727d. Asín (?). 20 horse, 500 foot.
18. Khánkatmau. 3,057b. 11b. 235,656d. Castes various. 400 foot.
19. Láharpúr. 208,288b. 3,029,479d. 209,079s. Bráhmans. 50 horse, 1000 foot.
20. Machhrahṭah. 71,069b. 2,112,176d. 2,430s. Báchhil Rajpúts. 30 horse, 2000 foot.
21. Nímkhár. Fort of burnt brick. 58,775b. 18b. 3,566,055d. 66,055d. Ahirs. 100 horse, 1,500 foot.
22. Hargánw. 66,952b. 200,000d. 26,385s. Bráhmans. 20 horse, 500 foot.

In this sarkár all the mahals have been identified by the settlement officers of the Hardói, Sítápúr, and Kherí districts, but nearly all of them call for some explanation.

1. Barwar Anjanali was a large tract of mostly uninhabited forest country which included the present parganahs of Alamnagar, Pihání-Padaruá in the Hardói district and Pasgáyw, Muhamdi, Magdápúr, Auran-gábád, and Atwá-Pipariá in Kherí. It is said that the second name is properly Anjánah “unknown” so-called from the wild nature of the country, but this is doubtful. It was one large estate held by the Sayyids of Barwar. [In tracing the divisions of Akbar through the pages of the Settlement reports and the *Gazetteer* I have been much impeded by the fact that the writers are all deeply interested in the history of the great proprietary clans and only give geographical notices under those heads, so that one has to hunt up a parganah through a dozen notices.]

3. Pálí included the present parganahs of Shahábád and Pachhohá and part of Saromannagar and Katiári.

5. Basrah, was apparently a very small parganah and it is remarkable that no revenue is assigned to it in the text. It is not to be found on the map nor is it mentioned in the O. G.

6. Bhurwárah, a vast and undefined mahal which appears to have included the present parganahs of Bhúr, Haidarabad, Aliganj and per-

haps also Paliá across the Chauká or so much of it as was inhabited at that time. In the north of the Kheri district we get into the jungles again as in Bahráich and exact boundaries are not to be expected.

7. Bisárá, there is a small parganah of this name west of parganah Kheri, there is no notice of it in the O. G. unless perhaps it may be alluded to casually in some of the long accounts of Rajpút and other clans of which that work is full, to the exclusion of more precise information.

8. Paila still extant, it included also Karanpúr to the north.

9. Chhitiápúr is the old name of Sítápúr.

11. Sándí appears to have included so much of Katíari as was not in Palí, but where the line is to be drawn is not known.

17. Kharkhilá, The spelling is that of Blochmann's text, but it appears it should be Karkhila and not Khar. The modern name is Karaoná, and the first syllable is said to be the Sanskrit *kara* = a hand; there is a legend about a Raja who lost his hands and had them restored by bathing in a sacred tank at this place.

18. Khánkhatmau is now in the Farukhábád district of the N. W. P.

21. Nímkhár. There is now no parganah of this name though the ancient and sacred town of Nímkhár or Nimsár is still in existence. This large estate comprised the modern parganahs of Aurangabad, Misrikh, Maholí, Kasta-Abgánw, and Sikandarábád forming a long narrow strip running from north to south in the Sítápúr and Kheri districts.

The remaining parganahs are still extant and probably very nearly their former extent, though there have been here and there a few transfers of villages from one to another.

In Nos. 3, 4, 6, and 17, the ruling clan is given as Ásanín or Ahanín with variants Ásín and Ahín. I would read in all these cases Albans. In the Persian character اسنین or اهین is very like اہبنس and may easily have been mistaken for it. The Albans were a powerful proprietary tribe in western Oudh for many centuries. I am in doubt as to the name کہنہ in No. 16. It may be for کھنڈی Khumbí. There are one or two parganahs unaccounted for in the Áin. These are :

I. Barwan, between Páli and Sándí. In the Hardoi S. R. p. 95 it is said that Barwan is mentioned in the Áin and the writer gives its area and revenue. I do not know where he got this information as there is no mention of Barwan in Blochmann's text, nor is there any mahal having the area or revenue quoted in the S. R.

II. Chandra. In the Sitapúr S. R. p. 85 it is stated that the old name of this parganah was Haveli. But the Haveli or home county of this Sarkár is Khairabad which is separated from Chandra by Nímkhár and Sitapúr. Some changes of villages from one parganah to another

have occurred since Akbar's time, and it is possible that Chandra may have formed part of the Haveli mahal of Khairabad. I have shewn it in the map as uncertain.

IV. Gundlamau. This parganah is not in the Ain and my authorities give no information on the subject. I presume it was part of the great Nimkhár estate but have shewn it in the map as uncertain.

This Sárkár it will be seen includes the whole of western Oudh. In the southern part the mahals are generally clearly traceable and well defined, but in the north the great submontane forest appears to have been only sparsely peopled and to lay down definite boundary lines on the map would not only be impossible, but would convey an erroneous impression by making precise divisions which were not in existence in the time of Akbar. Kheri on its northern side, Khairigarh and Bhurwára have therefore been left unmarked by boundary lines and I am very doubtful about the northern boundary of Killá Nawagarh and Firozabad which adjoin them.

It only remains to observe that special interest attaches to Láharpúr in this Sárkár from its being the birthplace of the illustrious financier Raja Todar Mal, the author of the great revenue settlement whose features we are now endeavouring to restore.

V. Sarkar Lakhnau.

55 mahals. 3,307,426b. 2b. 80,716,160l. 4,572,526s. Castes various.
2,680 horse, 36 elephants, 83,450 foot.

1. Abethí. Fort of burnt brick. 117,381b. 3,076,480d. 3,002,17s.
Ansáris. 300 horse, 20 elephants, 2,000 foot.
2. Unám. Has a brick fort. 61,045b. 2,012,372d. 2,537,475s.
Sayyids. 50 horse, 4,000 foot.
3. Isaulí. Fort of burnt brick on the banks of the river Gúdi.
1,670,093b. 4,208,046d. 240,846s. Bachgoti
Rajpúts. 50 horse, 2,000 foot.
4. Asewan. 57,726b. 830,625d. 63,421s. Bais and Chandel.
10 horse, 500 foot.
5. Asoha. 25,027b. 509,901d. Ahanín (?). 400 foot.
6. Unchhgánw. 33,122b. 417,957d. Bais. 100 horse, 2,000 foot.
7. Bilgránw. Fort of burnt brick. 5,124,113b. 356,892d. Sayyids
and Bais. 20 horse, 1,000 foot.
8. Bangarmau. Brick fort. 242,291b. 3,802,122d. 151,481s.
Gahlot Rájputs. 2,000 foot.
9. Bijlor. 80,581b. 2,505,047d. 193,961s. Chauháns. 30 horse,
1,000 foot.
10. Bárí. 70,590b. 1,284,799d. 51,560s. Bais. 30 horse, 1,000 foot.

11. Bahrimau. 19,409b. 3b. 591,406d. Bais. 20 horse, 500 foot.
12. Pingwán. 34,727b. 420,832d. 12,730s. Bais. 500 foot.
13. Bithaulí. 8,736b. 8,194s. 340,191d. Rajputs and Jats. 200 foot.
14. Panhan. 8,945b. 267,809d. Bais. 300 foot.
15. Parsandan. 9,111b. 237,537d. Rájputs and Khumbís. 200 foot.
16. Pátan. 5,621b. 214,255d. Bráhmans and Khumbís. 400 foot.
17. Tará Shikaur. 9,357b. 123,534d. Brahmans. 300 foot.
18. Jhalotar. 61,774b. 1,123,176d. 21,441s. Chandels. 20 horse, 2,000 foot.
19. Dewe. Fort of burnt brick. 88,638b. 1,933,837d. 174,207s. Rajputs. 30 horse, 2,000 foot.
20. Deorakh. 13,340b. 9b. 689,536d. Bais. 100 horse, 1,500 foot.
21. Dadrah. 10,796b. 73,737d. Rajpúts. 50 foot.
22. Rambharpur. Fort of burnt brick. 75,490b. 2,425,775d. 79,225s. Bais and Bráhmans. 100 horse, 2,000 foot.
23. Rámkot. Fort of burnt brick. 9,790b. 267,099d. Rajputs. 200 foot.
24. Sandílah. Fort of burnt brick. 3,937,200b. 10,623,901d. 837,245s. Gahlots and Báchils. 100 horse, 5,000 foot.
25. Sáipúr. 39,083b. 15b. 2,625,388d. 27,736s. Chandel Rájputs. 40 horse, 1,000 foot.
26. Sarosí. 25,710b. 1,239,767d. 1,567s. Chandel Rájputs. 20 horse, 1,000 foot.
27. Sátanpur. 60,600b. 1,028,800d. 10,192s. Bais and Brahmans. 50 horse, 2,000 foot.
28. Sihálí. 13,065b. 694,707d. 130,216s. Rájputs. 10 horse, 500 foot.
29. Sidhaur. 35,794b. 1,692,281d. 313,022s. Afghans (?) and Rájputs. 100 horse, 1,000 foot.
30. Sidhúpúr. 9,371b. 4b. 505,018d. Bais. 150 horse, 1,500 foot.
31. Sandí. 7,852b. 9b. 392,313d. 13,792s. Rajputs. 1,000 foot.
32. Saron. 5,576b. 210,316d. 2,858s. Rajputs and Khumbis. 100 foot.
33. Fatihpur. Fort of burnt brick. 19,830b. 3,161,440d. Shekházadas and Rajputs. 200 horse, 5 elephants, 2,000 foot.
34. Fatihpúr Chaurásí. 105,952b. 909,176d. 6,594s. Rájputs and (!) Chandels. 10 horse, 500 foot.

35. Garh Ambi thí |. Fort of burnt brick. 47,356b. 1,800,000d.
Bahmangoti Rajputs. 250 horse, 8 elephants,
5,500 foot.
36. Kursi. Fort of burnt brick. 80,817b. 1,693,844d. 62,919s.
Rajputs. 60 horse, 3 elephant, 2,000 foot.
37. Kákorí. Fort of burnt brick. 31,574b. 1,134,432d. 14,430s.
Bisen Rajputs. 30 horse, 500 foot.
38. Kahanjarah. 22,300b. 818,472d. Bais. 100 horse, 2,000 foot.
39. Ghátampúr. 27,390b. 552,561d. Brahmans. 500 foot.
40. Kachh Ando. 22,066b. 430,596d. 4,460s. Chandels. 500 foot.
41. Garandá. 4,803b. 334,769d.
42. Kúmbhí. 5,940b. 267,089d. Rajputs. 400 foot.
43. Lakhnau bá Havelí. 91,722b. 1,746,771d. 241,195s. Shekh-zádahs, Bráhmans, and Káyaths. 200 horse,
3,000 foot.
44. Lashkar. 16,794b. 167,529. Bais. 4,000 foot.
45. Malihábád. Fort of burnt brick. 169,269b. 4,479,250d.
108,545s. Bais. 30 horse, 2,000 foot.
46. Malúwah. 83,022b. 3,598,713d. 222,038s. Bais. 30 horse,
2,000 foot.
47. Mohán. Fort of burnt brick. 60,990b. 1,996,673d. 198,484s.
Bais Rajputs. 30 horse, 2,000 foot.
48. Moránw. Brick fort. 68,847b. 1,698,444d. 4,806s. Bais Raj-púts. 150 horse, 2,000 foot.
49. Madiánw. 49,422b. 1,136,613d. 32,900s. Baswár and Bar-kalá (?). 30 horse, 500 foot.
50. Mahonah. 50,895b. 977,860d. 8,805s. Rájputs. 50 horse, 2000
foot.
51. Manví. Fort of burnt brick. 29,500b. 771,372d. 13,767s.
Musalmáns and Rájpúts. 2,000 foot.
52. Makráíd. 17,959b. 576,200d. 5,247s. Bais Rájpúts. 1,000
foot.
53. Haḍhah. Brick fort. 11,734b. 359,748d. 6,026s. Bráhmans.
300 foot.
54. Haihar. 13,109b. 329,735d. Bais. 30 horse, 500 foot.

The greater number of the mahals in this sarkár are still extant and have been identified by Mr. Millett in the Sultanpúr S. R. Those portions which lie in the Bara Banki district present some difficulties owing to the absence of all historical data from the S. R. of that district; the writer of which says he leaves such matters to the compiler of the *Oudh Gazetteer*. The O. G., however, merely copies the scanty notes of the S. R., so we are left in the dark.

1. Abéthí is now spelt Amethí. The original word appears to have been Ambishthí which would give either spelling in its Prákrit form. The parganah is now known as Mohanlāganj, the town retains the old name.

5. Asohá is now combined into one parganah with Parsandan No. 15.

6. Unchlghanw. This mahal with Tara Singhaur (which appears to be the true reading for Bárá Shikaur of Blochmann's text) No. 17 and Sidhúpúr No. 30, has since Akbar's time been made into the one parganah of Daundia Khera.

7. Bilgránw or -grám is the site of the famous battle in A. D. 1540 where Humayun was defeated by Sher Shah. The mahal included the modern parganah of Bangar. O. G. I. 223.

9. Bijlor is now written Bijnor. The *l*, however, is right, as the original word seems to have been Bijlipúr.

11. Bahrimau or Pahrimau was the old name of Pírnagar.

12. Pingwán or Bangwán I cannot find anywhere. Perhaps the local officers can enlighten me.

13. Bithaulí. Spelt in the O. G. Bhitauli. The town is on the Doab between the Gogra and Chauka but it is difficult to define the boundaries of this mahal and Nailak in Sarkár Avadh (*vile supra*).

20. Deorakh. This mahal also I cannot find.

21. Dadrah appears to account for a portion of the blank space in the Bara Banki district not covered (as far as can be seen) by any name in the Áin. This space is now divided between the Nawábganj and Partábganj parganahs both of which, however, are of very recent creation.

22. Rambhirpur is now called Purwá, the last half of the old name Rambhirpurwá with the Eastern Hindi lengthened nominative.

23. Ramkot lies all by itself in the middle of Khairábád. This Sarkár has several detached portions besides Ramkot, *viz.*, Garh Amethi and Isauli in S. Avadh, Hardoi in S. Manikpur and perhaps Bithaulí in Bahráich.

24. Sandilá appears to have included Bálámau. O. G. I. 209.

25. Sáipur is also known as Safipúr.

26. Saron the old name of Sikandarpur near Una.

27. Sátanpur the old name of Khiron.

28. Sihálí, still a town in parganah Fattihpur of Bara Banki.

31. Sandí, now called Sissaindi, this is probably the proper name for which Sandi is a copyist's error.

38. Kahanjarah, not traceable.

41. Garandá, probably the same as Gundwa or Gonda. The text اونڈا may be an error for اونڈا.

42. Kumbhi, not traceable.
 44. Lashkar said to be for Nisgarh, which is said to be a well-known village (Sultanpur S. R. s. v.) the position, however, is not stated.
 48. Moránw is now spelt Mauránwán, an E. Hindi dialectic form.
 49. Madiánw now Madiánwán. This is now included in Mahona.
 54. Haihar is not traceable.

All the others are still extant. Modern parganahs not in the Aín, and not clearly identifiable are Nawabganj, Partabganj, Surajpur, and Mawai Maholárá, the last of which, however, probably belonged to Sarkár Avadh.

This Sarkár, the richest and most cultivated of the whole, occupies the south-west portion of the Subah with certain outlying patches, and includes within its boundaries the *enclave* of Satrikh.

The Dastúrs, which appear to have been somewhat similar to modern Districts (see Elliot, *Races of N. W. P.*, Vol. II, p. 201) are as follows: (Aín, Text, Vol. I, p. 352.)

Sarkár Avadh. 19 mahals, 2 of which are included in Khairábád.

These two, however, are not specified. All the mahals of the Sarkár except two form the 1st dastúr. Ibrahimábád alone forms the 2nd dastúr, and Kishnú alone the 3rd.

Sarkár Bahráich. Firozábád and Sultánpúr 1st dastúr. Kahronsa, 2nd dastúr, and all the rest the 3rd.

Sarkár Khairábád. 1st d. Haveli, Bisárá, Biswah, Basrah, Chitíapúr, Khairigarh, Sadupúr, Kheri, Karkhílá, Láharpur, Machhrahtá, and Hargaon. 2nd d. Páli, Barwar-Aujaná, Báwan, Sándí, Sarah, Gopámau, and Nímkár. 3rd d. Bhurwárah and Pailá.

Sarkár Gorakhpúr. Constituted one dastúr.

Sarkár Lakhnau. 2 dastúrs. Unám, Bilgrám, Bangarmau, Hardoi, Sultánpúr, Fatihpur-Chaurásí, Kachhánd and Malawah form one dastúr, and all the rest the other.

I have excluded from this review all those portions of the present province of Oudh which did not lie within the Subah of that name. These will be dealt with under Subah Iláhábás. They are parts of Rai Bareli, Partábgarh (nearly the whole), Sultánpúr and Faizábád. It will be seen that there are a good number of uncertain points, and my map cannot be accepted as anything but a first attempt. I trust, however, that it will be useful in one way; it is not until you come to construct a

map, and find yourself forced to account for every inch of the tract included, that you find out the gaps in your information. These I have now indicated, and I conclude with again expressing a hope that local officers interested in the history of the province will come forward with information which may clear up all the doubtful points.

*Baiswári Folk Songs collected by BÁRÚ JOGENDRA NÁTH RAE, Gházípur.
(Contributed by W. IRVINE, Esq., C. S.)*

[The following songs are composed in the Baiswári dialect, with a slight admixture of Western Bhojpúri. They were collected by Bábú J. N. Rae in the town of Gházípur. He says that he took them down, exactly as repeated, from the mouths of women of the lower castes, such as Kálhárs, etc. Some songs were obtained from Gáthaks or male professional singers, who recited them, and whose words were taken down. The Bhartharí song was obtained from the dictation of a Gosain mendicant.—The text has been edited by Mr. G. A. Grierson, C. S., who has added a few notes, distinguished by his initials (G. A. G.). The translations have also been amended in several places, where they represented the original either incorrectly or too freely.—ED.]

॥ १ ॥ साह्र गीत ।

१. भउज मेा को चूनरी पह्नाव
भइया साह्र मुखङ्ग न बोले
भउजी ओठ बिजुकार्द
गरम की माती डोहरिया चड़ि बैठी
ननद लुटन मोहि आर्द
भउज मेा को इत्यादि

२. टठिया धरवनी मैं टठिया लेबैं
आँख छँजवनी खेला
हसन खेलन को मैं चेरिया लेबैं
सइयाँ चड़न के घोड़ा
भउज मेा को इत्यादि

NOTE. भउज is more usually भाउज, and is possibly incorrect. चड़ि is a dialectic form of चड़ि. G. A. G.

Translation.

1. O sister-in-law, dress me in a bordered garment.

My brother did not even utter a word [lit. speak with his mouth],

My sister-in-law with pouting lips
 And a proud face moved away and sat on the doorway, (saying :)
 " Lo ! sister-in-law is here to rob me."

O sister-in-law, dress me, etc.

- 2, I shall take a plate as a present for the *Chhath*,*
 A cup for holding lamp-black for the eyes (of thy babe),
 I shall take a waiting-maid to laugh and play with thy child,
 I shall take a horse for thy husband to ride upon.
 O sister-in-law, dress me, etc.†

॥ २ ॥ सोहर गीत ।

नन्द घर बाजे बधइया

मथुरा कृष्ण को जन्म भयो है

गोकुल बाजे बधइया

रानी जसमत जी को टोटा जनम्यो

सखियन मङ्गल गङ्ग्या

नन्द घर बाजे बधइया,

NOTE. टोटा, 'a little child', is generally used affectionately to mean 'dear little child'. G. A. G.

Translation.

Birth-music is being sounded in the house of Nand.

At Mathurá Krish'u is born

And birth-music is sounded at Gokul.

To Queen Jasmat (Jasodá) a son is born.

All the attendant ladies sing songs of jubilee.

Birth-music is being sounded, etc.

The legend of the birth of Srí Krish'n is so well-known that it requires no notes to describe how he was born at Mathurá and thence

* A ceremony held in honour of the goddess *Chhath* a month after the birth of a child. It is on this day that the mother leaves the room where she was confined for the period ; she is thenceforth considered as pure and capable of performing all the household duties and mixing freely with the inmates of the house. [The ceremony was originally performed on the sixth day after birth, hence its name. G. A. G.]

† [*Bháij* sister-in-law, i. e., brother's wife ; but *nanad* sister-in-law, i. e., husband's sister. The idea of the piece is this : *nanad* goes to visit *bháij* on the sixth day after the birth of the latter's son. *Bháij* is sulky and says, " *nanad* has come to rob me of my child". *Nanad* remonstrates and says, she is come to make presents. There is a reference to the proverbial jealousy between sisters-in-law. Each is much displeased when the other has a child, but at the same time she is bound to give the mother handsome presents, in order that when her turn comes, she may get still handsomer ones.—ED.]

transported secretly to Gokul to the house of Nand, how this precaution was taken in order to save the child from falling into the hands of Kans, the wicked uncle and king of Mathurá, and how his real parents were confined in a black dingy den where the future hero was born.

Sohars are songs that are sung on the occasion of a birth. The women of the neighbourhood all muster together and make themselves jubilant over the interesting occasion. There is no end of *qholaks* (drums) being beaten with all the might of their bravery.

॥ ३ ॥ होली गीत ।

- १ पिचुकारिन काहँ को मारि, जला है
रङ्ग की चाट मोहि कारी लगत
पिचुकारिन काहँ इवादि,
- २ भर पिचुकारी मेरे मुख पर मारी
चँगिया भिजि तन सारी, जला है
रङ्ग की चाट मोहि कारी लगत
पिचुकारिन काहँ इवादि

NOTE. कारी here = भारी, 'severe', of a wound &c. G. A. G.

Translation.

- 1, Why dost thou spurt with a syringe ? Ho Lalá !
It strikes hard against me—the liquid red.
Why dost thou spurt, etc.
- 2, The full syringe thou dost pour on my face—
My entire bodice and body have got wet, Ho Lalá !
Why dost thou spurt, etc.

Holi songs are peculiar songs that are sung on the occasion of the celebrated festival known as the Holi which, as is well-known, is solemnized in honour of Krish'njí. [It is rather the festival in honour of the Uttaráyaña or Vernal Equinox. G. A. G.]

॥ ४ ॥ चहती गीत ।

- १ चहत की चाननि रतियाँ
ए री निरखत भई भोर,
मेरे रामा है, चहत इवादि
- २ ए री सहयाँ मेर चन्दा भइलैं,
ए री मैं तो भइलैं चकोर
मेरे रामा है, चहत इवादि

NOTE. ए री is an interjection only used in addressing females. The masculine form is ए रे. The चकोर, *chakor*, is the Greek partridge (*Perdix rufa*), which is said to be enamoured of the moon, and to exist on moonbeams and ambrosia. G. A. G.

Translation.

- 1, Gazing at the moonlit night of (the month of) Chait,
It has become well-nigh dawn ;
O my Rámá, gazing at the moonlit night, etc.
- 2, Lo, my husband has become the moon,
And lo, I have become the *chakor*.
O my Rámá, gazing at the moonlit night, etc.

॥ ५ ॥ चद्गती गीत ।

१ ए री तङ्ग भइली चोलिया रामा
ए री नाजुक बहिँयाँ ना समाय
मेरे रामा हेा, तङ्ग भइली इत्यादि

२ सुनु रे दरजिंया के छोकडे
तू तो निपटे नदान
मेरे रामा हेा, तङ्ग भइली इत्यादि

NOTE. नाजुक is the Persian نازک and नदान is नाडन. G. A. G.

Translation.

- 1, Lo, my bodice has become tight, O Rámá,
It does not fit my tender arms ;
O my Rámá, my bodice, etc.
- 2, Hark, son of the tailor,
Thou art excessively foolish !
O my Rámá, my bodice, etc.

॥ ६ ॥ कजरी गीत ।

१ काहेँ मोरि सुधि विसराए परदेसिया
आपु तो जाय बिन्द्रावन क्षार
लिख लिख जोगौपठाए परदेसिया
काहेँ मोरि सुधि इत्यादि

२ आपु तो जाए दारिका बहठे
कुबरी से नेह लगाए परदेसिया
काहेँ मोरि सुधि इत्यादि

*Translation.**

- O my beloved, why dost thou forget me in the foreign land ?
- 1, Thou hadst gone and settled in Bindrában,
And from time to time sendedst letters of *jog* from the foreign land.
O my beloved, why dost thou forget me, etc.
 - 2, But now thou hast gone and residest in Dwáriká,
And makest love with the hunch-backed woman in the foreign land.
O my beloved, why dost thou forget me, etc.

When Krish'njí left Rádhibákí he went over to Dwáriká and there assumed the title of a king ; there he is said to have fallen in love with a certain hunch-backed woman known in Hindú mythology as Kubjá or Kubrí. There is a legend to this effect that by the touch of the divine hands of Krish'njí this ugly creature was transformed into a most beautiful woman of graceful form and figure. In this song Rádhibákí alludes to this awkward intrigue of her lover and twits him with his faithlessness.*

॥ ७ ॥ कंजरी गीत ।

पुरुष के देसवा से अइलै बनिजरवा रामा
हेरा डाले सुन्दर के अँगनवा रे हरी
सगरोँ अँगनवा क्षेकला बनिजरवा रामा
कैसे क बोहारेँ घर अँगनवा रे हरी
टारी देझ गाँदिया उलाटि देब बखरवा रामा
निझरि बोहारेँ घर अँगनवा रे हरी
अँगना बोहारत मोरा उडल अँचरवा रामा
देवरा पापी निरखै मोर जोबनवा रे हरी
अइसन देवरवा के फँसिया रे दियौवूँ रामा
जब रे घरवा हैतै कूरी बजवा रे हरी

* ['Letters of *jog*' apparently means letters on the subject of practising asceticism. Mr. Grierson points out a parallel passage in a song of Súr Dás, in which that poet recounts a number of beneficent acts traditionally ascribed to Krish'n, such as his assistance to the Pándavas, his protection of Draupadí, the destruction of Hiranyakasípu, etc. Among them the poet adds : *ápu jái Dwáriká bai'the likhi likhi jog pañháé*. The same statement also occurs in another of Súr Dás' songs, in which Rádhá is represented as complaining about Krish'n that while he himself is indulging in amorous intercourse with Kubrí and the Gopís, he exhorts her to devote herself to the practice of asceticism : *ap ne jái prem ras chákhe ham ko likhi likhi jog pañháwe*, i. e., 'while he himself is gone (to Gokul) to enjoy the sweets of love, he writes to me to recommend asceticism.'—Ed.]

NOTE. बिजारवा is long form of बिजार, 'a merchant'. I would prefer to consider देऊ in the fifth line, as the 2nd singular imperative. बसरवा is long form of बसार, which literally means 'a granary.' G. A. G.

Translation.

From the eastern land came a merchant, O Rámá.
 He took up his lodgings in Sundar's yard, O Hari.
 The merchant has filled up the entire yard, O Rámá.
 How shall I sweep the dust of the yard with my broom, O Hari?
 I will push away the trappings of the oxen and cast away the sacks,
 O Rámá.
 And I shall sweep the yard bending myself down, O Hari.
 While sweeping the yard the skirts of my cloth flew away, O Rámá.
 And my wicked brother-in-law began to gaze on my breast, O Hari.
 I would get such a brother-in-law killed, O Rámá.
 If my "knife-thrusting" were at home, O Hari.

"Knife-thrusting" hero refers to her husband, because he is her natural protector and as such could deal vengeance.*

The Kajarís are sung during the rainy season. They were formerly indigenous to Mirzápur but are now spreading far and wide over the land. The airs of these songs are rather melancholy, though they are tuned to express different feelings and sentiments.

[The name of the song is probably derived from the darkness of the clouds at this season, which are considered to resemble *kájar* or lamp-black collyrium. The well-known author of the treatise called *Hindí Bhákhdá*,—Bábú Hariśchandra—gives a different account. He says that there was in Central India a famous Rájpút prince named Dádú Ráy, in whose time no Musalmán dared touch the Ganges. On a famine occurring in his dominions, he brought rain by the ardour of his devotions. This made him so popular that when he died and his Queen Nág'matí became *satí* with his corpse, the women of the country invented a new melody which was named *Kajali* to express their sorrow. The author concludes "there are two reasons for the name *Kajali*;—one, that the king owned a forest called *Kajalí ban*, and the other, that the third of the month on which this song is most sung is called in the *Puráns*, the *Kajalí tij*. G. A. G.]

॥ ८ ॥ जँतसार गीत ।

१ बारह बरिसवा की मैना रे तिरियबा रे
 तेहडे बरिसवा गोबिन्दा आसिका रे ना

* [*Chhár-baj'wá* is the long form of *chhár-báj*, a compound of *chhár* 'knife' and *báj* (Persian *بج*) 'one who is practised in something'.—ED.]

- २ अपने छोसरवाँ मैना॑भार॑ लम्बी कौसिया रे
गोबिन्दा सँवारे टेड़ी पगड़ी हो ना ।
- ३ मैना जो चले लागी अपने ससुरवाँ रामा
पिछवाँ रे पिछवाँ गोबिन्दा आसिक हो ना
- ४ पिरि चलु पिरि चलु गोबिन्दा आसिकवा रे
सवन भदउवाँ हम चलि आइब हो ना
- ५ सवन भदउवाँ की निस बँधिअरिया रे
बिजुली चमके जियरा मारे हो ना

NOTE. आसिक is the Arabic عاشق. G. A. G.

Translation.

- 1, The girl Mainá is of twelve years,
Her lover Gobindá is of thirteen.
- 2, In her parlour Mainá combs her long hair,
Gobindá adjusts his slanting turban.
- 3, When Mainá was going to her father-in-law's house, O Rámá,
The lover Gobindá followed close behind her.
- 4, “ Go back, go back, my beloved Gobindá.
“ I shall return in Sáwan or Bhádō.
- 5, “ The nights of Sáwan and Bhádō are dark,
“ The lightning flashes, and it pierces my heart.”

In order to lighten the labour caused by incessant grinding of mill-stones, the women of these parts sing songs in a concert. Two women sit face to face with their legs spread and their arms holding tight the fulcrum of the grinding-stone.

॥६॥ भैरवी गीत ।

- १ सहयाँ दरवजवा ठाड़ि रँझँ
पिया मिलन की भई बेशिया
दरवजवा इत्यादि
- २ ताव पिया को बेग मिलाओराँ
निकस जात जी हाँ रे पिया
दरवजवा इत्यादि

NOTE. ठाड़ि is dialectic for ढाड़ि.

Translation.

- 1, O my husband, I am standing (waiting) at my door,
The time of meeting with my dear one has come,
I am standing, etc.

- 2, Until I am immediately united with my beloved,
My soul is on the point of forsaking me, O my dear one !
I am standing, etc.

॥ १० ॥ भैरवी गीत ।

- १ रामा ! मोहि कल ना पड़त जिया मैं
याद आवे उन की बतिया
मोहि कल ना पड़त जिया मैं
- २ कून कून उठतु भरोठे ठाड़ि रे
पीर उठत हिया मैं
कल ना पड़त जिया मैं

NOTE. कल पड़त usually means ‘to sleep.’ कल ना पड़त is literally ‘rest does not fall.’ उठतु is an old form of उठत. भरोठ or more usually भरेठ is literally ‘a lintel.’ भरोठे is locative. G. A. G.

Translation.

- 1, O Rám, a disquiet comes over my soul,
When I call to remembrance his words.
A disquiet comes, etc.
- 2, Every moment I get up to stand by the door,
And a pain rises up in my heart.
A disquiet comes, etc.

॥ ११ ॥ भैरवी गीत ।

- १ नजर लगी रे भो का राम
चलत चँगनवा भेरे राम
नजर लगी इत्यादि
- २ चँगिया मसक गई चुड़िया तड़क गई
गिर गया हाथे का कँगनवा
नजर लगी इत्यादि

Translation.

- 1, O Rám, have any evil eyes fallen upon me
When I was passing along the yard ?
Have any evil eyes, etc.
- 2, My bodice has got loose, the *churis* (hand-bangles) have been shivered,
The bracelets of my hands have fallen down.
O Rám, have any evil eyes, etc.

॥ १२ ॥ भैरवी गीत ।

- १ पनिघटवाँ रोके ठाड़
कैसे भर्ह पनिघाँ रे गोइयाँ !
पनिघटवाँ इत्यादि
- २ श्रुक डर मोहे सास ननद की
दूजे बैरन मोरी सौतिनियाँ
पनिघटवाँ इत्यादि

Translation.

- 1, He stands obstructing the steps leading to the waters.
How then, my friend, can I fill my pails ?
He stands obstructing, etc.
- 2, I am already afraid of my mother-in-law and sister-in-law,
Over and above are the other wives of my husband.
He stands obstructing, etc.

॥ १३ ॥ भैरवी गोत ।

- १ सइयाँ छँखियाँ नहँ लागी रे
समुभि समुभि उन की बतियाँ
छँखियाँ इत्यादि
- २ आवन कहि गये, आजहँ न आए
किन सौतिन बोलमाए
सइयाँ छँखियाँ इत्यादि

NOTE. किन = कौन. G. A. G.

Translation.

- 1, Lo, I have not set eyes on my husband,
And yet full well I remember his promise.
Lo, I have not set eyes, etc.
- 2, He went away with a promise to come, but up to this day he has
not come.
What evil woman has deprived me of him ?
Lo. I have not set eyes. etc.

॥ १४ ॥ भैरवी गीत ।

- १ सइयाँ बलि जाओँ मो से बोलो ना
तलप तलप रैन गुजारी
सइयाँ बलि जाओँ इत्यादि
- २ कदरपिया मैं तुम पर बारी
लपक भपक गरवाँ लागि सोएँ ना
सइयाँ बलि जाओँ इत्यादि

Translation.

- 1, O husband I will kill myself, do speak with me.
I passed the whole night in fits and starts.
O husband, I will kill myself, etc.
- 2, Says Kadarpiyá, I am extremely fond of thee,
And I wish to fall on thy neck and hold thee tight.
O husband, I will kill myself, etc.

॥ १५ ॥ दोहा ।

नैन नैन के जात है, नैन नैन के हेत ।
नैन नैन चारी करत, नैन नैन कहि देत ॥

Translation.

The eye goeth to the eye for the sake of the eye.
The eye stealeth the eye and the eye informs the eye.

॥ १६ ॥ दोहा ।

छक तो नैना बिख भरे, दूजे अङ्गन सार ।
चुरे बउरी कोइ देत है मतवाले इधियार ? ॥

Translation.

Thine eyes are already filled with poison, they are decked with lamp-black over and above.

O mad girl, does any one put a weapon into the hands of a drunken person ?

॥ १७ ॥ दोहा ।

अमी, हजाहल, मधु भरे, शाम, सेत, रतनार ।
जिअल, मरत, भुक भुक प्रत, जोहि चितवत छक बार ॥

Translation.

(The eye is) full of nectar, poison and wine, like unto a black, white and red (lotus).

He lives or dies or falls a-trembling upon whom it glances but once.

॥ १८ ॥ दोहा ।

मन में राखेँ मन जले, (बच) कज्जँ तो मुख जल जाय ।

गुङ्गे का सपना भयो, समुभि समुभि पहलाय ॥

NOTE. अब in the first line is superfluous, and spoils the metre.
G. A. G.

Translation.

Being kept in the heart, the heart burns ; being uttered by the mouth, the mouth burns.

It is just the dream of the dumb ; knowing it well, he grieves (because he cannot express it).

॥ १९ ॥ दोहा ।

इम जाना तुम कनक है, ता सो पहिना काज ।

कसत कसौटी नहि बनी, पीतल भयो निदान ॥

Translation.

I thought thou wert gold, hence I put thee on my ears.

It produced no marks on the touch-stone and became only a heap of brass.

॥ २० ॥ दोहा ।

कागा चुन चुन खाइयो, (तू) तन कर सारा मास ।

दूनो नैन बचाइयो, पिच्छा मिलन की आस ॥

NOTE. तू in the first line is superfluous and spoils the metre.
G. A. G.

Translation.

(The dead exclaims :)

O daw, thou might'st peck and eat up the entire flesh of my body ;

But pray leave alone these two eyes of mine, for still I have hopes of seeing my beloved.

॥ २१ ॥ दोहा ।

पीतम पाती लिखि नहीं, गए बजत दिन बीत ।

अब ये जाना आप को, मुख देखे की प्रीत ।

Translation.

O my beloved, thou hast not written a (single) letter to me, and many days have passed.

Henceforth I understand thee, thy love depends on seeing my face.

॥ २२ ॥ दोहा ।

ए नैना ! तोहे पटक देउँ, (की) चूर चूर उड़ जासु ।

काहू देख जर मरत, काहू देख जुड़ासु ।

NOTE. की in the first line is superfluous. There is a syllable short in the first half of the second line. G. A. G.

Translation.

O eye I shall throw thee down, so that thou mightst crumble into pieces,

(Because) thou burnest on seeing some, and thou becomest soothed on seeing others.

॥ २३ ॥ झूमर गीत ।

दे छालो सवत मोरी बैंदिया

जब तू अखतर बैंदिया ना देहो

ता पर मारौं कटरिया

सवत मोरी बैंदिया

NOTE. अखतर is the Persian اختر ‘a star’. G. A. G.

Translation.

O co-wife give me my *bēdiyá*.

If thou dost not give me the starry *bēdiyá*,

I shall drive a dagger through thy body.

O co-wife give me my *bēdiyá*.

Jhūmar songs are sung on the occasion of marriage, in *Gangá pújá* and other occasions of joy. Like the Sohar they are sung by the women. The *tikuli* is the spot of silver or a piece of glass worn on a woman's forehead.

॥ २४ ॥ झूमर गीत ।

सहयाँ मे से रतियाँ दगा कीनो रे

१ राति कहे सहयाँ कुसमी रङ्गा दीहैँ

धानी रङ्गा दीन्हो रे

सहयाँ मे से इलादि

२ राति कहे सइयाँ भुजनी ग़ज़ा दीहेँ
 नाहीं ग़ज़ा दीन्हो रे
 सइयाँ मो से इत्यादि

NOTE. इगा is Persian لگو. *Kusum* is a bright red dye, and *dhání* a pale pink. G. A. G.

Translation.

- My husband played me false during the night.
1. Last night my husband said he would dye (my cloth) with *kusumi* colour,
 But he dyed it with *dhání* colour.
 My husband played me false, etc.
 2. Last night my husband said he would make me a pendant for my nose-ring,
 But he did not make it.
 My husband played me false during the night.

॥ २५ ॥ झूमर गीत ।

- १ समुभा देक्षो राजा रे बोला करे
 बोला करे ना बतोला करे
 समुभा देक्षो इत्यादि
- २ सोने के थरिया मैं जौवना परोसेँ
 जौवना न जैवे बतोला करे
 समुभा दे इत्यादि
- ३ भभर, गडुका ग़ज़ा जल पानी
 पनिया न पीवे बतोला करे
 समुभा दे इत्यादि
- ४ चुन चुन कलियाँ मैं सेज विकाचोँ
 सेजिया न सोवै बतोला करे
 समुभा दे इत्यादि
- ५ लौंगा खिलि खिलि विरवा लगाचोँ
 विरवा न कूचै बतोला करे
 समुभा दे इत्यादि

Translation.

- Admonish him, oh king, that he converse with me :
1. Yes, converse with me and not chaff with me.
 Admonish him, etc.

2. I give him food on a golden dish,
(But) he does not eat, he only chaffs with me.
Admonish him, etc.
3. I give him Gangā water in goblets and jars to drink,
(But) he does not drink, he only chaffs with me.
Admonish him, etc.
4. Selecting the finest blossoms I prepare a bed for him,
(But) he does not lie down, he only chaffs with me.
Admonish him, etc.
5. Selecting the finest cloves I prepare betel for him,
(But) he does not chew them, he only chaffs with me.
Admonish him, oh king, that he converse with me.

॥ २६ ॥ विरहा गीत ।

ताल में जे चमकेला ताल के महरिया
 रन में जे चमके तखार
 दस पाँच बीच में सद्याँ के पगड़िया
 सेज पर टिकुली हमार

Translation.

As the fishes shine in the tank ;
 As the sword shines in the battle-field ;
 So does the turban of my husband in the midst of many men ;
 So does my *tikuli* shine on the bed.*

The Biraha songs are peculiar to the Ahirs (milkmen) of this part of the country.

॥ २७ ॥ लावनी गीत ।

हम पञ्ची परदेस मो साफिर फिरते सैलानी
 रहे तुम्हारी नगरी जब लग था दाना पानी
 नगर तुम्हारे रहे मुसाफिर चले ओतन अपने
 बोला चाली माफ करो अब भेंट नहीं सपने
 उड़त गगन में धूर सिपाही जरा तु सज जा रे
 घोर अहर का पिचाला अपने हाथ पिला जा रे

* [*Tikuli*, see note to No. 23. *Das pach*, lit. "ten, five," an indeterminate number.—ED.]

बँगाले का जादू टेना छूँफ़ छूँफ़ सिखती
 अइसी मोहनी डाल सनम को जाने ना हेती
 धर घोड़े पर जीन सियाही लश्कर को जा रे
 काढ़ कमर का कटारी भेरे तन में मार जा रे

NOTE. *चैलानी* is derived from the Arabic سيلان , ‘a walk for recreation’. It usually means ‘walking at random’. *चातन* is the Arabic وطن : *जारा* is the Arabic يُولَى . *सनम* is the Arabic منْ . *काढ़* is dialectic for *काढ़*. G. A. G.

Translation.

I, 'bird, am a stranger in a foreign land and travel at random. I remained in thy town as long as I had occasion to get food and water. I was as a traveller in thy town, and now I go to my own home. Excuse me—I will not talk to thee, we cannot meet now even in dreams. (Reply.) The sky is bedimmed with a cloud of dust—oh soldier, do listen to me a little. (Mixing) a potion of dire poison, make me quaff it with thy own hands. If I had learnt the enchantments and witchcrafts of Bengal,* I would have wrought such a magic that I could stop my lover's departure. Do harness the horse, oh soldier, and go to thy campaign. Draw the dagger from thy belt and drive it through my body.

॥ २८ ॥ पीलू गीत ।

१ रामा ! सगरवा बाँध ना
 ए जी मेरा उतरेला बिदेसिया
 रामा ! सगरवा बाँधु ना ॥
 २ सिकिया मैं चिरि चिरि बेड़ा रे वँधाच्चौ
 सौली बिरहिया बोले ना
 रामा ! सगर वा बाँधु ना

Translation.

- O Rám, let me make a bridge over the sea.
 Lo my foreign beloved is to cross over to me.
 O Rám, let me make, etc.
- I shall get a boat made by reeds cut out.
 The other wife of my husband croaks out there shall be no union.
 O Rám, let me make a bridge, etc.

* In Saháranpur the wandering snake-charmers and conjurors are known as *Bangális*. The allusion may be to this name.

॥ २६ ॥ खम्माच गीत ।

- १ कैसे आऊँ तोरे पास री
पायल मोरी रम्मुग बाजे
कैसे आऊँ इत्यादि
- २ चटक छाँदनो दैन कदरपिया
सास ननद की लाज री
कैसे आऊँ इत्यादि

Translation.

- 1, How shall I come over to thee,
My anklets make a tinkling sound.
How shall I come, etc. ?
- 2, The moonshine illuminates the night, oh Kadarpíyá ;
I am ashamed of my mother-in-law and sister-in-law.
How shall I come, etc. ?

॥ ३० ॥ काफी गीत ।

सहयाँ नहीँ आए मैं क्या रे करुँ
आवन कहि गए अजऊँ न आए
की बिख खाय मरुँ
सहयाँ नहीँ आए इत्यादि

Translation.

- My husband has not come, what shall I do now ?
He went away with a promise to come, but up to this day he has not
come.
Shall I take poison and die ?
My husband has not come, etc.

॥ ३१ ॥ काफी गीत ।

सहयाँ निरमोहिया मनाए नहीँ माने रे
कब को मैं ठाड़ि ठाड़ि अरज करतु हैं
उतनी अरज मेरी मान
सहयाँ निरमोहिया इत्यादि

Translation.

My husband is cruel, he does not listen to my entreaties ;
 From a long time I am standing and begging him.
 Listen to these many entreaties of mine !
 My husband is cruel, &c.

॥ ३२ ॥ भरथरी गीत ।

जोगी हो के सहयाँ रम चले मैं जोगिन तेरे साथ ॥ .
 साथ चले तिरिया न बने रहना* बिकट उजाड़ ।
 चलना पड़े दिन रैन का बारे दूनी उजाड़ ।
 जाय बसे केही नगरी मैं धूनी दँगे जलाय ।
 ओही नगरी का राजा आवे जोगी के पास ।
 देखेगा स्वरत तेरी रङ्गमङ्गी मन मैं लावेगा पाप ।
 तुम को बनावे पाठरानी हमें डालेगा मार ।
 तो दोबिधा मैं देनौं गए माया मिले न राम ।
 पूजा करो दीनानाथ की कि मोहि लगावे बेड़ा पार ।
 पुच कह भिछ्छा डाल दे जोग अमर हो जाय ।
 समझो क्यों न रानी इश्यामदेव ॥
 बेली रानी ते दिन इश्यामदेव सुनु राजा मेरी बात ।
 जोगी हो के सहयाँ रम जाओगे चौसर खेलो मेरे साथ ॥
 चौसर खेले रानी क्या करे बाजी क्या ल्यो मैं हाथ ॥
 हारौं तो तेरे सङ्ग चलौं जीतौं जाने न दैं ॥
 ऐसी बाजी रानी ना बदा ताक लिये देनो दाव ।
 जो बाजी जीते इश्यामदेव दस दिन रहेँ बारे मैं ।
 जो बाजी जीते भरथरी तुच्छे लेगा ना साथ ॥
 चौसर लिया मँगाय के खेले राजकुमार ॥
 पासा लिया रानी हाथ मैं सुन पासा तू अरदास ।
 करम का सङ्ग मेरे दिजिओ पड़ियो सोलह ओ सात ॥

Translation.

Rání. Thou art going to wander about, O my husband, as a *Jogi* (hermit). I shall accompany thee as a *Joginí*.

* [Na bane rah'na, lit. 'dwelling is not made,' idiomatic for 'it is not possible to dwell.'—ED.]

Rájá. If a woman go with me, it will be impossible for me to live in the dreary desolate (wilderness) ; for we shall have to walk on and on, day and night, (and there will be) a double amount of trouble. When we come across a town and take rest, burning incense around us, (who knows,) the king of that town might come to (visit) the Jogi ; he will see thy beautiful ruddy face and will entertain evil thoughts. He will kill me and make thee his principal queen. So both will come to grief—earthly joys and heavenly blessings. Worship thou the Protector of the poor (*i. e.*, God), so that He may vouchsafe to me salvation.* Call me thy son, and give me alms, so that my devotions may insure to me immortality (*lit.* be immortal). Oh queen Syámdeo, why dost thou not listen to me ?

* Thereupon the queen Syámdeo replied : Listen to me, O king ; if thou wilt be a hermit and wander about, play with me at dice.

Rájá. Why does the Ráni want me to play at dice, and what am I to take in my hand as a stake ?

Ráni. If I lose I shall go along with thee, and if I gain I shall not let thee go.

Rájá. O queen, pray do not lay such a wager that secures both ends for thyself. (Let it be thus :) If Syámdeo win, I shall stay at home for ten days more, but if Bhar'tharí win, he will not take thee along with him.

Now the prince ordered the dice to be brought, and began to play.

The queen held the dice in her hands and said, “O dice, hear my entreaties ; give me the reward of my (good) actions and let there be a cast of 16 and 7.”

This little song describes in a few words the legend of Bhar'tharí, king of Nain'ghar, a place said to have been situate somewhere near Mirzapur.† The king suddenly became of an ascetic turn of mind, and was on the point of going to the woods, when the queen interposed with a view to dissuade him. But all these importunities were of no avail. The Rájá did leave his home for the woods, where he became a disciple of Gorakh'náth Bábá. This accounts for the songs relating to the life of Rájá Bhar'tharí being so widely sung by the mendicants belonging to the order of Gorakh'náth Bábá. They sing these songs with a very pathetic and rueful countenance in accompaniment with the harp (*sárang*).

* [*Lit.*, ‘so that he may ferry me across (the sea of life) in a boat.’—ED.]

† [This legend evidently refers to the famous Bhartihari, said to be a brother of Vikramáditya of Ujjain, who became an ascetic.—ED.]

॥ ३३ ॥ भजन भैरवी की ।

सनमुख राम चरन गहि लीनो ।

आवत केवट देखा है दूर ते, धन विध भाग आज मोहि दीनो ॥

चल्ने न दीहैं नाव पग धोए बिनु, डरत न जी मैं महा प्रण कीनो

धन धन भाग निखाद सुरसरि तट, मारत रहे हैं जन्म जुग मीनो

गावे गूदर प्रभु की मरजाद है, तारे ताहि जाहि मत-हीनो

Translation.

The boatman took hold of the feet of Rám (who was standing) before him,—he had seen him coming from afar,—(and said) “the blessed Lord has given me good luck to-day ; undismayed in my heart I have made a great vow that I will not let Thee get on my boat without washing Thy feet.” Gudur (the author) exclaims, “ Oh twice blessed is the luck of the Nishád on the banks of the Sur’sari who has spent his whole life in killing the fish. Oh Lord ! thou art great, save me as thou hast saved the outcast fisherman.”

The following history is connected with this song :—

Ahalyá was the wife of the venerable sage Gautam. Attracted by her beauty, Ind’r the god of the heavens and the disciple of Gautam, impersonated the form of his preceptor and ravished her in his absence. It was at last discovered and Gautam in his rage cursed both, and doomed Ahalyá to turn into a stone, till she was restored to life by the touch of the sacred feet of Rám. The redemption of Ahalyá is thus narrated in the Rámáyan : Rám and Lakshman were going to Janak in the company of the sage Viśwánit’r, and in the way, advised by the sage, Rám placed his feet on the stone, and Ahalyá was immediately restored to life. This news spread all over the vicinity, and hence when Rám wanted to cross the river Sur’sari, the fisherman was afraid lest his boat should turn into a human being, and he be thus deprived of his livelihood.

॥ ३४ ॥ गीत ईमनी ।

तुम बिनु नाथ सुने कौन भेरी

जब चाहि तब पार लगाओ

भाभर नाव बिना गुन केरी

याह यसत गजराज उबारेत

धाइउ नाथ न लाइउ देरी

झूपती सती को चीर बङ्गाइउ

आरत बचन सुनत लया कर

खरदास प्रसु पतितन तारेज
इमरो बार नाथ कैसी देरी

Note. This song is, in Bihár, attributed to Tul'sí Dás, and not Súr Dás. The Bihár version is

तुम बिनु नाथ तुने कबन भेरी
गहिरौ नदिया नाव पुरानी, खोवना नाव बिना गुन केरी
याह गहत गजराज उबरेज, धायेज नाथ न लायेज देरी
भरल समा में लज्जा राखेज, खौँचत चौर दुसासन केरी
तुलसी दास आस चरनन के, इमरि बेरि लगायेज अति देरी. G. A. G.

Translation.

Who will listen to me but Thou, O God.

If Thou wilt, Thon canst easily take across (*the sea of life*)
My leaky boat without tackle.

Thou didst save the life of the elephant* who was seized by the
crocodile.*

Thou hastenedst (to do so), oh Lord, nor didst make any delay.
Thou didst multiply the clothes of the chaste Draupadi,†

* There is a mythological legend connected with the elephant and the crocodile. They were said to be brothers in a former life in the heavens. Both of them were heroes, and when they fell out with each other, they were cursed to assume their present form. It is said that one day when the elephant went to bathe in the river, the crocodile, not forgetting the former feud, seized the elephant by the leg in the river. When the elephant found that all efforts to extricate himself from the grasp of the crocodile were vain, he implored the mercy of Náráyan and he forthwith saved him.

† Draupadí was the joint wife of the five Páñdavas, the heroes of the famous epic, the Mahábharat. The Kurus, the cousins of the Páñdavas, bore enmity with the latter on account of their both aspiring to the throne of Hastinápur, now called Delhi, which legally descended to the Páñdavas. Sakuni, the maternal uncle of the Kurus, was a very successful player at dice, and confiding in his success Durjodhan, the head of the Kurus, invited Juhishthhir, the head of the Páñdavas to a play at dice, an offer which the latter could never refuse. Sakuni, on behalf of Durjodhan began to play with Juhishthhir, and the latter lost all the games till he had lost his whole kingdom and even the freedom of his own person and his brothers. At last he was compelled to lay his wife Draupadí as a stake for the next game, and he lost her also. Duhsásan, the wicked brother of Durjodhan, dragged Draupadí into the assembly and put her to disgrace. At last Durjodhan ordered Duhsásan to strip her of her clothes. This was actually attempted, when she cried aloud imploring the help of her god, by whose grace she was supplied with fresh clothes as soon as the one on her person was snatched away, till a large number of clothes was gathered in the assembly. The Kurus, finding their successive attempts to disgrace her baffled, left her alone. This event is said to have been one of the causes of the great war of the Mahábharat.

(No sooner) thou heard'st the cry of the woman's distress.
 Súr'dás (exclaims), " O Lord, thou hast saved many a sinner,
 Why then dost thou delay in saving me (*lit.* how much delay is
 there in my time or case?" G. A. G.)

॥ ३५ ॥ भजन काफी ।

हमारे प्रभु अण्गुन चित न धरो
 समदरसी तू नाम तेहारो ।
 चाहो तो पार करो ॥
 उक नदिया उक नार कहावत ।
 मैलो नीर भरो ॥
 जब मिलिहे तब उक बर्ण होए ।
 सुरसर नाम यडो ॥
 उक लोहा पंजा मैं राखत ।
 उक घर बधिक करो ॥
 सो दोविधा पारस नहि राखत ।
 कस्बन करत खरो ॥
 माया ब्रह्म एक कहलावत ।
 सूर स्याम भगरो ॥
 कि मारो निसतार करो ।
 प्रभु नहिँ पन जात टरो ॥

Translation.

Do not, O Lord, take my sins into consideration ;
 For thou art called the impartial.
 Thou canst save at thy will.
 One is called a river, the other (is called) a drain
 And is full of dirty water ; but when they join, they become of one
 colour,
 And the name of Sur'sar (Ganges) they bear.
 One piece of iron is used in worship,
 Whereas another piece is used as a weapon of destruction ;
 But the philosopher's stone (Paras) makes no distinction between
 the two,
 It turns both into pure gold.

Máyá and Brahm are called the same,
 (But) Súr and Syám (needlessly) dispute about it.
 That thou wilt save me,
 —oh Lord, do not fail (to fulfil) that promise.

॥ ३६ ॥ सोहनी ।

जाय के जसोदा से कहोँगी रे
 सूधे रहो न कुछो कर सोँ कर ।
 बडत भई अब नाहि सज्ज़गी रे ।
 जो तुम छार को हाथ चलाओ, तो ।
 लाल मैङ्ग बनमाल गङ्गगी रे ॥
 बरजो रहि, बरजो नहि मानत ।
 गाली दिए बिन नाहि रहोँगी रे ॥
 जाय के जसोदा इत्यादि

Translation.

I will go and report it to Jasodá ;
 Be good and don't touch my hand with yours ;
 Enough has been done, I will not endure any more.
 If you put your hand on my *hár* (golden garland),
 O beloved, I too shall take hold of your *ban'mál* (flower garland).
 I am prohibiting him, but he will not heed my prohibition.
 I shall not cease abusing you.
 I will go to Jasodá, etc.

॥ ३७ ॥ सोहनी ।

काँध दे गया गारी गोँइयाँ कवने नाते ?
 से कर चौर कदम चढ़ि बैठे
 हम जल माँह उघारी
 काँध दे गया इत्यादि

Translation.

O friend, Kándh has gone away chaffing me (I do not know) by
 what (right of) relationship ;*
 He has taken away my clothes and climbed on the kadam tree ;

* [This appears to allude to the custom, that only certain relations are allowed to chaff ; thus, a younger brother can laugh with, and chaff, his elder brother's wife.—ED.]

I am naked in the water.
Kándh has gone away, etc.

॥ ੬੮ ॥ ਪਰਚ।

ਅੱਖਿਆ ਫਰਕਨ ਲਾਗੀ ਰੇ ਮਾਰੀ
ਕਾ ਝੁਏ ਧਾਰ ? ਕਿਥਰ ਗੜ੍ਹ ਸਖਿਆਂ ?
ਅੱਖਿਆਂ ਇਵਾਦਿ
ਦੇਹ ਫੁਕਤੁ ਹੈ ਜਿਧਾ ਤਡਪਤੁ ਹੈ
ਪ੍ਰੀਤ ਲਾਗਾਏ ਮਜਾ ਤਨ ਚਖਿਆਂ
ਅੱਖਿਆਂ ਇਵਾਦਿ
ਨੈਨ ਮੈਂ ਦਿਲਦਾਰ ਬਸਤੁ ਹੈ
ਇਨ ਅੱਖਿਆ ਅਲਮਸ਼ ਪਰਖਿਆਂ
ਅੱਖਿਆਂ ਇਵਾਦਿ
ਬਲਿ ਬਲਿ ਜਾਉ ਮੈਂ ਓਸਤਾਦ ਕੇ,
ਬੀਚ ਸਮਾ ਮੈਂ ਮਾਰੀ ਪਤਿ ਰਖਿਆਂ
ਅੱਖਿਆਂ ਇਵਾਦਿ

Translation.

My eyelids are trembling.
What has become of my love, where have my friends gone ?
My eyelids, etc.
My body is inflamed and my heart is beating ;
He has made love to me and taken his fill.*
My eyelids, etc.
My lover lives constantly in my eyes.
These eyes of mine are sure tests of my love.
My eyelids, etc.
I entirely resign myself to God,†
May he preserve my honour in the assembly. ‡

* [Majá is the Persian mazá مذہب, which is properly masc., though it is here repeated as fem.; the phrase literally means: he has sipped the taste; it is idiomatic for 'he has satisfied himself.'—ED.]

† [Lit. 'I become a sacrifice to my teacher.'—ED.]

‡ [I. e., among the people. The line alludes to the story of Draupadí; see footnote on p. 251.—ED.]

॥ ३६ ॥ परच ।

१ पङ्गँचा दे हम को कोइ उन तका ।
 निकस जात मोरे जिया की कसक ॥
 उच्ची आटाड़ी चड़ि देख घटा ।
 विजुली रहि जात चमक चमक ॥
 तन थरथरात पग डगमगात ।
 सखी जियरा होत मेरा धकधक ॥
 पङ्गँचा दे इत्यादि

२ सधर कँधाई निटुराई चतुराई ।
 मोहि जान पड़ी तोरी तनिक तनिक ॥
 काझ सङ्ग निस दिन चैन करत ।
 काझ तरसाए देखला के भलक ॥
 पङ्गँचा दे इत्यादि

Translation.

1, Let somebody take me to him ; the desire (*lit.* the pain) of my heart will then be satisfied.

Getting upon the roof of a high house I see the cloud ; the lightning again and again shines and disappears.

My body is shaking and my feet trembling ; my heart, O friend, is beating high.

Let somebody take me to him, etc.

2, O fine Kándhá, I have known only a little of thy cunning and cruelty, With some thou, paskest day and night, while thou tantalisest others by only exhibiting thy brilliance.

Let somebody take me to him, etc.

॥ ४० ॥ होली गीत ।

कवन जात लज मे दधि बेचन
 रङ्ग डारी चूनर सारी रे
 एक हाथी काँधा मेरो अँचरा जो पकड़े
 दूजे हाथ मेरे सारी रे
 आन पड़ी बस तेरे रे मोहन
 नित उठि दीनो गाली रे

Translation.

Who will go to Brij to sell curds,
 (Seeing that) He (Krish'n) will sprinkle coloured water over one's
 chúnar and sári ?
 For (on a previous occasion) Kándhá (Krish'n) caught hold of the
 skirts of my cloth with one hand,
 And with the other my sári ;
 Then I said, O Mohan, I have fallen into thy power ;
 But every morning since then I curse him.

॥ ४१ ॥ होली ।

- १ पिचुकारी से मुरारी रङ्ग डारी हे
 भर पिचुकारी मेरे मुख पर मारो
 भोज गड्हे तन सारी हे
 २ भीज गछ मेरो घेर घाघरा
 सारी लाख छजारी हे
 पिचुकारी से इत्यादि

Translation.

- 1, The Murári (Krish'n) has sprinkled coloured water with his syringe,
 A whole syringe full he has thrown on my face.
 My entire body has become wet.
 2, My entire gown (*ghágrá*) has also become wet,
 And my *sári* (wearing cloth) worth a thousand lacs.
 With a syringe, etc.

॥ ४२ ॥ खम्माच ठुमरी ।

- आचो बालम राज, कैसी करू नहीं पड़न चैन
 आचो बालम राज
 तलफ तलफ दिन बितत मैं का
 चाँद पिया बिन नीद न आवेक
 चिङ्गक उठो जिय मति तरसा
 आचो बालम राज

Translation.

Come, O Bálam Ráj, whatever I may do, I cannot get peace ;
 Come, O Bálam Ráj.
 My days pass in anguish,
 And at night without my beloved no sleep comes to me.
 My heart starts in pain ; do not tantalise me.
 Come O Bálam Ráj.

॥ ४३ ॥ खम्माच ठुमरी ।

प्रीतम प्रीत लगाई सुरत मेरी काहैं बिसराई राम
 ठुमारे इख्का में प्यारे उठाया हम ने गम सारी
 फिरौं मैं बन बन मन भारे मौला बिरह से कर न्यारे
 प्रीतम प्रीत इत्यादि

Translation.

O beloved, having made love to me, why hast thou forgotten (to pay) attention to me.

In my love of thee, O beloved, I have endured all (manner of) pains ; Broken-hearted I wander about in the forests ; O God, relieve me from (this pain of) separation.

O beloved, etc.

॥ ४४ ॥ खेमटा काफी में ।

केत समुभाव जिच्छा मानत नाही
 मानत नाही जिच्छा मानत नाही
 नई नई प्रीत सुलतान पिथा की
 बालो भोलो कुङ्कुं जानत ना ही

Translation.

However long you may remonstrate (with me), my mind will not listen,

Oh, it will not listen, my mind will not listen.

My love to my beloved lord (*lit.* Sultán) is ever coming anew, But being a simple-minded girl, I know nothing (of what will be the consequence).

॥ ४५ ॥ खेमटा काफी में ।

साँवली सूरत मेरा से भूलत नाही
 भूलत नाही जिया डोलत नाही
 हटो सखी मोहिं जिन समुभाओ
 लागि लगन अब कूटत नाही

Translation.

I cannot forget the beautiful face (of my love) ;

Oh I cannot forget, it cannot be removed from my mind.

Away, friend, do not remonstrate with me ;

The attachment once formed cannot be broken asunder.

॥ ४६ ॥ पीलू ठुमरी ।

मैं तो अलबेलो रे
हमारा कोई क्या करे
अपने सहयाँ की मैं बड़ी रे दुलारो रे
घर मैं हमी अकेली
हमारा कोइ क्या करे

Translation.

I am young and lovely ; what (more) can any one do (for me) ?
I am the greatly beloved of my husband ;
I am his single wife in the house.
What (more) can any one do (for me) ?

॥ ४७ ॥ पीलू ठुमरी ।

झैला गाली न दे रे सुनेंगे सब लोगवा
आर पास के लोगवा सुनेंगे रे
सास सुनेगी जियरा मारी रे
सुनेंगे सब लोगवा

Translation.

Boy, don't joke with me, all people will hear ;
Yes, all my neighbours will hear.
If my mother-in-law hears, she will kill me.
All people will hear.

॥ ४८ ॥ दोहरा ।

बेस्या, बारन, अगिन, जल, कूटी, कटक, कलाल ।
— ई दसो नहि आपना — सूखा, सूर्झ, सोनार ॥

Translation.

Prostitute, monkey, fire, water, hermit, weapon and wine-merchant
as well as parrot, needle and goldsmith—these ten are never one's friend.

॥ ४९ ॥ दोहरा ।

चम्पा तुम मैं तीन गुण रङ्ग रूप और बास
ऐगुना तुम मैं एक है कि भौर न बैठत पास

(उत्तर) भौंरा रसिया पूल का कली कली रस
हरजाई के भिन्न को पास न बैठन दे । .

Translation.

O Champá (flower) thou hast three properties in thee :
Colour, beauty and fragrance,
(But) thou hast one defect, that the black-bee does not
come near thee.

Reply. The black-bee is the lover of flowers and it tastes the
sweets of numerous flowers.
I do not allow the friend of prostitutes to come ~~near~~ me.

Notes from Varáha Mihira's Pañcasiddhántiká.—

By G. THIBAUT, PHIL. DR.

PART I.

THE MEAN MOTIONS OF THE PLANETS ACCORDING TO THE
SU'RYA AND ROMAKA SIDDHA'NTAS.

We are at present fairly well-acquainted with the general character of Hindú Astronomy and—among European scholars at least—there prevails no longer any doubt that the system exhibited in works like the Súrya Siddhánta, the Laghu-Aryabhatiya, etc. is an adaptation of Greek science. The time to which books like the Súrya Siddhánta must be ascribed from internal data, the date of Aryabhaṭa,—if not *the* oldest, at least one of the oldest of the scientific Hindú Astronomers—which we know from his own statement, the fundamental similarity of the methods employed by the Greeks on the one and the Hindús on the other side, the fact of terms of unquestionably Greek origin being met with in Indian astronomical works, and lastly the testimony which the Hindú writers themselves bear to the proficiency of the Yavanas in the Jyotisha Sástra more than suffice to convince impartial judges that the enormous progress which a book of the class of the Súrya Siddhánta marks on works of the nature of the Jyotisha Vedánga was not effected without help coming from the West.

But although the general fact of transmission is acknowledged the details of the process still stand in need of much elucidation, and we shall not be able to claim a full understanding of the position of the

Hindú system before we have succeeded in tracing the single steps of the gradual transformation by which it arose from its Greek prototype, and in assigning the reasons of the many important points of divergence of the two. Whether this task will ever be accomplished completely is doubtful. The chief obstacles in the way of success are the loss of several of the most important early Siddhántas which, as their names indicate, were specially connected with Western science, and the uncertainty whether the form in which the preserved Siddhántas have come down to us is the original one or has, in the course of time, undergone alterations. All we can do is to study with the greatest possible care those astronomical books which may to a certain extent make up for the mentioned loss, and enable us to gain some insight into the genesis and original condition of what we may call—in order to distinguish it from earlier and greatly inferior attempts—Scientific Hindú Astronomy.

Among the works belonging to that class by far the most important is the so-called *Pañcasiddhántiká* by Varáha Mihira. References to this treatise which—as its name implies—is founded on five Siddhántas, were occasionally made by European scholars from the first time when Hindú Astronomy began to attract attention. Manuscripts of the work itself indeed were not forthcoming for a long time, and the important quotations made from it by Colebrooke and subsequent writers, among whom Professor Kern is to be mentioned in the first place, were taken from later astronomical books, chiefly from the Commentary on Varáha Mihira's *Bṛihat-Samhitá* by Bhāṭṭotpala who in many places endeavours to render his explanations of the latter work more lucid by extracting corresponding passages from the *Pañcasiddhántiká*. These quotations were, however, amply sufficient to show the extraordinary importance which the treatise in question possesses for the history of Indian astronomy, and it was therefore most welcome news to all students of Sanskrit when Dr. Bühler, whose sagacity and activity in tracing and rescuing from destruction really valuable Sanskrit books stand in no need of further praise, was able to announce in 1874 the discovery of a complete manuscript of the *Pañcasiddhántiká*. A second somewhat more correct manuscript of the work was later on discovered by the same scholar. Both manuscripts were purchased for the Bombay Government.

Nothing could now be more desirable than an early edition and translation of the entire *Pañcasiddhántiká*; but unfortunately there are considerable obstacles in the way of a speedy realization of such a wish. In the first place, the two available manuscripts are exceedingly, in more than one case, hopelessly incorrect. In the second place, the text, even if presented in a correct and trustworthy shape, offers to the interpreter unusually great difficulties whose special nature will be set

into a clearer light by a short consideration of the class of books to which the Pañcasiddhántiká belongs.

The Pañcasiddhántiká is a so-called karaṇagrantha. The only definition of the term “karaṇa” by a European scholar of which I know * is the one given by Professor Kern, who says (preface to the *Bṛihat Saṃhitá*, p. 24) that a karaṇa differs from a Siddhánta in this respect, that while in the latter the calculations refer to the beginning of the Yuga, in the former they refer to the Saka era. This statement is quite correct, but not full enough to give an adequate idea of the nature of a karaṇa. A karaṇa may be defined as a practical treatise on astronomy, i. e., a treatise which enables the astronomer to execute the common astronomical calculations known to the Hindús with the greatest possible ease and despatch. While a Siddhánta explains the general principles of the Hindú astronomical system, and thereby enables the attentive student to construct for himself the rules which are to guide his calculations, a karaṇagrantha exhibits those rules ready made and reduced to the most practical and succinct shape without, however, explaining the theory on which they are based. A karaṇagrantha is thus sufficient for all practical purposes, but not really intelligible without the study of the Siddhánta from which its rules are derived. That it takes for the starting-point of its calculations not the beginning of the Yuga or kalpa but that of the Saka era is of course merely a consequence of the desire to render all calculations as easy and short as possible. The most important books of the karaṇa class are the *Grahalághava* by Gaṇeśa Daivajna, the *Bhásvatí* by Śatānanda, the *Karaṇakutúhala* by Bháskara and, among more ancient works, the *Khaṇḍakhaṇdyaka* by Brāhma-gupta and, holding the first rank in importance, the Pañcasiddhántiká.

This latter work has, however, a wider scope than an ordinary karanagrantha. It does not form the practical complement of one Siddhánta only, as for instance the *Karaṇakutúhala* does with regard to the Siddhánta *Siromani*, but as its name indicates, it gives rules in accordance with five different Siddhántas. These Siddhántas are, as we now may see from the introductory verses of the Pañcasiddhántiká itself, while formerly our information regarding them was derived from the *Bṛihat Saṃhitá* and its commentary, the *Saura*, *Pauliśa*, *Romaka*, *Vásishṭha* and *Bráhma* or *Paitámaha* Siddhántas. Of these five Siddhántas only the *Saura* or *Súrya* Siddhánta is known to exist at present. The *Pauliśa*, *Romaka*, *Paitámaha* Siddhántas appear to be lost; I am doubtful whether the *Vásishṭha* Siddhánta to which Varáha Mihira refers has come down to our time or not. We are thus on the whole not in a position to elucidate the highly condensed and often altogether enigmatical rules of the Pañcasiddhántiká by referring to the Siddhántas on

which they are founded, but must explain them by themselves as well as we can, availing ourselves of the fragmentary collateral information which may be derived from other sources, and must finally attempt to reconstrue from the karaṇa rules the leading features of the Siddhántas on which they were founded. The latter part of the task is of course the most important, but at the same time the most difficult one, and we shall for the present succeed in it only very partially. Were it not that Varáha Mihira has allowed himself in many points to be more circumstantial than ordinary karaṇa-writers are, so that the Pañchasiddhántiká may in fact be said to occupy a kind of intermediate position between a karaṇa and a Siddhánta, the task would be an altogether hopeless one. As it is, it remains difficult enough and only the manifest importance of the book can maintain the zeal of the student whose efforts at unravelling the sense of the obscure stanzas are foiled more than once. There are of course a considerable number of passages which are by no means difficult to understand, some entire chapters even fall under that category; but then those chapters and passages are easy because they contain no matter new to us and merely restate what we already know from other sources. The chapters which add to our store of knowledge are throughout difficult, some of them so much so that there is no chance of their being fully understood until better manuscripts of the Pañchasiddhántiká are found. Other passages again, although difficult, may be explained satisfactorily. Some of this latter class, *viz.*, those treating of the mean motions of the planets according to two Siddhántas will form the subject of this paper.* A few introductory remarks on the contents of the entire work and the consideration of a few specially interesting passages will be premised before we enter on our special task.

The Pañchasiddhántiká appears to be divided into eighteen adhyáyas, although the exact number may be a matter of some doubt, as in the manuscripts the endings of the chapters are not very clearly marked, and

* I may mention here that I am engaged, with the assistance of Pandit Sudhákara, one of the foremost Jyotishis of Benares, in preparing an edition and translation of the entire Pañchasiddhántiká as far as the deficiencies of the manuscripts etc. will allow. But as it is uncertain when this task will be accomplished, I think it advisable to publish in the interim some of the more interesting results. I avail myself of this opportunity to acknowledge the very valuable assistance I have received from Pandit Sudhákara in preparing the present paper. He has verified many of my calculations and in some points tendered original suggestions which were most useful. I specially mention his advice to calculate the kshepa quantities of the Súrya Siddhánta from the beginning of the Kalpa, an advice the carrying out of which led to most satisfactory results.

the numbering of the stanzas is carried on through several adhyáyas. The first adhyáya, called *karaṇavatára*, contains some introductory verses, a rule for the calculation of the ahargana, statements regarding the different yugas used in the Paulíśa, Romaka, Súrya Siddhántas, and some rules regarding the calculation of the regents of the years, months, etc. The second very short adhyáya is called at its end *nakshatrádichheda* and apparently contains rules about the mean places of the moon, length of day and night, shadow, etc. The third adhyáya is marked at the end “Paulíśa Siddhánta” and contains the most important rules for the calculation of the mean place of the sun, the true places of sun and moon, the moon’s node, latitude, terrestrial longitude, ayana, etc. The fourth adhyáya, marked merely as “*karaṇadhyáyaś chaturthah*” contains the table of sines and matter corresponding to that of the third adhyáya of the Súrya Siddhánta. The very short fifth adhyáya is entitled *Sáśidarśanam*. The sixth adhyáya contains *chandragrahaṇam*, i. e., the rules for calculating lunar eclipses according to the Paulíśa Siddhánta, the matter of all the preceding chapters having been merely preliminary to the calculation of eclipses. The seventh adhyáya treats of solar eclipses “Paulíśa siddhánte ravigrahaṇam.” The eighth chapter treats of the calculation of solar eclipses according to the Romaka Siddhánta and contains at the same time all the general information about the Romaka Siddhánta which the *Pañcasiddhántiká* affords. The ninth adhyáya has for its subject the calculation of solar eclipses according to the Súrya Siddhánta with preliminary statements about the mean motions, etc. of sun and moon. The tenth adhyáya treats of lunar eclipses according to the same Siddhánta. The eleventh adhyáya called at its close “*avarṇanátyekádaśo 'dhyáyah*” contains additional matter about eclipses. The twelfth very short adhyáya “*paitámahasiddhánte dvádaśo 'dhyáyah*” is the only chapter which treats of the Paitámaha or Bráhma Siddhánta. The thirteenth adhyáya “*trailokyasamsthánam*” contains information akin to that which is found in the twelfth chapter of the Súrya Siddhánta. The fourteenth adhyáya “*chhedyakayantráni*” gives information about astronomical instruments, etc. The fifteenth adhyáya “*jyotishopanishad*” states the differences produced in eclipses of the sun by difference of locality; the different opinions about the beginning of the day, etc. The sixteenth adhyáya “*súryasiddhánte madhyagatiḥ*” states the mean motions of the planets according to the Súrya Siddhánta. The seventeenth adhyáya “*tárágrahasphuṭikaraṇam*” gives the rules for calculating the true places of the planets. The last adhyáya “*Paulíśasiddhánte tárágraháḥ*” contains rules about the heliacal rising and sitting etc. of the planets, apparently according to the Paulíśa Siddhánta.

The introductory verses in which Varáha Mihira states the purport of the entire Pañchasiddhántiká run as follows :—

दिनकरवसिष्ठपूर्वान् विविधमुनीन्द्रान् प्रणय्य भक्षादौ ।
जनकं गुरुं च शास्त्रे येनास्मिद्दः क्षतो बोधः ॥
पूर्वाचार्यमतेभ्यो यच्चैषलघुसुर्यं बौजम् ।
तत्तदिहाविकलमहं* रहस्यमयुद्यतो वक्तुम् ॥
पौलिङ्गरोमकवासिष्ठसौरपंतामहालु पञ्च सिद्धान्ताः ।
पञ्चभ्यो द्वावाद्यौ व्याख्यातौ लाटदेवने ॥
पौलिङ्गतिथिः† सूर्यो इसौ तस्यासप्तसूरोमकप्रीक्षाः‡ ।
स्पष्टतरः सावित्रः परिशेषौ दूरविभृतौ ॥
यत्परं रहस्यं धर्मति मतिर्यच तन्त्रकाराणाम् ।
तदहमपहाय मत्तुरमस्तिष्ठत्वे यहं भानीः ॥
दिक्स्थितिविमर्दकर्त्तप्रमाणवेला यद्याप्रहाविन्द्येः ।
ताराप्रहसंयंगं देशान्तरसाधनं§ चास्मिन् ॥
सममण्डलचन्द्रोदयथन्त्रच्छेदानि शाक्षवच्छाया॥ ॥
उपकरणाद्यक्षयावलम्बकापक्रमाद्यानि ॥

These verses are followed by the rule concerning the calculation of the ahargana which will be considered later on. In the last chapter the author names himself as Varáha Mihira of Avanti.

I further extract a statement found in the 3rd chapter which is of considerable interest as containing a very clear indication of the dependence of Hindú astronomy on Greek science. We read thereo :

थवनाक्षरजा नाह्यः सप्तावन्याणी चिभागसंयुक्ताः ।
वारणस्थां चित्तिः साधनमन्यच वश्यामि ॥

"The nádis arising from the difference in longitude from Yavana, (*i. e.*, Yavanapura) are seven and a third in Avanti, nine in Benares; the method of ascertaining them I will state elsewhere."

The verse contains a statement of the difference in longitude between Ujjain and Benares on the one side and Yavanapura on the other side. That by the latter name (which occurs in another place of the Pañchassisiddhántiká also) we have to understand Alexandria has been remarked by Professor Kern already; the passage we are considering at present

* A. तत्तदिहाविलम् B. तत्तदिहाविलम्

† A. °तिथिसु० B. °तिथिः सू०

‡ A. °मकः

§ A. °सावनं

|| ? A. °देप्रानिता (इ added in margin) वच्छाया B. देवानितावच्छाया.

¶ Both MSS. °वश्याविभा०

furnishes the proof. The real eastern longitude (from Greenwich) of Ujjain is $75^{\circ} 51' 45''$, that of Benares $83^{\circ} 3' 4''$, that of Alexandria $29^{\circ} 52'$; therefore, the seconds being neglected, Ujjain is in 46° E. Long. Benares in $53^{\circ} 11'$ E. Long. from Alexandria. If we now, on the other hand, calculate the difference in longitude of the mentioned three places from the difference in time stated by Varáha Mihira we obtain 44° as the longitude of Ujjain from Alexandria and 54° as the longitude of Benares from the same place. The error involved in Varáha Mihira's determination is not inconsiderable, but not greater than might have been expected, certainly not too great for our assuming with confidence that Yavanapura is to be identified with Alexandria.* As a transfer of Hellenic astronomy to India could not have taken place without some determination of the interval in longitude we might assume such a determination to have been made even if no trace of it had been preserved in India; still it is satisfactory to find the determination explicitly stated in the book which professes to give an account of the fundamental Siddhántas.

Before leaving this subject we must refer to another passage of the Pañcasiddhántiká which is quoted by Bhatṭotpala, and which has been supposed to contain likewise a statement about the difference in longitude between Ujjain and Alexandria. It occurs in the 15th adhyáya and need not be reprinted here in full as it has already been published by Professor Kern in his paper on some fragments of Āryabhaṭa, Journal of the Royal Asiatic Society, Vol. XX, 1863 and again in the Preface to his edition of the Brīhat Saṃhitá, p. 53. The two lines immediately concerning us here are given by Professor Kern, as follows :

रवदये लङ्कायां सिंहाचार्येण दिनगणोऽभिहितः ।
यवनानां निशि दशभिर्मुहूर्तस्तद्रुहणात् ॥

and rendered “Sinháchárya states the sum of days (to begin) from sunrise at Laṅká and, if we adopt this, they must begin in the country of the Yavanas at the time that ten muhúrtas of the night are past.” From this Professor Kern concludes that in the opinion of Varáha Mihira the meridian of Yavana-pura has a longitude west from the meridian of

* Professor Kern notices the possibility of Yavanapura being not Alexandria but Constantinople, but rejects it on the ground of no first meridian ever having been drawn over the latter place. If we identified Yavanapura with Constantinople we should reduce the above-mentioned error of longitude by one degree; but nevertheless its identification with Alexandria is much more likely if we consider firstly the general importance of Alexandria; secondly, its geographical position with regard to India, and thirdly, its having been the place where the system of Greek astronomy was finally elaborated.

Lañká, of 60 degrees. (See Preface, p. 54.) This translation of the text as given by Bhaṭṭotpala and the inference he draws from it are indeed quite correct; but we see at once that the passage as it stands cannot be reconciled with the one translated above from which there results a difference of longitude amounting to 44° only. The apparent contradiction is solved when we turn to the text of the Pañchasiddhántiká as exhibited in the two manuscripts available at present. For there the reading at the conclusion of the second line is not तद्रुहणात् but तद्रुषणा, so that we have to translate “Sinháchárya states the sum of days to begin from sunrise at Lañká; when ten muhúrtas of the night of the Yavanas are passed (the day is stated to begin) by their guru, (*i. e.*, the guru of the Yavanas who I suppose is no other than the often-quoted astronomical writer Yavaneśvara).” The two lines therefore contain unconnected statements, and do not in any way enable us to draw a conclusion about what Varáha Mihira considered to be the relative longitude of Lañká (or Ujjain) and Alexandria. In addition I quote a passage from some unknown writer found in the Marichí (on Siddhánta-Siromañi, Gaṇitádhyáya, Madhyamádlíkára, deśántara) which being apparently a periphrase of the passage from the Pañchasiddhántiká confirms the text and translation of the latter as given above :

केचिद्दु वारं सवितुर्वद्यात् प्राञ्छरन्ये दिनार्धात् ।
भानेर्षास्तमयसमयादूचिरे केचिदेवम् ॥
वारास्यादिं यवनन्वपतिर्दिड्मुङ्कते निशायां ।
लाटाचार्यः कथयति पुनस्थार्थराते स्वतन्त्रे ॥

“Some declare the day to begin from sunrise, others from noon; again others from the moment when the sun has half set. The prince of the Yavanas reckons the beginning of the day from (the moment when) ten muhúrtas of the night (are past), Látáchárya again in his book from midnight.”

Here the “yavananiṣpatih” of the third line answers to the yavanaguru of Varáha Mihira and renders the identification of the latter with Yavaneśvara more probable. The statement made in the last line about Látáchárya is mistaken as, according to the Pañcha-siddhántiká, that writer reckoned the beginning of the day from sunset, while midnight was chosen as starting-point by Áryabhaṭa.

After these preliminaries we now enter on a discussion of those passages of the Pañchasiddhántiká which contain the rules for the calculation of the mean places of the planets according to the Súrya and Romaka Siddhántas. Beginning with the former we at first extract a stanza of the 1st adhyáya which furnishes us with the requisite informa-

tion about the yuga acknowledged by the Súrya Siddhánta as known to Varáha Mihira.

वर्षायुरे धूतिष्ठे नववस्तुगुणरसरसाः स्वरधिमासाः ।
सावित्रे ग्रन्थवस्तेष्ठियार्थवाद्वालिक्षिप्रस्थाः ॥

"According to the Súrya Siddhánta there are in 180,000 years 66,389 intercalary months and 1,045,095 omitted lunar days."

Comparing these statements with those to be found on the same point in the hitherto known Súrya Siddhánta, we observe of course at once that the Pañchasiddhántiká, as was to be expected from a *karana-grantha*, employs reduced numbers. The known Súrya Siddhánta gives the corresponding figures for a maháyuga of 4,320,000 years of which period the 180,000 years of the Pañchasiddhántiká are the twenty-fourth part. We therefore multiply the 66,389 intercalary months by 24 and find that the product 1,593,336 agrees with the figure which the Súrya Siddhánta (I. 38) gives for the intercalary months. We, however, meet with a discrepancy when comparing the two statements regarding the number of the omitted lunar days. The Súrya Siddhánta (I. 38) assumes the number of omitted lunar days in one maháyuga to be 25,082,252, while the number stated above, 1,045,095, multiplied by 24 gives as product 25,082,280, which figure exceeds the former one by 28. If we now proceed to deduce from the above statements about the nature of the yuga of the Súrya Siddhánta as known to Varáha Mihira the length of the sidereal solar year (by calculating according to the known Indian fashion the number of the tithis of the entire yuga, deducting from it the tithikshayas and dividing the remainder by the number of solar years) we obtain as the result $365^{\text{d}}\ 6^{\text{h}}\ 12' 36''$; while the length of the year of the known Súrya Siddhánta, in accordance with the smaller number of the omitted lunar days, amounts to a little more, *viz.*, $365^{\text{d}}\ 6^{\text{h}}\ 12' 36\cdot56''$. The discrepancy is a slight one, but it suffices to show that the Súrya Siddhánta which Varáha Mihira had before himself was different from the one known to us. It might perhaps be objected that the discrepancy is only an apparent one, Varáha Mihira having slightly changed one of the numbers of the Súrya Siddhánta in order to be able to reduce all numbers more considerably and thereby to establish more convenient rules for calculation. That the *karana* writers are in the habit of proceeding in that manner is well-known, and we shall see later on that Varáha Mihira submits in certain cases the exact numbers to certain alterations. The present case, however, is of a different nature. The passage about the yuga of the Súrya Siddhánta is not an independent rule, in the formulation of which the writer might have allowed himself certain liberties, but a mere statement reproducing

the doctrines of another work, and as such it would be of no value whatever if it were not strictly accurate. We shall moreover meet later on with several other instances showing that the mere fact of Varáha Mihira's statements not agreeing with the known Súrya Siddhánta is not sufficient to throw a doubt on their accuracy. It is finally to be remarked that the solar year of the Súrya Siddhánta as known to Varáha Mihira is identical with the solar year of that Paulísa Siddhánta about which Bhaṭṭotpala in his commentary on the Br̥ihat Saṃhitá has given us some information (*Cf.* Colebrooke's Essays, II, p. 365).

We next turn to some verses containing rules for the calculation of the mean places of sun and moon according to the Súrya Siddhánta. They are found in the 9th adhyáya :

युगणे इक्को इतरशतम्भे विपक्षवेदाण्डे इक्कसिद्धान्ते ।
स्वरखद्विनव्यथमोडृते क्रमाद् दिनदले वन्न्याम् * ॥

"The (mean place of the) sun is found, for midday at Avanti, by multiplying the ahargaṇa by 800, deducting 442, and then dividing by 292,207."

This verse contains two elements which are to be considered separately; in the first place a general rule for calculating the mean place of the sun, in the second place a so-called kshepa, *i. e.*, an either additive or subtractive quantity whose introduction into the rule enables us to take for the starting-point of our calculations the epoch of the karaṇa instead of the beginning of the yuga. The general rule is understood without difficulty. It bases on the proportion: if in 65,746,575 sávana days (*i. e.*, the sávana days contained in 180,000 years), there take place 180,000 revolutions of the sun or, both numbers being reduced by 225, if 800 revolutions take place in 292,207 days, how many revolutions will take place in the given ahargaṇa? The result is the mean place of the sun at the end of the given ahargaṇa. We now turn to the kshepa 442. If on the first Chaitra Śaka 427, which date is the starting-point of all calculations of the Pañcasiddhántiká,† the sun had performed an entire number of revolutions without remainder a kshepa would of course not be required. The actual kshepa, 442 on the other hand shows that at the mentioned time $\frac{442}{292207}$ were wanting

* Both manuscripts read in the first line इक्के, in the second स्वरखद्विनव्यथ. The second emendation is shown by calculation to be necessary. Both emendations are borne out by the manuscripts of Bhaṭṭotpala who quotes the above verse. A. reads इक्केवत्या B. इक्केवत्या.

† See about this point the rule for calculating the ahargaṇa which will be discussed later on in connection with the Romaka Siddhánta.

to a complete revolution or, which comes to the same, that the sun had then performed a number of complete revolutions plus $\frac{291765}{292207}$ of a revolution. Now in order to explain this kshepa we must ascertain according to what principles and starting from which period Varáha Mihira calculated the mean place of the sun on the 1st Chaitra Saka 427. The principles are doubtless those on which the statement concerning the nature of the yuga and the general rule for calculating the sun's mean places are founded, and we can therefore be in no uncertainty as to the method of forming the ahargána and calculating from it the madhyama Súrya. Less certain is the epoch beginning from which the ahargána is to be formed. If we try the different possibilities we find that neither the beginning of the Kaliyuga nor the end of the Kritayuga lead to the above-stated kshepa, that, however, a calculation starting from the beginning of the kalpa gives the desired result, although the course of procedure involves a few small irregularities. I will succinctly state the details of the calculation in order to facilitate its control. The sum of years (the varshagápa) from the beginning of the kalpa to the epoch of the káraṇa amounts to 1,955,883,606 (1,953,720,000 to the end of the kríta, 2,160,000 for Tretá and Dvápara, 3,179 from beginning of Kali to Saka, 427 from Saka to epoch of Káraṇa). From the varshagápa we deduce in the customary manner (availing ourselves, however, of the elements of the yuga as stated by Varáha Mihira, not of the corresponding elements of the known Súrya Siddhánta) the adhimásas, which we find to amount to $721,384,203 + \frac{178734}{180000}$. Instead of those we take, svalpántaratvát, 721,384,204 and thus obtain as the number of chándramásas for the entire stated period 24,191,987,476. Multiplying this number by 30 we get the tithis from which we deduce, by means of the statement about the tithikshayas of the yuga, the number of the ishtá kshayáha. We find $11,356,023,206 + \frac{4941258}{6679167}$. Instead of this we take 11,356,023,207 which deducted from the tithis gives for the ishtá sávana ahargána 7,14,403,601,073. Multiplying this number by 800, according to the general rule about the mean places of the sun, and dividing by 292,207 we find that the sun has performed, from the beginning of the kalpa down to the epoch of the Pañcasiddhántiká, 1,955,883,606 — $\frac{42}{292207}$ revolutions. The required kshepa is $-\frac{442}{292207}$. But now we have to remember that the ahargána of the Súrya Siddhánta gives the mean places of the planets at midnight at

Laṅka while the rule of Varáha Mihira is, as we have seen, meant to give their mean places at noon. We therefore have to deduct from the mean place of the sun as found hitherto his mean motion for half a day, in order to obtain his mean place on the preceding noon. This mean motion for a day is $\frac{800}{292207}$, half of which is $\frac{400}{292207}$. Combining this subtractive quantity with the one found above ($-\frac{42}{292207}$) we get $-\frac{442}{292207}$, the exact quantity stated in Varáha Mihira's rule. The result has therefore justified the small assumptions made in the calculation of the ahargana; the latter will moreover receive additional confirmation from the rules about the mean places of the moon and the planets which will be discussed later on.

The period of 800 years comprising 292,207 sávana days whereby to calculate the mean place of the sun is of frequent occurrence in Indian astronomical writings and tables. It is employed by Brahmagupta in the Khaṇḍa-khádyá. It is found in the Siamese astronomical rules which became known in Europe as early as 1688 and were first interpreted by Cassini. It is likewise used in the astronomical tables sent to France by the Père Patouillet and explained by Bailly in his *Traité de l'Astronomie Indienne et Orientale*, (p. 54; Discours préliminaire, p. xi).

The verse which in the Pañcasiddhántiká follows next on the one explained above runs as follows :

नवशतसहस्रगुणिते स्वैकपक्षाभ्यरसर्तुने ।
षड्गुनेन्द्रियनववसुविषयजिनैर्भाजिते चन्द्रः ॥

(In the first line we have to read **०**स्वर्तुने ; in the second line, as will appear from the calculation, **षट्पून्येन्द्रिय०** ; B. reads **षट्पून्येन्द्रिय०**.)

“ Multiply (the ahargana) by 900,000, deduct 670,217 and divide by 24,589,506 ; the result is the mean place of the moon.” The general rule about the mean places of the moon which is contained in this verse is easily explained from the statements on the yuga of the Súrya Siddhánta which we have had occasion to consider. The yuga comprises 180,000 years. Multiplying these by 12 and adding the intercalary months we have 2,226,389 lunar synodical months. Again adding to these the 180,000 revolutions of the sun we get 2,406,389 as the number of the sidereal revolutions of the moon which take place in one yuga. (Dividing by the last number the sávana days of the yuga we find as the length of the sidereal month 27^d 7^h 43' 12.60''. The length of the sidereal month of the known Súrya Siddhánta amounts to 27^d 7^h 43' 12.64''). From the fact of 2,406,389 sidereal revolutions of the moon

being contained in 65,746,575 days the mean place of the moon for any given ahargana might of course be deduced directly; smaller numbers were, however, desirable as facilitating the calculations, and Varáha Mihira therefore substituted the relation of 900,000 revolutions to 24,589,506 days which offers the advantage of a smaller divisor, and a not only smaller but also much simpler multiplicator. The substitution involves indeed a slight inaccuracy since 900,000 revolutions of the moon

take place in $24,589,506 + \frac{746166}{2406389}$ days, the fractional part of which quantity is neglected in the general rule. The error which results therefrom is, although insignificant, not to remain uncorrected and Varáha Mihira adds therefore (after one intervening verse about the mean place of the moon's nechha) the following rule:

श्शिविषयम्भानीन्देः खार्काग्निहतानि मण्डलानि वरणम् ।
खार्चे दिग्म्भानि धनं खरदस्यमाङ्गुते विकलाः ॥

"Multiply the (elapsed) revolutions of the moon by $\frac{51}{3120}$ and divide by 3,120; the (resulting) seconds are to be deducted (from the mean place of the moon as found by the general rule)." (The second part of the rule refers to the moon's nechha). The correction stated here is easily accounted for. By a proportional calculation we find that the moon performs in $\frac{746166}{2406389}$ of a day about 14,708 seconds of a circle. To so much consequently the error resulting from the neglect of the fraction amounts for 900,000 revolutions. The error for one revolution is therefore equal to $\frac{11708}{900000}$ seconds or, as Varáha Mihira prefers to ex-

press it, reducing both numbers by 288, to (about) $\frac{51}{3120}$ seconds. The explanation of the kshepa, 670,217 is not quite so simple as that of the solar kshepa. We of course again employ the kalpády-ahargana which had led to a satisfactory result in the case of the sun's mean place. If we, however, proceed according to the general rule given by Varáha Mihira, multiplying that ahargana by 900,000 and dividing by 24,589,506 and finally applying the prescribed correction, we find that the remainder combined with the moon's mean motion for half a day does not equal the stated kshepa. The fact is that approximately correct rules and approximately accurate corrections are applicable to comparatively short periods, but become altogether misleading if periods of very considerable length as for instance the kalpády-ahargana are concerned. In such cases we must discontinue the use of reduced factors and employ absolutely correct numbers. In the present instance we consequently have to employ the

number of lunar months and sávana days of the entire yuga. We multiply the kalpády-ahargana as formed above by 2,406,389 (=the number of the sidereal revolutions of the moon in a yuga), divide by 65,746,575 (= number of sávana days), reject the quotient which expresses the complete revolutions and keep the remainder 65,157,822 which indicates that at the time of the epoch the moon had, in addition to the complete revolutions, performed $\frac{65157822}{65746575}$ of a revolution or, which is

the same, that $\frac{588753}{65746575}$ were wanting to a complete revolution. This fraction, in order to be capable of being introduced into the general rule must be turned into $24,589,506^{th}$; which being done we obtain $\frac{220197}{24589506}$. To this quantity again we have to add half the amount of

the moon's daily mean motion = $\frac{450000}{24589506}$ in order to find the mean place of the moon at noon instead of the following midnight. The addition of the two subtractive quantities gives — 670,197, which quantity differs by 20 only from the kshepa stated in Varáha Mihira's rule: the discrepancy to whatever reasons it may be owing is much too small to be taken into account; the difference in the mean place of the moon at the time of the epoch which results from it amounts to $1''\ 3'''$ only.

The rule following next on the one referring to the mean motion of the moon teaches how to find the mean place of the moon's uchcha. A few unimportant emendations being made, it runs as follows :

नवशतगुणिते दद्याद्रसविषयगुणान्वर्तुयमपचान् ।

नववसुसप्ताण्टान्वरनवाच्यिभक्ते शशङ्काच्चम् ॥

“Add 2,260,356 to (the ahargana) multiplied by 900 and divide by 2,908,789; the result is the mean place of the uchcha of the moon.”

From the general rule involved in the above viz. that 900 revolutions of the moon's uchcha take place in 2,908,789 days, it follows that one revolution occupies $3,231^d\ 2^h\ 42' 16\frac{7}{10}''$. Comparing this period with the duration of the revolution according to the known Súrya Siddhánta which amounts to $3,232^d\ 2^h\ 14' 53\frac{1}{4}''$ we feel at once inclined to suspect that the difference of the two quantities which is rather considerable is not merely owing to Varáha Mihira's desire of establishing a rule offering facilities for practical calculations but results from a real discrepancy of the two Súrya Siddhántas. And a closer consideration of the point confirms this suspicion. According to the known Súrya Siddhánta the chandrochha of the moon performs 488,203 revolutions in one maháyuga. If we now, in order to ascertain the corresponding number of the

Súrya Siddhánta known to Varáha Mihira, multiply the 1,577,917,800 days of the maháyuga by 900 and divide by 2,908,789 we get as quotient nearly 488,219. Varáha Mihira's Súrya Siddhánta therefore reckoned so many revolutions of the uchcha to one maháyuga and it is of interest to remark that it therein exactly agreed with the doctrine of Aryabhaṭa (see the Aryabhaṭiya edited by Kern, p. 6). We finally test the exactness of our assumption by the calculation of the kshepa stated in Varáha Mihira's rule. Multiplying the kalpády-ahar-gana as ascertained before by 488,219 and dividing the product by 1,577,917,800 (the number of the days of a yuga) we get as remainder $\frac{1226408787}{1577917800}$. Converting the quantity which expresses the fraction of the revolution incomplete at the epoch of the karāya into 2,908,789ths in order to render it capable of being introduced into the general rule, we obtain for the numerator 2260805 (and a small fraction). From this positive kshepa we finally deduct 450 = half the daily motion of the uchcha in order to carry back the mean place to the preceding noon ; the remainder 2,260,357 differs by one only from the kshepa stated in the rule. It thus appears that the number we had assumed for the revolutions of the uchcha according to Varáha Mihira's Súrya Siddhánta is the right one. Varáha Mihira finally applies a correction which becomes necessary in consequence of reduced and slightly inaccurate figures having been employed in the general rule. The amount of this correction is stated in the second half of the verse quoted above शशिविषयम्भानौद्दीः etc., I am, however, unable for the present to account for it by calculation. The fault possibly lies with the corruption of the manuscripts.

The same chapter contains a rule for calculating the mean places of the moon's node ; which I am, however, unable to explain. We therefore turn now to the 16th adhyáya which treats of the mean places of the so-called tárá-grahas. The text of this short adhyáya runs as follows :

एष निश्चार्धवन्यां तारायहनिर्णयोऽकसिङ्गान्मेऽपि । *
तच्चिन्दपवश्यको तु ल्यगतौ मध्यमार्केण । +
जीवस्य शताभ्यसं द्वित्रियमाघ्निचिसागरे विभजेत् ।
द्युगणं कुञ्जस्य चन्द्राहतं तु भग्नाष्टपद्मकम् । §
सौरस्य सहखण्डाहतुरसगूर्यर्तुपट्कमुनिखैकेः ॥ ||

* A. B. °वत्यां A. निर्णयेऽकसिं B. °यहणकसि०

† A. महमा० B. °मार्केणा०

‡ B. निवस्य.

§ A. सप्ताष्टपद्मकं

|| B. सौम्यस्य A. मृशाइनरसमूद्रं

यज्ञम् तेभगणाः शेषा मध्यघ्रहाः क्रमेणैव । *
 दश दश भगणे भगणे संशोध्यास्त्वराः सुरेच्यस्म । †
 मनवः कुञ्जस्य देयाः एनेष्य वाणा विशेषोध्यात् । ‡
 राशिचतुर्थमंशद्वयं कलाविश्विर्वसुसमेताः । §
 नवदेवाश्च विलिप्ताः शेषेने मध्यमाश्चेव (?) ।
 अष्टौ भागा लिप्तत्वः खमक्षी गुरौ विलिप्ताश्च । ¶
 त्रैपः कुञ्जस्य यमतिथिपञ्चविंशत्त्वं राश्याद्याः । **
 शतगुणिते बुधशैवं सरनवसप्ताष्टभाजिते क्रमशः । ††
 अनाध्यपञ्चमास्त्वराश्च भगणाहताः त्रैपः । ‡‡
 शितशैवं दशगुणिते द्युगणे भक्ते स्वराण्वाच्यियमैः । §§
 अधिकादश देया विलिप्ता भगणसंगुणिताः । ||||
 सिंहस्य वसुयमांशाः स्वरेत्वा लिप्तिका ज्ञशैवप्रधनम् । ¶¶
 शोधाः सितस्य विकलाः शशिरसनवपत्तगुणदहनाः । ***

(The few remaining verses of the adhyāya will be quoted below.)

“1. The determination of the (mean places of the) smaller planets (*i. e.*, the grahas except sun and moon) for midnight at Avanti is as follows :

“2. Mercury and Venus have the same motion with the mean sun.

“3. For Jupiter multiply the ahargana by 100 and divide by 433,232.

“4. For Mars multiply the ahargana by 1 and divide by 687.

“5. For Saturn multiply the ahargana by 1000 and divide by 10,766,066.

“6. The quotients are the entire revolutions, the remainders are the mean places of the planets in their order.

“7. For each revolution of Jupiter 10 tatparas (thirds, *i. e.*, sixtieth parts of a second) are to be deducted.

“8. 14 tatparas are to be added for each revolution of Mars ; 5 are to be deducted for each revolution of Saturn.

“9. 10. 4 signs, 2 degrees, 28 minutes and 49 seconds are to be added to the mean place of Saturn.

“11. 8 degrees, 6 minutes and 20 seconds are the additive quantity for Jupiter.

* B. सहस्रगुणा १००० । चतुरस०

†† B. ऋणितं.

† B. दशांश्वभगणे.

‡‡ A. ऋतः B. इतालिपा.

‡ B. मनवः कुञ्जस्य देयः A. ऋणाध्यात्

§§ A. B. दिगुणे.

§ B. ऋणाध्याः स्यः

||| A. अक्षकाऽ B. ऋलिपिका भ०

|| B. नवदेवाश्च लिप्ताः शेषेनमध्यमस्त्वयम्.

¶¶ A. स्वरेत्वा B. स्वरेद्वेवा.

¶ B. ऋतवः शेषसौ गुणविं

*** A. B. शोसिनस्य ऋच्छा० ऋणा०

** A. ऋमति० B. ऋतिथि० ऋश्च.

" 12. For Mars the additive quantity are 2 signs, 15 degrees, 35 minutes.

" 13. For the Síghra of Mercury, multiply the ahargana by 100 and divide by 8,797.

" 14. There the kshepa amounts to the product of four and a half tatparas into the (accomplished) revolutions.

" 15. For the Síghra of Venus multiply the ahargana by 10 and divide by 2,247.

" 16. To be added are ten and a half seconds multiplied by the revolutions.

" 17. 28 degrees of Leo (*i. e.*, 4 signs plus 28 degrees) and 17 minutes are the additive quantity of the Síghra of Budha.

" 18. From (the Síghra of) Venus are to be deducted 332,961 seconds."

Of these sixteen lines, lines 1 to 6 contain rules for the calculation of the mean places of the five planets. Lines 7 and 8 state what corrections have to be applied to the mean places of Jupiter, Mars and Saturn if calculated according to the rules previously laid down. Lines 9 to 12 inform us what quantities are to be added to the mean places calculated and corrected according to the preceding rules, *i. e.*, they state the mean longitudes of the planets at the epoch of the Karanya. Lines 13 to 16 contain the rules for calculating and correcting the mean places of the Síghra of Mercury and Venus.

Let us now enter into details and compare the above statement regarding the planets' periods of revolution with what is known from other sources. Of Jupiter it is stated in line 3 that it performs 100 revolutions in 433,232 days; one revolution therefore occupies 4,332·32 days. This nearly agrees with the doctrine of the published Súrya Siddhánta which counts 364,220 revolutions of Jupiter to 1 maháyuga of 4,320,000 years, and consequently, the maháyuga comprising 1,577,917,828 days, 1 revolution to 4,332·3,206,523 days. A small difference between Jupiter's periods of revolution according to the known Súrya Siddhánta and the Súrya Siddhánta of the Pañcasiddhántiká results of course from the repeatedly mentioned fact of the yuga of the latter work comprising 28 days less. We therefore assume at first that the Súrya Siddhánta of the Pañcasiddhántiká also gave 364,220 revolutions to 1 yuga, and therefrom derive the exact period of one revolution $\frac{1577917800}{364200} = 4,332\cdot3,205,754$. From this it

appears that the general rule given above, according to which 1 revolution comprises 4,332·32 days, is inaccurate and stands in need of a correction. In order to ascertain the amount of the latter we take the difference of the accurate and the approximate periods of revolution = 0·0005754 and there-

from derive by means of a proportion ($4,332,3,205,754 : 360 = 0\cdot0005754 : \frac{1}{x}$) that fractional part of a circle which Jupiter passes through in the $0\cdot0005754$ th of a day. The result are $10''$ of a circle. Thereby is explained the rule given in line 7 according to which $10''$ for each revolution have to be deducted from the mean place of Jupiter resulting from line 3. We finally have to explain the kshepa stated in line 11. Multiplying the kalpády-ahargaṇa by 364, 220 and dividing by the days of a maháyuga we find that from the beginning of the kalpa down to the epoch of the book, Jupiter had performed $16490909 + \frac{1776393}{78895890}$ revolutions. The fraction turned into degrees, minutes etc. gives $8^\circ 6' 20''$ for the mean longitude of Jupiter at the time of the epoch. As according to line 1, the rules for the mean longitudes of the planets refer to midnight at Avanti, the deduction of half a day's mean motion which had to be made in the case of sun, moon and moon's apsis is not required here.

We next turn to Mars. According to line 4, 1 revolution of Mars takes place in 687 days. The round number clearly shows the rule to be only an approximate one, and it now becomes our task to ascertain the exact determination on which it is founded. According to the published Súrya Siddhánta, Mars performs 1 revolution in $686\cdot99,749,394$ days, and it so might appear that the approximate value 687 presupposes the more accurate value $686\cdot9,974\dots$ (if we neglect for the moment the small difference resulting from the slightly different number of the days of a yuga according to the two Súrya Siddhántas) and that consequently the Súrya Siddhánta of the Pañcasiddhántiká, as well as the known Súrya Siddhánta counts 2,296,832 revolutions of Mars to 1 maháyuga. But if on this assumption we try to explain the correction of Mars' mean place which is stated in line 8 and the kshepa mentioned in line 12, we are unsuccessful and conclude therefrom that our assumption has been premature. We therefore try the opposite course and proceed to deduce the number of revolutions which Mars performs in one yuga from the correction of fourteen tatparas for each revolution. If Mars, as the general rule teaches, performs 360° in 687 days, it passes through $14''$ in $0\cdot000124\dots$ of a day. This fraction has therefore to be deducted from the approximate period of revolution, 687 days, when the remainder, $686\cdot999874\dots$ days, indicates the accurate period of revolution. By this again we divide the days of the yuga ($1,577,917,800$). The quotient, 2,296,824, indicates that according to the Súrya Siddhánta of the Pañcasiddhántiká, Mars performs in one yuga 2,296,824 revolutions; which number agrees with that given in the Āryabhaṭīya, (p. 4) and likewise in the Paulīśa Siddhánta (Colebrooke's Essays, II, p. 365). This number finally explains the kshepa stated in line 12; for if we multiply by it the kalpády-ahargaṇa

and divide by the number of the days of a yuga, the remainder, which indicates the mean longitude of Mars at the time of the epoch, is $2^\circ 15' 35''$.

Passing on to Saturn we find it stated in line 5 that 1000 revolutions of the planet occupy 10,766,066 days. One revolution therefore occupies 10766·066 days. The difference of this value from the corresponding value which results from the statements of the known Súrya Siddhánta, viz., 10765·77307461, is too considerable for us to assume that the Súrya Siddhánta of the Pañcasiddhántiká should have agreed with the known Súrya Siddhánta in reckoning 146,568 revolutions of Saturn to 1 maháyuga. In order to find the number of revolutions actually acknowledged by the former work we therefore again have recourse to the correction of Saturn's mean longitude. As according to the latter (see line 8) 5" have to be deducted for each revolution of Saturn, the period assumed for Saturn's revolution in the general rule is too short and has to be lengthened by the time which Saturn requires to pass through 5" of a circle. That time amounts to 0·0007 ... of a day. This being added to 10766·066 and the days of a yuga being divided by the sum, 10766·0667, the quotient, 146,564, indicates the number of revolutions in one yuga. This result shows that here too the Súrya Siddhánta referred to by Varáha Mihira agreed with the Āryabhaṭiya and the Pauliśa Siddhánta while it differed from the known Súrya Siddhánta. Finally in order to explain the kshepa we multiply the kalpády-aharganya by 146,564 and divide the product by the days of a yuga. The result— $4^\circ 2' 28'' 49''$ —indicates the mean longitude of Saturn at the time of the epoch in strict agreement with line 9.

We now turn to Mercury and Venus whose periods of revolution are treated in the Indian systems as revolutions of their śíghras while the mean place of the two planets is supposed always to correspond to the mean place of the sun. The latter circumstance is mentioned in line 2. Lines 9 and 10 state the real period of revolution of Mercury and the rule for finding its mean longitude. A hundred revolutions are reckoned to 8,797 days; one revolution therefore occupies 87·97 days. The known Súrya Siddhánta gives to one yuga 17,937,060 revolutions of Mercury; to one of the latter therefore 87·969702 days. So far it might appear that the two Siddhántas agree with regard to the number of revolutions of Mercury; this supposition, however, does not confirm itself when we make use of the correction stated in line 14 for the purpose of deducing therefrom the number of Mercury's revolutions in one yuga. We find by proportion that Mercury takes 0·000005 of a day to pass through 4·5" of a circle; we therefore subtract the fraction from 87·97 and divide by the remainder the days of a yuga, when the quotient, 1,793,700,

indicates the number of Mercury's revolutions. This number agrees neither with the one stated in the known Súrya Siddhánta (17,937,060) nor with the doctrine of Āryabhaṭa who reckons 17,937,020 revolutions of Mercury to one yuga (Āryabhaṭa, p. 6); on the other hand it does not differ from the number assumed in the Pauliśa Siddhánta (Colebrooke, Essays, II, p. 365). Mercury's kshepa finally is stated in line 17. We multiply the kalpády-ahargraha by 17,937,000 and divide by the days of a yuga. The result is $148^{\circ} 17'$ and about $6''$; the last quantity is not stated by Varáha Mihira.

We conclude with Venus. According to line 15 it performs ten revolutions in 2,247 days, consequently one revolution in 224·7 days. According to line 16 we have to add 10·5" for each revolution to the mean place of Venus as calculated in line 15. Venus passes through so many seconds in 0·00182 of a day. We deduct this amount from 224·7 and divide by the remainder the days of the yuga. The quotient, 7,022,388, indicates the number of revolutions that Venus performs in one yuga, a number in which the Súrya Siddhánta of the Pañcasiddhántiká again agrees with the Āryabhaṭiya (p. 6) and the Pauliśa Siddhánta, while the known Súrya Siddhánta reckons 7,022,376 revolutions of Venus to one yuga. Lastly to calculate the kshepa we multiply the kalpády-ahargraha by 7,022,388 and divide by the days of a yuga. The result is $8^{\circ} 27' 30'' 35''$, which positive quantity is turned into a negative one by being deducted from an entire revolution or twelve signs. The remainder is $3^{\circ} 2' 29'' 25''$ which quantity is equal to 332,965 seconds. The text says 332,961; but most probably we have to read (in line 18) दश instead of दसि, which emendation would remove the discrepancy.

In addition to the rules translated and explained in the above the chapter on "Súrya Siddhánta, madhyagati" contains a few more verses which as it appears state a so-called bija to be applied to the positions of the planets resulting from the general rules. These verses, which together with those already quoted constitute the entire chapter, run as follows:

चेष्टा: सरन्दुविकलाः प्रतिवर्षः* मध्यमत्तिजो ।
 दश दश गुरेर्विशेषाः श्लेष्मे सार्धसप्त युताः ॥
 पञ्चाभ्योऽ॒ विशेषाः सिते बुधे खास्त्रिचन्द्रयुक्ताः॑ ।
 खखवेन्दुविकालिकाः शेषाः सुरपूजितस्य मध्यात् स्यः ॥

"Seventeen seconds for each year are to be added to the mean place of Mars; ten to be deducted from that of Jupiter; seven and a half to be

* A. B. •वषमाध्यः

‡ A. पंचाद्यै व. पंचद्यै

† A. •जो व. जोः

§ A. खास्त्रि० युताः

added to that of Saturn; forty-five to be deducted from that of Venus; one hundred and twenty to be added to that of Mercury. Fourteen hundred seconds are to be deducted from the mean place of Jupiter."

These corrections call for no special remarks. As in similar cases, no special reason is given for the amount of the correction, it being understood that corrections of just that value will bring about a satisfactory agreement between calculation and observation. It is not said with whom the bīja originated; but we have no reason to doubt that it was Varáha Mihira himself who had perceived that the elements of the Súrya Siddhánta did not fully satisfy the requirements of his time. It is moreover noteworthy that the corrections proposed by Varáha Mihira for the Súrya Siddhánta do not differ very much from those proposed for the elements of the Āryabhaṭiya by Lalláchárya who is called the disciple of Āryabhaṭa. The passage from Lalla which refers to this point is quoted in the commentary on the Āryabhaṭiya (Kern's edition, p. 58) and runs as follows :

ग्राके नखाब्धिरचिते शशिनो इन्द्रद्वै सत्ततः क्षतश्चैस्मसप्तडङ्कैः ।

ग्रैलाब्धिभिस्तुरुरेत्युण्टे सितोच्चांश्चोर्ध्वं चिपश्चकुहते इवशरात्तिभज्ञे ॥

सत्त्वेरमात्मुष्ठिहते चितिनन्दनस्य सूर्यात्ताजस्य गुणिते इवरलोचनैऽच्च ।

आपात्मित्वेदनिहते विदधीत लब्धं शैतांश्चरूपनुकुञ्जमन्दकलात् दितिष्ठ ॥

"Deduct 420 from the S'áka year, multiply it, for the moon, by 25, for the moon's uchcha by 114, for Ráhu by 96, for Jupiter by 47, for Venus' uchcha by 153, for Mars by 48, for Saturn by 20 and (for Mercury's uchcha) by 430; divide in all cases by 250. The resulting (minutes) are to be added to the minutes (of the mean places) of Mercury, Mars and Saturn (while they are to be deducted in the case of the other planets)."

This means that—the moon with her apogee and node being left aside — $\frac{47'}{250}$ = about $11''$ for each year are to be deducted from Jupiter's

mean place; $\frac{53'}{250} = 36''$ are to be deducted from the mean place of Venus;

$\frac{430'}{250} = 103''$ are to be added to Mercury; $\frac{48'}{250} = 11''$ are to be added to

Mars; $\frac{20'}{250} = 5''$ are to be added to Saturn. It will be observed that these corrections differ in no case very widely, in some hardly at all from those which Varáha Mihira proposes.

The last clause in Varáha Mihira's chapter on the mean motions of the planets according to which 1,400 seconds are to be deducted from the mean place of Jupiter must refer to a constant bīja to be applied to

the place of the planet at the epoch of the Karaṇa. It is too considerable for being considered as a yearly bīja; a bīja of the latter kind for Jupiter has moreover been stated in the preceding verse already.

Having gathered all the information which the Pañchasiddhántiká supplies regarding the mean motions of the planets according to the Súrya Siddhánta we now turn to the Romaka Siddhánta.

The information regarding the yuga adopted by the Romaka Siddhánta is contained in the 15th verse of the first adhyáya:

रोमकयगमन्दोर्वर्षाण्याकाशपञ्चवसुपत्राः ।
खेन्द्रियदिशोऽधिमासाः सरक्तविषयाण्यः* प्रलयाः ॥

“The lunisolar yuga of the Romaka (Siddhánta) comprises 2,850 years; (in these) there are 1,050 adhimásas and 16,547 omitted lunar days.”

The first point to be noted with regard to this passage is that the yuga is called “arkendvoh,” a lunisolar yuga, from which it might appear that the yuga of the Romaka Siddhánta comprised an integral number of revolutions of the sun and the moon only, while the yugas of the other Siddhántas as for instance the Súrya Siddhánta are founded on the revolutions of the other planets also. If this was really the case cannot as yet be settled with certainty. The Pañchasiddhántiká indeed extracts from the Romaka Siddhánta information about the motions of the sun and moon merely; but on the other hand a passage in the Brahmagupta Sphuṭa Siddhánta which will be quoted later on shows that Śrīśenā treated also of the other planets. That he, however, in the construction of his astronomical periods considerably diverged from the other Siddhántas we are told by Brahmagupta himself in a passage occurring in the first chapter of his Sphuṭa Siddhánta:

युगमन्वन्तरकल्पाः कालपरिच्छेदकाः स्मृतावुक्ताः ।
यस्मान्त्र रोमके ते स्मृतिबाह्यो रोमकस्मात् ॥

“Because the yugas, manvantaras and kalpas which are stated in the Smṛitis as defining time are not employed in the Romaka (Siddhánta), therefore the Romaka stands outside Smṛiti.”

If we now inquire more closely into the nature of the period made use of in the Romaka Siddhánta, we observe at once that the number of the solar years as well as that of the intercalary months can be reduced by 150 so that we may say as well that 19 solar years contain 7 intercalary months or that 19 solar years contain 235 synodical months. In other words the yuga of the Romaka Siddhánta is founded on the well-known Metonic period. Nor is it a matter of great difficulty to

* A. स्मृतात् • स्मृत्याप्रलयः

find out why the Romaka uses instead of the simple Metonic period its 150th multiple. At first we have to ascertain the length of the solar year of the Romaka, by dividing the 1,040,953 civil days comprised in the entire yuga by 2,850, the number of years; when we obtain $365^d\ 5^h\ 55'\ 12''$; a result showing, as of course we might already have inferred from the mere use of the Metonic period, that the Romaka uses not the sidereal solar year the uniform employment of which is so marked a feature of later Indian astronomy but the tropical solar year. Nor again is there any room for doubt concerning the origin of this determination of the solar year. It is the tropical year of Hipparchus or if we like of Ptolemy who adopted his great predecessor's estimation of the time occupied by one tropical revolution of the sun without attempting to correct it although it is considerably too long. (*Cf.* Ptolemy's *Syntaxis*, Book III.)

It is certainly a matter of interest to meet in one of the oldest Siddhántas with an estimation of the year's length whose Greek origin it is impossible to deny. The comparison of the length of the year as fixed by the different Siddhántas on one side and the Greek astronomers on the other side is generally beset by considerable difficulties chiefly in consequence of the Hindú astronomers giving no direct information about the length of the tropical year, while the Greeks on their part speak in clear terms of the tropical year only, and oblige us to infer their opinions regarding the length of the sidereal year. It is of course easy enough to deduce the length of the one species of year from the length of the other if we are acquainted with the assumed yearly rate of the precession of the equinoxes. But it so happens that the determination of the latter point is in many cases by no means easy. To take for instance the (published) Súrya Siddhánta we easily derive from its data the length of its sidereal year, *viz.*, $365^d\ 6^h\ 12^m\ 36\cdot6^s$ and, if we avail ourselves of the amount of yearly precession as stated in its triprásánádyáya, *viz.*, $54''$, we find for the length of the tropical year $365^d\ 5^h\ 50^m\ 41\cdot7^s$, which is a determination much more correct than that of the Greek astronomers. But I quite share the suspicion expressed by Professor Whitney (translation of the Súrya Siddhánta, p. 246 ff.) that the passage of the triprásánádhikára alluded to formed no part of the original Súrya Siddhánta, but is a later interpolation. It remains therefore uncertain by what process the length of the sidereal year of the Súrya Siddhánta was determined; the possibility of its being founded on the tropical year of Hipparchus and the Romaka Siddhánta is meanwhile not to be considered as altogether excluded.*

* The proposal made by Biot (*Etudes sur l'astronomie Indienne*, p. 29) to account for the sidereal year of the Súrya Siddhánta by considering it as the

Hipparchus himself basing on his calculation of the tropical year and on the Metonic cycle constructed a period of 304 ($4 \times 4 \times 19$) years minus one day = 111,035 days which period comprises 3,760 synodical months. (See Ideler's Chronology, I, p. 352.) The advantages of this period are that it comprises integral numbers of civil days and of lunar months and, very nearly, of tropical years while at the same time it implies nearly accurate estimations of the length of the year and the month, (*viz.*, $365^d\ 5^h\ 55'\ 15''$ and $29^d\ 12^h\ 44' 2\cdot5''$; the accurate figures according to Hipparchus being $365^d\ 5^h\ 55'\ 12''$ and $29^d\ 12^h\ 44' 3\cdot2''$). A period of this kind would, however, apparently not have suited Indian purposes. We here are met by one of the particular Indian requirements which helped to transform systems of Greek origin into the Indian systems with their strongly marked peculiarities. At the time when Greek astronomy began to act on India the calendar in prevalent use in the latter country was undoubtedly already the well-known lunisolar one with its tithis and intercalary lunar months. The peculiarity of this calendar is, that it does not inform one directly of the number of civil days which have expired from the beginning of the current year but only of the number of the elapsed lunar days or tithis. From the latter the number of civil days has to be derived by means of a proportion. And again in order to ascertain the number of tithis contained in a certain number of years antecedent to the current year, it is necessary at first to ascertain the number of intercalary lunar months which have occurred in the course of those years, a process requiring the employment of another proportion. We cannot enter in this place into a discussion of the reasons which may have led to the adoption of such an extraordinary and inconvenient style of calendar; for our purposes it is sufficient to know that it had established itself on Indian soil at an early period. It appears for instance in the Jyotisha-Vedāṅga, although the form in which it there presents itself is a comparatively simple and primitive one, the writer of the Vedāṅga neither having an accurate knowledge of the length of the revolutions of the sun and the moon nor being acquainted with the solar and lunar inequalities. At any rate it had taken a firm hold on the Hindū nation and when Greek notions and methods streamed in, they had to adapt themselves to the existing system. Thus the above described manner of calculating the number of civil days comprised in a certain period with its twofold transformation of solar years into lunar months and of lunar days into civil days required the establishment of

arithmetical mean taken between the sidereal year of Hipparchus and that of the Chaldeans has not much to recommend itself; the mean would not even be an accurate one.

periods containing integral numbers of all the different constituent elements, as otherwise the already laborious calculations would have become vastly more troublesome. For this reason the author of the Romaka Siddhánta formed his yuga of 2,850 years which is not only a multiple of 19 years, from which circumstance it follows that it comprises an integral number of intercalary months; but which in addition comprises as we have seen an integral number of civil days. That 150 is the smallest multiplier by which the desired purpose can be effected it is easy to see. The Romaka period has the additional advantage of being based on the exact tropical year of Hipparchus while the period of 304 years demands a lengthening of the year by 3 seconds.

From the verse translated above we moreover derive the length of the month according to the Romaka Siddhánta. Dividing the sávana days of the yuga by the number of its synodical months we obtain for the length of one synodical month $29^d\ 12^h\ 44' 2\cdot25''$. Further, adding to the number of the synodical months of the yuga the number of solar revolutions and dividing by the sum the number of sávana days, we arrive at a periodical month of $27^d\ 7^h\ 43' 6\cdot3''$. (It need not be mentioned that the periodical month of the Romaka is, like its year, a tropical one.) A comparison of these values with those assigned to the same periods by the Greek astronomers offers, owing to the particular nature of the case, no special interest. Hipparchus had found for the length of the synodical month $29^d\ 12^h\ 44' 3\cdot262''$ * and this estimation might not improbably have been known to the author of the Romaka Siddhánta; but since, as we have seen above, the absolute equality of 19 solar years and 235 synodical months was insisted on, the length of the month had to be modified slightly.†

* This is the value resulting from Hipparchus's lunisolar period (about which see the following note). Ptolemy, as pointed out by Biot, *Résumé de Chronologie Astronomique*, p. 401, derives his value of the synodical month from the same period, arrives, however, from unknown reasons at a result differing in the decimal places of the seconds ($29^d\ 12^h\ 44' 3\cdot333''$) and employs this value in all his subsequent investigations.

† The above remark on the synodical month of course applies to the periodical month likewise. Although, however, I do not wish to enter in this place into a detailed comparison of the Greek and Indian determinations of the length of the month the following hints as to the course of procedure of the chief Greek astronomers may find a place. The lunisolar period employed by Hipparchus and described by Ptolemy in the 2nd chapter of the 4th book of the *Syntaxis* sets 126,007 days plus one hour equal on one side to 4,267 synodical months and on the other side to 4,612 sidereal revolutions of the moon minus $7\frac{1}{3}^o$; the same period is said to comprise 345 sidereal revolutions of the sun minus $7\frac{1}{3}^o$. On these equalities may be based in the first place a calculation of the length of the synodical month, in the second place

We now proceed to consider some verses which teach how to employ the general principles stated above for the purpose of calculating the mean places of sun and moon. They are found in the 8th adhyáya whose general subject is the calculation of solar eclipses according to the Romaka :

रोमकद्वयी दुग्धात् खनिथिन्नात् पश्चकर्तुपरिहीणात् ।
सप्ताष्टकसप्तकतेष्विद्येऽहताम्बूधमाः क्रमशः ॥

(Without entering on the discussion of a few necessary emendations of the above text I at once proceed to render its undoubted sense.) "Multiply the ahargana by 150, subtract from it 65 and divide by 54,787; the result is the mean place of the sun according to the Romaka." (From one of the following verses we see that the mean places of the Romaka are calculated for the time of sunset at Avanti.) I wish, with regard to the above verse as well as those verses which will be translated later on, to confine myself to the general part of the rule and not to enter for the present on a discussion of the additive quantity—the kshepa—which as we have seen when considering the corresponding rules of the Súrya Siddhánta is introduced for the purpose of enabling us to start in our calculations from the epoch of the karana. The additive—or in this case subtractive—quantity (-65) being left aside the remainder of the rule presents no difficulties. As we have seen above the

a calculation, independent from the former one, of the length of the sidereal month and the sidereal year. Ptolemy when determining the mean motions of the moon exclusively avails himself of the first mentioned equation between 126,007 days *plus* one hour and 4,267 synodical months and—employing the mean tropical motion of the sun settled independently—derives therefrom the mean tropical motion of the moon. From the latter it is easy to calculate the length of the periodical (tropical) month, with the result 27d 7h 43' 7.27", and from that again, if we avail ourselves of the value of the yearly precession which Ptolemy had accepted, *viz.*, 36", the value of the sidereal month, for which we find 27d 7h 43' 12.1". (Thus also in the Comparative Table of the sidereal revolutions of the planets, Burgess—Whitney's translation of the Súrya Siddhánta, p. 168.) Hipparchus on the other hand who had not settled a definite value of the annual precession would, in order to ascertain the duration of the sidereal month, most probably have made use of the second of the above-mentioned equations. The resulting length of the sidereal month is 27d 7h 43' 13.57" (thus also Biot études sur l'astronomie Indienne, p. 44). A certain rate of the precession may be derived from comparing this sidereal month with the tropical month mentioned above (regarding whose length Ptolemy and Hipparchus agree if we set aside aside the insignificant difference resulting from the inadvertence of Ptolemy remarked on in the preceding note). Or again the rate of the precession may be calculated by comparing the length of the sidereal year which results from the third of the stated equations (*vide* 365d 6h 14' 11.70") with the duration of the tropical year; we thus obtain for the annual rate 46.8".

sun performs 2,850 revolutions in 1,040,953 days. Both numbers can be reduced by 19. In order therefore to find the place of the sun at a given time or, in Indian terminology, for a given ahargaṇa, we multiply the ahargaṇa by 150 and divide the product by 54,787. The result represents the mean place of the sun in the tropical sphere.

In the same adhyāya we read the following rule for calculating the mean place of the moon :

खस्त्रपाष्टगुणाद्वाकृताद्यनवकैकवर्जिताद् यगणात् ।
चिविष्वेच्छक्ताश्चपरिष्कृद्यान्यमस्तीतंश्चाः ॥

(The translation will show what emendations of the text are required.) “Multiply the ahargaṇa by 38,100, subtract 1,984 and divide by 1,040,953 ; the result is the mean place of the moon.”

The kshepa being set aside the rule is easy to understand. The multiplier is the number of the sidereal months contained in the yuga of the Romaka Siddhānta ; the number of the civil days of the same period forms the divisor. The quotient represents the mean place of the moon in the tropical sphere.

While the preceding rules regarding the mean places of sun and moon gave no information about the elements of the Romaka which we might not have directly derived from the statement concerning the nature of the yuga and were chiefly interesting as confirming the latter, a new element is furnished by the next following verse which refers to the anomaly of the moon :

शून्यैककाभ्यस्तान् लवशून्यरसाच्चितादिनसमूहात् ।
रूपचिखलग्नभक्तात् केव्वलशिनो इतगमे उन्नयाम् ॥

(Without translating the compound which refers to the kshepa, and only remarking that the last words are an emendation of शिनोलगमवद्यां which is the reading exhibited by the manuscripts we render :) “ Multiply the ahargaṇa by 110 and divide by 3,031 ; the result is the moon’s kendra at the time of sunset at Avanti.”

— The last words indicate the time of the day from which the calculations according to the Romaka Siddhānta have to start and the Meridian employed ; they will not be considered here as they are important only if viewed in connexion with the kshepa. The kendra performing 110 revolutions in 3,031 days we obtain by division 27^d 13^h 18' 32" as the time of one revolution of the kendra or, according to the Greeks’ and our own terminology, of one anomalistic month. The manner in which we are here taught to calculate the moon’s mean anomaly seems to be another interesting proof of the Romaka Siddhānta standing in a specially close relation to Greek astronomy. The Indian systems in general

do, as is well-known, not speak of revolutions of the moon's anomaly but of revolutions of the uchcha, i. e., the apogee or the apsis, while the Greeks combined the motion of the apogee and that of the moon herself in the so-called restitution of the anomaly ($\delta\piοκατάστασις τῆς ἀνωμαλίας$) which corresponds to the modern anomalistic month and which we here meet with in the Romaka as the revolution of the kendra. I am aware that Hindu Astronomers occasionally calculate the position of the kendra in the same way, i. e., without having recourse to the separate revolutions of the uchcha, and moreover it might be said that Varáha Mihira who reproduces the systems of his predecessors in a greatly condensed shape may have modified the rules of the Romaka Siddhánta in this special point, merely aiming at giving rules the results of which would be identical or nearly identical with those of the Romaka. But against this it is to be urged that in the next following chapter which treats of the calculation of eclipses according to the Súrya Siddhánta we meet with a rule for calculating the place of the uchcha which exactly agrees with the Súrya Siddhánta as known to us, and that therefore Varáha Mihira who faithfully reports the doctrine of one Siddhánta regarding this particular point may be expected to have done the same with regard to the other. Remembering therefore that in other points also, as shown above, the Romaka Siddhánta evinces more unmistakable traces of Greek influence than the remainder of the Siddhántas, we shall most probably not err in considering its peculiar method of calculating the moon's mean anomaly as due to Greek models, while on the other hand the employment of separate revolutions of the uchcha as exhibited in the Súrya Siddhánta, etc. has to be viewed as an Indian innovation.

The rates of mean motion of the moon and her uchcha can of course be deduced from the rules extracted and translated in the above; they are, however, specially stated in another verse of the same chapter :

स्थूलवनग्रः शशिभुक्तिः छतवसुमनयः शशाङ्ककेन्द्रस्य ।

“The (mean daily) motion of the moon is 790 (minutes); of the moon's anomaly 784 (minutes).”

These are of course mere “sthúla” values, of sufficient accuracy, however, for ordinary purposes.

The value of the anomalistic month which results from Hipparchus's lunisolar periods is $27^d 13^h 18' 34\frac{7}{9}'$. The small difference between this value and the one adopted by the author of the Romaka Siddhánta may be owing to the latter's wish to establish a not over long period containing integral numbers of revolutions of the kendra and of civil days.

We finally have to consider a verse which contains the rule for calculating the mean place of the moon's node. The latter part of the text of the verse is very corrupt :

अष्टकगुणिते दसाद्रसत्तुयमषट्कपश्चकान् राहोः ।
भवरूपाग्राण्डित्वे ऋमादुच्छान्तोच्चते वक्त्रां* ॥

We are concerned only with the first half of the first line and the first half of the second line. The second half of the first line states the *kshepa* whose consideration we exclude; the second half of the second line is corrupt (the वक्त्रा, however, clearly indicates that the motion of the node is retrograde). “Tryashṭaka” has to be taken as meaning 24. The rule therefore directs us to multiply (the *ahargana*) in the case of *Ráhu* by 24 and to divide by 163,111. From this it appears that the Romaka reckons 24 revolutions of the node to 163,111 days; one revolution therefore comprises 6,796^d 7^h. This agrees very nearly with Ptolemy’s determination (which we calculate from the mean daily motion of the node as determined by him) according to which one revolution of the node takes place in 6,796^d 14^h, etc.†

From these statements regarding the *yuga* of the Romaka *Siddhánta* we now turn to the practical rule concerning the calculation of the *ahargana* which is contained in the 8th, 9th and 10th verses of the first chapter where it follows immediately on the introductory verses quoted and translated above.

सप्ताच्चिवेदसंख्ये शककालमपास्य चैवश्चल्लादो ।
चर्धास्त्विते भानौ यवनपुरे सौम्यदिवसाद्ये ।
मासौक्तते समासे द्विष्ठे सप्ताहते इष्यमपत्तेः ।
लघ्वैर्युते इधिमासैलिंगदृश्यस्तिथियुतो द्विष्ठः ।
रुद्रवृः समनुशरो लघ्वानो गणसप्तभिर्युगणः ।
रोमकसिद्धान्ते द्यं नातिचिरं पौखिरे इष्यवम् ॥

“Deduct the Saka year 427, (*i.e.*, deduct 427 from the number of that Saka year for any day in which you wish to calculate the *ahargana*) at the beginning of the light half of Chaitra, when the sun had half set

* So in B. A. has over ऋमा a rather indistinctly shaped letter which may be a द् or perhaps an र् and after that खांत्त्वते.

† We may notice here a mistake which has crept into the Comparative Table of the Sidereal Revolutions of the planets in Burgess—Whitney’s translation of the *Surya Siddhánta*, p. 168. The compiler of that Table when calculating the sidereal revolution of the node according to Ptolemy and the moderns apparently forgot that, the motion of the node being retrograde, the effect of the precession of the equinoxes is to render the sidereal revolution of the node not longer but shorter than the tropical revolution; he therefore added the difference due to the precession to the tropical revolution instead of deducting it. The real value of the sidereal revolution of the node according to the moderns is 6,793^d 10^h, etc., and rather less than this quantity according to Ptolemy.

‡ A. B. •सिद्धान्तोः.

in Yavanapura, at the beginning of Wednesday; turn (the number of solar years remaining after the deduction of 427) into months, add the months, (*i. e.*, the elapsed lunar months of the current year), put the result down in two places, multiply it (in one place) by 7 and divide by 228, add the resulting adhimásas (to the number of months obtained above); multiply the sum by 30, add the tithis, (*i. e.*, the elapsed tithis of the current month), put the result down in two places; multiply it (in one place) by 11, add 514 and (divide) by 703; deduct the quotient (from the number of tithis found above). The final result is the (sávana) ahargána according to the Romaka Siddhánta; in the Paulísa too it is not very much different."

The above is a very concisely stated rule for a rough calculation of the ahargána, *i. e.*, the sum of civil days elapsed from a certain epoch down to a given date. The general principles of the calculation do not differ from the usual ones and therefore stand in no need of elucidation. Concerning the details we have in the first place to notice that the Saka date 427 has to be deducted from the given sum of years. This means of course that the ahargána is to be calculated from the end of the 427th year of the Saka era. The question remains whether 427 Saka elapsed is to be taken as the time when the Romaka Siddhánta was written or at least is the epoch fixed upon by the author of the Romaka Siddhánta as the starting-point of his calculations, or whether the named year represents either the time of the composition of the Pañcasiddhántiká or the epoch selected by Varáha Mihira himself. The former alternative is indeed *primā facie* the much more probable one as the date appears in the text in connexion with other details which certainly originally belonged to the Romaka and not to Varáha Mihira. The latter alternative can, however, not be rejected altogether; for it is by no means impossible that while the principles of the calculation of the ahargána are taken from the Romaka, the particular date from which it starts might have been chosen by Varáha Mihira himself. It is moreover the habit of the writers of káraṇa-granthas to take for their epoch either the year in which their book is actually composed or at least some very near year. And finally Albírúní as well as the Hindú Astronomers of Ujjain who in the beginning of this century furnished Dr. W. Hunter with the list of astronomers published by Colebrooke (*Algebra*, p. xxxiii) took 427 as the date of Varáha Mihira himself (*Cf.* Kern, Preface to the *Brihat Samhitá*, p. 2.) On the other hand as Prof. Kern points out, it is certainly most improbable that Varáha Mihira whose death has been ascertained by Dr. Bhau Daji to have taken place in 587 A. D. should have written the Pañcasiddhántiká in 505 already. The other argument adduced by Prof. Kern against 505 being the date of the Pañcasiddhán-

tiká is that the latter work quotes Arya Bhaṭa who was born in 476 only and therefore is not likely to have been referred to in 505 already as a writer of authority. Matters lie, however, somewhat differently. We know from a passage of Brahmagupta which will be quoted later on, that Śrīsheṇa the author of the Romaka Siddhánta had borrowed some of the fundamental principles of his astronomical system from Aryabhata. Now Aryabhaṭa's first work (for it is not likely that he began to write before the age of twenty-three) having been composed in 499, the assumption that 505 marks the time of the Pañcasiddhántiká would compel us to conclude that Śrīsheṇa's work was written in the short interval between 499 and 505, and had then already become famous enough to be esteemed one of the principal five Siddhántas. Such a conclusion does certainly not recommend itself, and we may safely I think assume that 505 is either the year in which Śrīsheṇa's work was written or else the year selected by him for the starting-point of his calculations, and therefore not far remote from the year in which he wrote. For the date of the Pañcasiddhántiká there would finally remain the period from 505 to 587. I should, however, be unwilling to assign it to a later date than perhaps 530 to 540; for if its composition was removed by too great an interval from 505, it is improbable that Varðha Mihira should have kept the latter year as his epoch and not have introduced a more recent one.

We return to the ahargña rule. The days are to be counted from sunset, a practice which we do not elsewhere meet with in India while it is known to have been generally followed by the Greeks; another proof for the particularly intimate dependance of the Romaka on Greek science. The years which have elapsed from the epoch are turned into months (in the usual way, by being multiplied by 12) and the elapsed months of the current year are added. Then by a proportion resulting from the yuga of the Romaka the intercalary months are calculated (7 intercalary months are to be added to 228 months; how many to the given number of months?). The number of the months is, then multiplied by 30, and from the number of tithis found in that way the number of omitted lunar days (tithi kshaya) is derived by another proportion, which is, however, merely approximate. Since, as we have seen above, the Romaka reckons 16,547 omitted lunar days to the yuga (which comprises 1,057,500 tithis), 703 lunar days comprise

$$11 + \frac{41}{1057500} \text{ omitted lunar days, while the proportion made use of}$$

for the calculation of the ahargña neglects the fraction. The additional quantity 514 does not occupy us because, as stated above, we exclude for the present the consideration of the epoch of the Romaka Siddhánta and the kshēpa-quantities connected with it.

An identical rule for the calculation of the ahargaṇa is not found anywhere else in Indian astronomy (as indeed it cannot be on account of the prevailing employment of the sidereal solar year) with one exception. The rules of Siamese astronomy which have been alluded to above teach the calculation of the ahargaṇa (or as it is called there horoconne—I quote from the account of Siamese astronomy given by Bailly in his *Traité de l'astronomie Indienne et Orientale*) according to exactly the same method. The kshepa-quantities differ on account of the Siamese rules starting from a different epoch. But the proportions $\frac{7}{228}$ and $\frac{11}{703}$ are both made use of. The use of the latter proportion is of no particular interest; for the proportion is only approximately correct, and does not allow of any certain inference regarding the length of the synodical month being founded on it. It is in fact—if I am not mistaken—occasionally used by kāraṇa writers who deal with the sidereal year only. But the former proportion as clearly pointing to a tropical solar year is noteworthy, all the more as the Siamese rules nowhere directly acknowledge the tropical year but uniformly employ the sidereal one. It did in fact not escape the attention of Cassini who inferred from it that a tropical year of $365^{\text{d}}\ 5^{\text{h}}\ 55'\ 13''\ 46'''$ had originally been known to the Siamese, and remarked that such a year differed by two seconds only only from Hipparchus's year. We are now able to maintain that the two years originally did not differ at all, and that the later small divergence is merely due to the inaccurate proportion $\left(\frac{11}{703}\right)$ which for reasons of convenience was preferred to the accurate one.

We finally have to consider an interesting stanza in the 11th chapter of Brahmagupta's *Sphuṭa Siddhānta* which contains some information about the sources from which the elements of the Romaka *Siddhānta* were derived. The two manuscripts of the *Sphuṭa Siddhānta* at my disposal are unfortunately so incorrect that only a part of the stanza is intelligible; what interests us more particularly can, however, be made out I think. One manuscript (containing the text of the *Sphuṭa Siddhānta* only) reads :

युक्तायभटोऽनि प्रत्येकं दूषणानि थाज्यानि ।
श्रीखेनप्रभृतौनां कानिचिदन्यानि वक्ष्यामि ॥
लाटास्त्वर्यशशाङ्को मध्यविन्द्यपातौ च ।
कुञ्जबुधश्चैवृच्छतिमितश्चैवृश्चनैस्त्रान् मध्यान् ।
युगपातवर्षभगणान् वासिष्ठाभ्देन युगादिक्लिपादात् ।
मन्दोच्चपरिधिपात्तस्यष्टीकरणाद्यमार्यमदात् ।
श्रीषेण स्त्रहीलारद्वाच्चपरोमकान् छतः कंथा ।

The other manuscript (E. J. H. 1304) which contains parts of the Sphuṭa Siddhánta with the commentary by Prithúdaka Svámī reads :

Comm. : यानि संभवंति तान्यार्थमट्टुषणानि श्रीषेणादीनां योज्यानि इत्येतदार्थयाह ।

Text : युक्त्यार्थमट्टोऽन्नानि प्रत्येकं दूगणानि योज्यानि ।

श्रीषेणप्रस्तौनैनां कानिचिदन्यानि वच्चामि ॥

Comm. : गतार्थेयमार्या । इदानीं श्रीषेणाचार्येण छतो रोमकसिद्धांतो यस्य बासिष्ठो विष्णुचंद्रेण अन्ते दूषणमार्याचतुर्येनाह ।

Text : आर्योन्मुख्यरूपशस्त्रांकौ मध्याविद्युच्चंद्रप्रातो च । कुञ्जबुधशीघ्रवृहस्पतिसितशीघ्र-सनिश्चरान् मध्यान् । युग्यानतवर्षे भग्नान्वामिष्ठान्विजयनंदिक्षतपादान् । मंदोच्चपरिधिपा तान्दुष्टौकरणाद्यमार्यमटात् । श्रीषेण एव लोकान्वाच रक्षाच्चारारोमककृतकर्थः इत्यादि ।

What chiefly concerns us in the above extract (the text of which it is not possible to emendate in all places without the help of further manuscripts) is the fact of Āryabhaṭa and Lāṭa being mentioned among the predecessors of Śrīsheṇa. The Romaka Siddhánta, in that shape at any rate which was given to it by Śrīsheṇa, is therefore later than Āryabhaṭa and was as we have remarked above most probably composed in 505. It borrowed from Āryabhaṭa, as we see from the line मंदोच्च०, all those processes which are required for finding the true places of the planets. On the other hand it adopted from Lāṭa all those rules by means of which the mean places of the planets are calculated.* Lāṭa therefore appears to have been that Hindú astronomer who first borrowed from the Greeks the tropical year of Hipparchus, the Metonic period, etc. This would agree very well with the other notice, quoted above, which the Pañcasiddhántiká furnishes concerning Lāṭāchárya, viz., that according to him the beginning of the day was to be reckoned from the moment of sunset in Yavānapura. It is greatly to be regretted that the Pañcasiddhántiká does not treat of the mean motions of the planets other than sun and moon according to the Romaka Siddhánta; as these also were, according to Brahmagupta, borrowed from Lāṭa they would most likely correspond with the mean motions as determined by Hipparchus more closely than the mean motions resulting from the cycles of the Sūrya Siddhánta and the Āryabhaṭiya. If the Romaka Siddhánta by Śrīsheṇa was composed in 505 as appears very likely Lāṭa would have to be considered at least as a contemporary of Āryabhaṭa; but considering the specifically Greek character of his astronomy I think it much more likely that he preceded him.

* The reading आर्यान्मू० of the E. J. H. manuscript (instead of लाटान्मू० of the other manuscript) is clearly wrong. In the first place Ārya could hardly be used for Āryabhaṭa; secondly, the mean motions of the Romaka are not those of Āryabhaṭa; thirdly, the indebtedness of the Romaka to Āryabhaṭa is stated in the later line मंदोच्चपरि०

A doubt concerning Láṭa's position might arise from the introduction of the *Pañcasiddhántiká* in which it is remarked that the *Pauliśa* and *Romaka Siddhántas* were “vyákhyátav” by Láṭadeva. This Láṭadeva is either to be considered as a writer altogether different from that Láṭa to whom Śrīshena was indebted for a part of the elements of his *Siddhánta*, or else we must suppose that Śrīshena's *Romaka Siddhánta* was only a recast of an older *Romaka Siddhánta* which was written or commented on by Láṭa. The latter remark perhaps applies to the *Pauliśa Siddhánta* also, and we must here remember that, as Prof. Kern has shown, Utpalı distinguishes between the *Pauliśa Siddhánta* and a *Múla Pauliśa Siddhánta*.

We may in conclusion sum up in a few words the chief results following from the consideration of those parts of the *Pañcasiddhántiká* which form the subject of this paper. In the first place it appears that the rules of the *Súrya Siddhánta* known to Varáha Mihira differed very considerably from the corresponding rules of the *Súrya Siddhánta* which has come down to us while they agreed partly with the *Aryabhaṭiya* partly with the *Pauliśa Siddhánta* as represented by Bhaṭṭotpala. It follows that in any inquiries into the earliest history of modern Indian astronomy the existing *Súrya Siddhánta* is not to be referred to, at any rate not without great caution. In the second place we are enabled, by what we have learned about the *Romaka Siddhánta*, to go back beyond *Aryabhaṭa* and the *Súrya Siddhánta*, and to gain an insight into the very beginning of modern Hindú science when it still wore the unmistakeable impress of its Greek prototype and had not yet hardened into its distinctive national form.

APPENDIX.

I take this opportunity of showing by some more examples how practical Hindú works on astronomy facilitate their calculations by at first employing greatly reduced numbers and afterwards making up for the resulting errors by applying corrections. In the astronomical tables alluded to in the preceding paper which Bailly calls the tables of Narsapur, a period is employed for the calculation of the moon's mean place which is yet considerably simpler than the one which according to Varáha Mihira may be constructed on the elements of the *Súrya Siddhánta*. We are there directed to multiply the aharganya by 800 and to divide by 21,857. Eight hundred revolutions of the moon comprising 21,857 days, one revolution would be equal to 27^d 7^h 42' 36''. But a correction is stated to the effect that the given aharganya is to be divided by 4,888 and the quotient, taken as indicating degrees, is to be deducted from

the mean place of the moon as found from the general rule. This is as much as saying that $\frac{1}{4888}^{\circ} = 0\cdot7365''$ for each day of the ahargána are to be deducted. Multiplying this quantity by the duration of the periodical month as stated above ($27^d 7^h$ etc.) we obtain $20\cdot1218''$. So many seconds of the circle are passed through by the moon in $36\cdot65''$. We add the latter quantity to the duration of the month and thus obtain $27^d 7^h 43' 12\cdot65''$, which is almost identical with that duration of the sidereal month which results from the elements of the published Súrya Siddhánta and differs very little only from the duration of the month presupposed by the Súrya Siddhánta of the Pañcasiddhántiká. Bailly supposes that that estimation of the month which results from 800 revolutions being considered equal to 21,857 days was the original one, and that the stated correction was added later for the purpose of bringing about an equality between the results of the tables of Narsapur and the tables of Krishnapur (which are likewise described by Bailly, *Traité*, etc., p. 31 *ff.*). But matters have doubtless to be explained differently. The author of the tables of Narsapur was acquainted with the Súrya Siddhánta from which he derived his knowledge of the length of the sidereal month. He, however, aimed at replacing the inconveniently big numbers of the Súrya Siddhánta by smaller ones—in the same way as Varáha Mihira does in his account of the Súrya Siddhánta, went, however, a step further than the latter astronomer by reducing the period of 900,000 revolutions to its 1125th part, *i. e.*, 800 revolutions. Dividing the 24,589,506 days of the former period by 1,125 we get

$$21857 + \frac{381}{1125}. \text{ The moon's mean place is then calculated at first}$$

without the fraction being taken into account; but the error arising from this neglect is too considerable to be neglected, and so the above stated correction is applied finally.—We have to account in an analogous manner for the origin of the correction of the sun's mean place which the tables of Narsapur apply (Bailly, p. 54). The period comprising 800 revolutions of the sun which is employed there immediately presupposes a year of $365^d 6^h 12' 36''$ while the year of the Súrya Siddhánta is longer by $0\cdot56''$. To make up for this difference $2''$ for each period of 87 years are deducted from the sun's mean place as calculated from the 800 year period. For if the year has been estimated $0\cdot56''$ short of its real length the error amounts in 87 years to $48\cdot7''$, and in so much time the sun passes through two seconds of the circle. It thus appears that here again the correction had not the aim of reconciling two sets of astronomical tables but was contemplated by the author of the Narsapur tables at the outset.

ADDENDUM

(To Mr. V. A. Smith's paper on the Gupta Coins, p. 119.)

Coins lately procured by Mr. H. Rivett-Carnac, C. S., C. I. E. in Benares bazaar :—

1. Chandra Gupta I ; King and Queen type ; legends legible ; as Plate II, 2. A good specimen.
2. Chandra Gupta II ; Archer Type lotus-seat reverse, as Plate III, 1.
3. Kumāra Gupta Mahendra ; Archer Type ; म under arm, on margin 'Mahārāja' ; र
rev. as usual.
Obv. differs in legend, and in pose of figure from Plate III, 10. A fine specimen.

ERRATA.

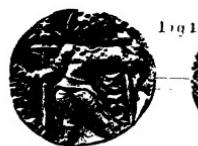
P. 119, l. 19 read Ghatotkacha, for Ghaṭot Kacha, and so throughout Mr. Smith's paper on the Gupta coins.
,, 128, „ 24 omit 'or jalampa.'

Plate II



SELECT GOLD COINS OF THE
GUPTA PERIOD.

Fig. [II]



SELECT GOLD COINS OF THE
GUPTA PERIOD.

PLATE III



Fig. 1

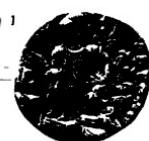


Fig. 2



Fig. 2



Fig. 3



Fig. 4



Fig. 5



Fig. 6



Fig. 7



Fig. 8



Fig. 9



Fig. 10

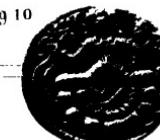
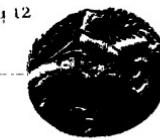


Fig. 11



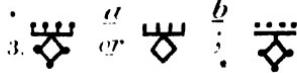
Fig. 12



SELECT GOLD COINS OF THE
GUPTA PERIOD.

MONOGRAMMATIC EMBLEMS

Class I. 4 Prongs or dots above line.

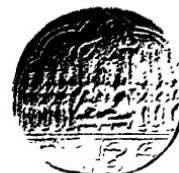


Class II. 3 Prongs or dots above line.



Class III. No Prongs or dots above line.





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JOURNAL
OF THE
ASIATIC SOCIETY OF BENGAL.

VOL. LIII.

PART I. (HISTORY, ANTIQUITIES, &c.)

(Nos. I and II, 1884 : with six Plates and a Map ; and with a Special Number as substitute for Nos. III and IV).

EDITED BY

THE PHILOLOGICAL SECRETARY.

"It will flourish, if naturalists, chemists, antiquaries, philologists, and men of science in different parts of *Ava*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish, if such communications shall be long intermitted ; and it will die away, if they shall entirely cease." SIR WM. JONES.

CALCUTTA :

PRINTED BY J. W. THOMAS, AT THE BAPTIST MISSION PRESS,
AND PUBLISHED BY THE
ASIATIC SOCIETY 57, PARK STREET.

1884.

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ASIATIC SOCIETY OF BENGAL

Part II.—NATURAL SCIENCE.

No. I—1884

I.—*The Theory of the Winter Rains of Northern India.*—By HENRY F. BLANFORD, F. R. S., President, Asiatic Society of Bengal, Meteorological Reporter to the Government of India.

[Received and Read March 5th, 1884.]

(With Plate I.)

It has long been a commonplace of meteorological hand-books, that the winter, or, as it is more frequently (but less accurately) termed, the north-east monsoon, is due to a reversal of those conditions which, in the summer season, set in movement a flow of air from equatorial regions towards the plains of Southern and Eastern Asia. But, beyond this general statement of fact, very little has been done towards working out the physical characteristics of this familiar phenomenon of the Indian winter; and such vague conceptions as are implied in the popular theory, leave entirely unexplained the well-known occurrence of rain, about Christmas time, in Upper India; a region, which, according to that theory, should then be the seat of a barometric maximum, the fountain and source of the winter monsoon.

Since the establishment of a Meteorological Department under the Government of India, has rendered it possible to study the weather of India as a whole, from day to day, some insight has been gained into

the phenomena which precede and accompany the cold-weather rainfall of Northern India. In each of the annual reports on the Meteorology of India, in recent years, two or three instances of this cold weather rainfall have been described and illustrated at some length; and at the present time, although many important points still require further elucidation, it is at least possible to set forth some generalizations on the conditions which usher in the precipitation of the cold-weather rains, and on the probable source of the vapour which feeds them.

The four charts on Plate I exhibit the average distribution of atmospheric pressure in the months of November, December, January, and February. These charts, being based on the registers of duly verified barometers during the last seven years, corrected to a common standard and reduced to sea-level values from elevations, determined in all but a few exceptional instances, by actual spirit-levelling to the mean sea-surface, may be accepted as representing, with a near approximation to truth, the relative differences of pressure which characterize the winter months in India.* Certain characters common to all, may be regarded as distinctive of the season. The seat of highest pressure is in the neighbourhood of Peshawar. Whether this may be taken as indicating that the pressure on the highlands of Cabul is also greater than at similar elevations over the plains of India is, however, very doubtful. The situation of Peshawar on a plain of moderate extent, girt around with mountains, is such that the high pressure may be and very probably is a local effect of the cooled air, draining on all sides from the surrounding slopes and filling the basin from which its escape is much obstructed. A similar high pressure is shewn by some other stations near the foot of the N. W. Himalaya, of which Dehra is a notable example. The conditions of pressure at higher elevations over the Himalaya, will be noticed presently.

The next feature to be noticed is that, throughout the winter months, the axis of average high pressure on the plains and plateaux of India, occupies nearly the same situation as that of low pressure at

* Rigorously speaking any such representation must of course involve an element of unreality, which is the greater, the greater the difference of land levels in the area embraced in the chart; and, where, as in the case of India, large portions of the area differ by 2,000 feet and upwards, this element attains to some importance. Although it may not seriously impair the value of the chart as an illustration of the pressure-differences or potentials which maintain the system of wind-currents, the fact that the lower strata of air, resting on low alluvial plains, have no horizontal extension to the higher plateaux and cannot therefore be directly and immediately influenced by the atmospheric pressure there existing, is one that must be kept in view in discussing the relation of the winds to the pressure-distribution.

the opposite season. It extends from Upper Siud across Rajputana and the Central India plateau to Chutia Nagpur; the pressure along this axis declining, more or less irregularly, from N. W. to S. E. To the north of this ridge, a trough of relatively low pressure on the Gangetic plain separates it from the higher pressure along the foot of the Himalaya, and, in most years, the pressure in the Punjab is somewhat lower than that of Western Rajputana. On the other hand, to the south of this axis, the pressure falls gradually down to Cape Comorin and Travancore; being, however, considerably higher on the east than on the west coast of the peninsula. In fact, the isobars run down the peninsula almost parallel with the west coast. The low pressure area which runs down the west coast of the peninsula is prolonged to the north, up the Gulf of Cambay, producing a northward bend in the isobars of that region very similar to that shewn by them in the summer monsoon, but with reversed gradients.

Hence the cold weather distribution of pressure may be not inaptly described as a reversal of that which characterizes the summer monsoon; but, in the first place, the barometric differences between the extremes, and therefore the gradients effective in producing the monsoon current, are less than half as great, and, in the second place, the axis of high pressure across Northern India lies further south than its opposite in the summer monsoon. It lies well across the middle of the plateau to the south of the Ganges, instead of following the course of the river, or, as not unfrequently happens in the case of the summer trough of depression, somewhat to the north of it. Thus, both in summer and winter, low pressure tends to prevail in some part or other of the Gangetic valley and the Punjab; but in the summer the gradient declines towards the N. W., in the winter, to the S. E.

There is reason to believe that this normal distribution of pressure is restricted to the lower strata of the atmosphere, that is to say, to the stratum less than 7,000 feet in vertical thickness, measured from the sea-level. Thus, for instance, a row of stations on the plains of the Punjab and Ganges, ranging from Peshawar down to Purneah, shews a small, but decided, fall of pressure from N. W. to S. E., when all the mean readings are reduced to their equivalent values at the sea-level. But if the mean pressures of the hill-stations, Murree, Chakrata, and Darjeeling (all of which are between 6,000 and 7,000 feet, or a little over the latter elevation), be reduced to a common level of 7,000 feet, the gradient at that elevation is found to be slightly, but distinctly, reversed; Darjeeling, the easternmost station, shewing the highest pressure.

Sea-level Equivalents of Atmospheric Pressure on the Punjab and Gangetic Plains.

	November. ins.	December. ins.	January. ins.	February. ins.
Peshawar	30.098	30.174	30.161	30.115
Lahore .....	.023	.097	.084	.029
Delhi .....	.017	.089	.076	.020
Lucknow .....	.008	.078	.062	.006
Patna.....	29.995	.066	.060	.001
Purneah .....	.966	.028	.036	29.977

Equivalents at 7,000 feet of Atmospheric Pressure at Stations on the outer Himalaya.

	November. ins.	December. ins.	January. ins.	February. ins.
Darjeeling.....	23.404	23.380	23.339	23.320
Chakrata .....	.360	.340	.305	.281
Murree .....	.356	.332	.302	.268

It was shewn also in a paper on the winds of Northern India,* and in the *Indian Meteorologists' Vade Mecum*,† that, as between the Himalaya and Ceylon, the plane of neutral pressure, in January and February, is at a lower level than 7,000 feet; but not in the months of November and December; at least as an average condition. To this point, which is important, I shall presently return.

These facts of the pressure-distribution prepare us then to expect that which our wind-registers shew, *viz.*, that the winter monsoon is a much shallower, weaker, and more unsteady current than its correlative of the summer season. On the plains, the air is very calm in the Punjab; and, to the south and south-east, flows as a very gentle current, chiefly a day wind, drifting from the N. W. down the Gangetic plain; from north or N. E., and somewhat stronger, across the Central Indian plateau and the Satpuras; and from north or N. N. W. in Lower Bengal; then turning to N. E. or E. in the northern part of the peninsula, while, down the Bay of Bengal, it is pretty steady as the well-known N. E. monsoon. It turns, therefore, in an anticyclonic curve around the seat of maximum pressure in North Western India. Its rate of movement, its comparative steadiness, and its mean direction may be estimated from the following tables:—

* Phil. Trans. vol. 164, p. 563.

† Page 175.

*Percentage of Wind-directions and Mean Daily Movement of the Wind at
Stations in Northern India during the Winter Monsoon.
(November to February.)*

				Years.	Per cent.		Mean daily movement in miles.
					E	N	
A North-West India.	I	Rawalpindi	12				43
	Lahore				•48		
	Ludhiana					33	
	Delhi					73	
	Mooltan					47	
	Jacobabad					48	
B Gangetic P	B	Bickaneer					68
	Roorkee	17				40	50
	Bareilly	12				16	68
	Lucknow	12				25	43
	Allahabad	12				30	38
	Gorakhpur	12				34	?
	Benares	16				14	64
	Patna	13				19	44
	Purneah	7					46
C Central India	H	Hyderabad	4				158
	K	Kurrachee	21	18			229
	R	Rajkot	4				126
	D	Dacsia		23			202
	P	Pachbudra	3	24			?
	S	Surat		17			132
D India P atpura	M	Mount Abu		19	14	18	105
	N	Neemuch	4	12	12	16 | 16	153
	I	Indore	4			8	59
	J	Jhansi	10				51
	N	Nowgong	4	18			38
	S	Saugor	11	16	29		54
	S	Sutna	5	17	13	8	89
	J	Jubbulpore*	11	24	18	7	55
	P	Pachmarhi	11	15	17	8	68
	S	Seoni	11		10	5	68
E Chitt Nagpur	C	Chikaldar	5	25	4	4	110
	H	Hazaribagh	14	10	4	4	
	A					23 | 40	118
F Or ing	B	Berhampore	14		8	3	16 | 25
	C	Calcutta			7	6	15 | 20
	J	Jessore			10	3	8 | 25
	D	Dacca			9	3	15 | 20

On comparing these tables with those for the summer monsoon, at the same stations, the relative greater frequency of calms, more especially in the Punjab and the Gangetic plains, the inferior steadiness of the wind in the prevailing quarter, and the very low absolute rate of its movement are, strikingly apparent. The highest rates of movement are in Western India, as are also those of the summer winds, but the former vary from less than half to less than two-thirds of the latter, and the directions are much more variable.

It is further to be noticed that, while, at most stations, there is one direction of decided maximum, with some oscillation on either side (this being the local direction of the winter monsoon), at stations in the Punjab and the adjacent parts of the Gangetic plain, and also at Jhansi, Jubbulpore, Chikaldar, Mount Abu, and Kurrachee, there is a distinct secondary maximum from an opposite quarter; and, at Mount Abu, Neemuch, and Bickaneer, a certain absolute preponderance of southerly winds. These are the winds which interrupt the winter monsoon and bring up the vapour that is condensed on the Himalaya as snow, and on the plains of Northern India as the winter rains of that region.

In fact, not only is the barometric gradient which characterizes the winter monsoon less highly inclined than that of the opposite season, and the vertical height to which it prevails (the elevation of the neutral plane) considerably less, but it is more frequently reversed, and especially so in January and February; and, as a temporary phenomenon, barometric minima, with the usual vertical systems of winds, occasionally appear in Northern India. On such occasions, rain almost invariably follows, beginning generally over the mountains that hem in the Punjab, and on the plains at their foot, and thence extending to the east and south-east; while the barometric depression moves eastward, and cold westerly winds, bringing fine weather and a wave of high barometric pressure, follow up in the rear.

In the majority of cases the history of which has hitherto been traced out, the barometric minimum first appeared, and was apparently formed in some part of the great north-western plain, most frequently in the Punjab or Upper Sind; but, in some cases, in Western Rajputana. Mr. F. Chambers has put forward the suggestion* that these minima travel hither from regions further west, from the plateau of Beloochistan or the still loftier mountain-tract of Afghanistan; but this seems to be a misapprehension. We have, indeed, no observatory in Afghanistan, and it may be long before any systematic observation is possible in that interesting, but turbulent, country. But an observatory has existed for some years past at Quetta, and, although its elevation is

* Nature, vol. xxiii, p. 400.

not known with sufficient precision to admit of its barometric register being reduced to terms comparable with those of the Sind and Punjab stations, I have compared the oscillations of the Quetta barometer with those in the valley of the Indus, when barometric minima have appeared in Upper Sind, and find that, with two very doubtful exceptions, in January and February 1880, any fall of pressure at Quetta was either simultaneous with the fall in Sind, or somewhat later. In one of these exceptional instances, there was a slight fall at Quetta two days, and in the other one day, before it took place at Jacobabad; but on both occasions, the great fall, when the minimum was established in Upper Sind, was simultaneous at both stations. In such cases as that of the 25th January 1878 (when the minimum first appeared at Deesa) and those of January, February, and March 1881 (when a barometric depression which had existed in Western Rajputana throughout the cold season, was simply intensified immediately prior to the rainfall), there could be no question of a depression travelling from the westward.

But it is not only in North-Western India even, that barometric minima are occasionally formed in the winter months: in the case of the rain of the 10th to 13th January 1878, it first appeared on the western half of the Deccan plateau; in that of the 10th February 1879, a long trough-shaped depression ran through the heart of India from Belgaum to Lucknow, and, in that of the 15th to 18th February 1880, it was first established in the Central Provinces, whence it was transferred to the Punjab; and the distribution of pressure, in Northern India, became strikingly similar to that which characterizes the rainy season.

There is, then, no reason to doubt that, notwithstanding that Northern India is in general and on an average an area of high pressure in the winter season, relatively to lower latitudes, this condition is by no means constant or lasting. The atmospheric pressure, in extra-tropical India, more frequently than that of the peninsula, occasionally falls below that prevailing over the seas to the south, causing vapour-bearing currents to pour in from that direction; and these currents, in ascending around the seat of minimum pressure, chiefly on the east and north of the minimum, condense that vapour as rain (and on the hills as snow). This is a more or less regularly recurrent feature of the winter season.

Of the conditions which determine the formation of these barometric minima, but little can be positively asserted in the present state of our knowledge. That they do not originate in a local excess of temperature in the lower atmospheric strata, is abundantly apparent; the rise of temperature that, in general, precedes the rainfall, and is accompanied

with a rise in the relative and absolute humidity of the air, is simultaneous with the setting in of the southerly wind; and this change of wind implies a pre-existing reversal of the barometric gradient, which is the phenomenon to be accounted for. The following considerations may, however, be worthy of attention as tending to throw some light into the prevailing obscurity.

It has been shewn above, that, at the very moderate elevation of 7,000 feet over the outer Himalaya, the barometric gradient is on an average slightly, but distinctly, reversed. At greater elevations, it is most probable that the reversal is more decided, for I have shewn elsewhere* that at Leh (11,500 feet) the pressure in February is at its annual minimum, and the wind-registers of all our hill-stations establish the fact that, throughout the winter months, the prevailing winds are southerly. This preponderance is no doubt, in some measure, perhaps mainly, due to the fact that the observations are those of 10 A. M. and 4 P. M. only; at which hours the diurnal up-draught of the mountain winds, in an otherwise still atmosphere, is fully active. But I have myself witnessed at Darjeeling, in December, the effects of a strong steady current, sweeping overhead from the south-west, clothing the snowpeaks with cloud-banners. This strong southerly wind is, however, exceptional; and is that which precedes rain; and although it is not improbable that, at great elevations, there is a more or less steady flow of air towards Central Asia, to feed the outflow, at low levels, from the anticyclone which, as we know, normally exists in the winter over Northern and Central Asia, there is no reason to question that, up to a considerable elevation over Northern India, the more usual condition is one of comparative stillness or at most of light movement. And, in this state of the atmosphere, even a feeble local action, tending to reduce the density and therefore the pressure, may suffice to set up a centripetal influx of air which may in a short time produce a well-developed barometric minimum. How this may be brought about will be shewn presently.

The southerly surface winds that are invariably the precursors of precipitation, are not merely local; they prevail also far to the south, indeed over a great part of India; and they arrive charged with vapour gathered both from the sea and from the warmer land-surface of more southerly regions.

It seems not improbable, then, that the ulterior conditions which give rise to the winter rains, may have their seat in the more elevated or middle region of the atmosphere; and we must look to the formation of cloud as the condition which, by disturbing the thermal equilibrium

* *Indian Met. Memoirs*, vol. i, p. 224.

of the atmosphere, determines a convective current with a cyclonic circulation, and a barometric minimum. The prevailing calmness of the Punjab atmosphere, combined with a high degree of relative humidity in the winter months, affords conditions not unfavourable to this action.

Before proceeding further with this discussion, it will be of advantage to consider the distribution of the winter rainfall, its distribution both in time and space.

For this purpose it will not be necessary to illustrate the subject in great detail, and, instead of giving the means of individual stations, I shall summarize the data in the form of the averages of large areas. The following table gives the average amount of the fall in each of the months from November to March.

Summary of the Winter Rainfall of Extra-tropical India.

	Stations.	INCHES OF RAINFALL.					
		November.	December.	January.	February.	March.	Total.
Peshawar and Derajat.....	5	0.46	0.51	0.65	1.06	1.29	3.97
Hazara and Patwar	4	1.06	1.50	1.57	2.64	2.66	9.43
The four doabs	11	0.18	0.60	0.77	1.15	1.14	3.84
Eastern Punjab	11	0.07	0.58	0.91	0.95	0.95	3.46
Kangra, Sirmoor and Kumaon ..	11	0.18	1.01	2.10	2.80	2.54	8.63
N. W. P. & Oudh, Western half*...	24	0.06	0.33	0.81	0.66	0.57	2.43
Ditto ditto, Eastern half ...	15	0.10	0.15	0.66	0.55	0.34	1.80
North Behar and Bhagalpore.....	5	0.08	0.10	0.58	0.53	0.45	1.74
Northern Bengal	8	0.34	0.12	0.43	0.79	1.18	2.86
Assam and Cachar	13	0.95	0.36	0.64	1.35	3.45	7.00
Upper Sind	3	0.08	0.16	0.23	0.37	0.44	1.28
Lower Sind, Cutch and Gujarat...	18	0.08	0.07	0.11	0.16	0.06	0.48
Rajputana	20	0.09	0.27	0.11	0.31	0.15	0.93
Central India, &c.	24	0.16	0.19	0.42	0.40	0.23	1.40
Mirzapore and Chutia Nagpur ...	14	0.22	0.13	0.58	0.78	0.57	2.28
Lower Bengal	15	0.50	0.17	0.48	1.07	1.60	3.82

The above table includes the whole of extra-tropical India, and it is only in a portion of this region that the cold weather rainfall can be regarded as a well-marked and regularly recurrent phenomenon ; having a distinct maximum, that is to say, in the winter or spring months and equally defined minima before and after. The variations, shewn in the above table, are considerable, both as regards the total amount and the epoch of the maximum. It is on the N. W. Himalaya

* The meridian of Lucknow is taken as the boundary.

and on the hills of the Northern Punjab that these rains are most copious, and that the maximum falls latest; the precipitation frequently taking the form of snow at all but the less elevated stations. In the extreme north-west, they attain their maximum in March and April; for the April rainfall (not shewn in the table) is about equal to that of March at Peshawar and in the hills of Hazara, while that of May and June is insignificant. But south of the Salt Range, and on the plains of the Eastern Punjab, the rainfall of February and March exceeds that of April. Still further to the south-east, throughout the greater part of the Gangetic plain, the maximum occurs still earlier, *viz.*, in January; and this holds good as far as Behar and the confines of Northern Bengal. This anticipation of the maximum is not due to the January rainfall of the Gangetic plain being heavier than that of the Punjab. On the contrary, it is rather less: but the decrease in a south and S. E. direction is much less rapid in January than in the subsequent months. In Northern Bengal, even the January maximum has vanished; and while the average rainfall of that month is only slightly less than in Behar and the eastern part of the N. W. Provinces, that of February is higher, and that of March shews a further considerable increase. So far, the course of the variation seems to resemble that of the N. W. Punjab; but the further steady increase of the fall in April, May, and June shews that this resemblance is fallacious, and that we have here to do with a phenomenon of a different order, *viz.*, the storm precipitation of the spring months, the characteristics of which are still more pronounced in the more easterly province of Assam. As a well-marked feature of the local meteorology, the cold weather rainfall does not extend, in an easterly direction, beyond the province of Behar.

Turning now to the regions somewhat further south, but still, for the most part, without the tropic, we see that in Upper Sind the total fall of the five months is very small, notwithstanding that it represents nearly one-third of that of the year; and also that, as in the Derajat, it reaches its maximum in March. In Lower Sind, Cutch, and Gujarat, the whole precipitation of the season is insignificant; but a maximum is still faintly indicated in February, and the same is more strongly marked in Rajputana, where the fall is about double as great. In Rajputana, it would appear that the December rainfall is almost as great as that of March; but this is mainly due to an exceptionally heavy rainfall in December 1877,* combined with the fact that the Rajputana registers extend over a shorter period than those of most other parts

* On this occasion nearly five inches of rain were registered at Banswara, between 3 and 4 inches at Jhalrapatam and Ulwar, and over 2 inches at Kotah, Deoli, and Bhurtpore.

of the country. I do not think, therefore, that, on the average of a long period of years, the November rainfall of Rajputana would be found to follow a different law of distribution from that of other provinces around. In Central India, including those portions of the Central Provinces and the N. W. Provinces that extend between the Jamna and the Satpura range, the total fall is again higher, with a maximum in January and February; and, still further east, in Mirzapore, South Behar, and Chutia Nagpur, it is again greater, with the maximum in February; but this apparent retardation of the maximum is evidently due to the inclusion of the early spring storms which in Chutia Nagpur become of relatively greater importance; and this is rendered further evident in the table for Lower Bengal.

The conditions which determine the storm precipitation of the spring months will be noticed elsewhere. Meanwhile, it results from the above analysis that the cold weather rainfall, as here considered, is that which takes place chiefly on the north and east of the barometric depressions, which are occasionally formed, in the winter months, in North-Western India. It is most copious where normally the winter temperature is lowest, *viz.*, on the N. W. Himalaya. It decreases rapidly to the south, and less rapidly to the south-east, and, in this latter direction, it blends into and becomes with difficulty distinguishable from the rainfall of the spring storms, which are, however, a phenomenon of a different order.

Having thus defined the area and noticed the general characteristics of the winter rainfall of North-Western India, I will return to the question of the origin of those barometric depressions which have been shewn to be the immediate precursors of the precipitation, or perhaps rather of simultaneous formation. The area above defined as that of the winter rains, is identical with that in which, as has long been known, the relative humidity of the air, instead of diminishing towards the interior of the country, increases with the increasing distance from the sea-coast. On page 203 of the *Indian Meteorologist's Vade Mecum* (Part II, para. 109), I described this phenomenon as follows: "In the maritime provinces (of India) there are but one (annual) period of maximum and one of minimum humidity; in the Punjab and in Central India and the North-Western Provinces, there are two annual maxima and two minima; and in the drier part of the first named province, the winter is the dampest season of the year * * *. Stations on the coast line have, at all times of the year, a higher degree of relative humidity than those on the plains of the interior. But the rate of increase is very different at different seasons; and in consequence of the greater cold of Upper and extra-tropical India, in the first three months of the

year, the rule of increasing dryness with increasing distance from the coast holds good inland, only as far as Bohar ; and thence to the Punjab the relative humidity of the atmosphere increases steadily. It appears to be higher also through Central India, north of the Satpuras, but the meteorological statistics of this tract have not yet been sufficiently worked out to enable us to fix the limits of the area of higher winter humidity."

The above passage was written in 1876, only a year after the meteorological data for the whole of India had been, for the first time, concentrated in one central office, and when the system of observation had been but recently extended to many stations in Rajputana and Central India. It is, therefore, desirable to set forth, in a tabular form, some excerpts from the further evidence which has since been put on record ; and, to this end, I give, in the following tables, first, the absolute humidity of the air as represented by the proportion of vapour in 1,000 parts (volumes) of air, second, the relative humidity, and, third, the cloud proportion (in thousandths of the sky-expanses*) in each of the six months November to April for four series of stations, three passing successively from east to west (or north-west) and representing respectively the Himalaya, the alluvial plain, and the plateau which extends between the latter and the Satpura range ; and the fourth passing from south to north, beginning with stations south of the Satpura range, and terminating in the Punjab.

* The figures of the two latter tables are extracted from those of the average values of the several meteorological elements given in the Report on the Meteorology of India in 1881.

Mean Absolute and Relative Humidity of the Air and Proportion of Cloud in Northern India in the Winter and Spring Months.

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Volume of vapour in 1000 | Percentage of saturation. | Cloud proportion

STATIONS.	E tio n from N o v e m b e r	air					F e b r u a r y	M i l e											
		November.	December.	January.	February.														
Darjeeling,	6,712	375	9	9	10	12	15	75	73	78	71	439	425	569	592	531	614		
Ranikhet,	6,069	730	8	8	8	10	11	58	56	60	55	122	270	344	461	378	335		
Chakrata,	7,050	750	6	6	7	8	10	58	52	58	54	153	351	413	539	465	385		
Murree,	6,344	750	6	5	6	8	10	43	49	57	51	315	455	516	541	595	520		
Saigon Island,.....	6	22	17	18	27	32		73	75	77	78	80	248	180	180	168	356	474	
Calcutta,	18	65	20	15	14	22	28		71	70	69	69	73	220	196	127	192	225	265
Jessore,.....	33	95	20	16	14	21	27	68	63	60	55	55	62	210	132	158	176	274	336
Berhampore,	66	176	18	14	12	18	22		69	65	58	62	257	194	215	192	291	320	
Purneah,	125	295	17	14	12	16	21		66	59	55	56	93	107	123	113	140	150	
Patna,	179	307	15			14	16		60	55	43	39	176	201	249	275	315	233	
Benares,	267	368	13			12	13		63	57	48	36	120	162	222	240	217	184	
Allahabad,	307	430	14			13	15		67	60	46	36	92	163	193	222	189	143	
Lucknow,	369	550	12		11	14			59	55	46	37	91	192	282	333	291	222	
Bareilly,	568	665	13						64	61	53	41	67	177	271	309	261	177	
Roorkie,	887	690	12						65	62	52	36	87	222	285	358	264	227	
Indchiana,.....	812	690	10	9					63	63	57	50	155	249	333	389	386	264	
Sialkot,	829	717	11	10	10				68	67	58	42	214	309	404	443	448	387	
Rawalpindi,	1,652	730	10	9	8				67	68	63	59	199	305	388	442	439		

Mean Absolute and Relative Humidity of the Air and Proportion of Cloud in Northern India in the Winter and Spring Months (Continued).

STATIONS.	Elevation in feet.	Miles from Sea.	Volume of vapour in 1000 of air.						Percentage of saturation.						Cloud proportion $\frac{1}{1000}$.					
			November.	December.	January.	February.	March.	April.	November.	December.	January.	February.	March.	April.	November.	December.	January.	February.	March.	April.
Hazaribagh,.....	2,010	205	12	10	9	10	10	12	53	52	51	44	36	32	203	192	236	211	258	262
Sutna,.....	1,040	450	10	8	8	9	8	10	42	48	47	41	29	25	137	162	216	292	262	252
Jhansi,.....	855	490	10	9	9	10	11	12	39	45	47	42	34	28	29*	38*	66*	75*	49*	46*
Neemuch,.....	1,639	280	9	7	7	8	9	11	33	38	35	35	30	26	63	149	151	310	234	230
Ajmere,.....	1,611	410	11	9	9	10	12	15	45	49	47	46	42	38	101	152	245	273	280	249
Raipur,.....	960	270	16	12	12	14	13	15	60	56	55	51	41	36	168	127	132	112	165	209
Nagpur,.....	1,025	350	14	12	11	12	11	13	52	50	49	42	32	28	257	238	233	194	255	305
Akola,.....	930	270	18	11	10	10	11	10	50	48	44	37	28	22	134	146	139	199	127	128
Jubbulpore,.....	1,351	420	13	10	11	12	13	13	57	56	58	53	40	32	171	197	218	238	246	217
Sutna,.....	1,040	450	10	8	8	9	8	10	42	48	47	41	29	25	137	162	216	292	262	252
Nowrang,.....	757	515	11	10	9	10	11	14	50	56	52	48	37	31	91	153	182	365	240	205
Jhansi,.....	855	490	10	9	9	10	11	12	39	45	47	42	34	28	29*	38*	66*	75*	49*	46*
Agra,.....	555	540	11	9	9	10	11	13	43	53	55	49	40	31	54	131	167	245	175	144
Delhi,.....	718	613	11	9	9	10	12	13	46	53	55	52	45	34	80	176	309	334	299	269
Ludhiana,.....	812	690	10	9	9	11	12	15	51	62	63	63	57	50	155	249	333	389	386	264

The estimates of cloud proportion are probably affected by a large personal equation.

The above table confirms and justifies the description already quoted from the *Vade Mecum*, and also the generalization just given, that the area of the winter secondary rainfall maximum coincides with that in which there is also a winter secondary maximum of relative humidity. But it also brings into prominence some further facts, which assist in throwing much light on the causes of the rainfall. In the first place, it is to be noticed that the increase of the relative humidity of the later months, as we proceed from Behar towards the Punjab, is due, solely, to the fall of temperature; the absolute humidity being almost constant; but the latter is decidedly lower on the high ground of Central India and Rajputana, south of the Gangetic plain, than on the latter and in the Punjab. These two facts, *viz.*, the uniformity of the absolute humidity over the riverain tract, and its decrease on the higher ground to the south, indicate that it is mainly dependant on local evaporation; being, in fact, furnished by the rivers, the undried swamps left by the autumnal floods, and, in no small degree, probably, by irrigation and the rich vegetation of the green winter crops. In the second place, it is to be observed that this riverain tract also coincides with the region of lower normal pressure, to the north of the axis of maximum pressure, shewn on the normal baric charts, on Plate II. And lastly, the tendency to cloud formation follows, on the whole, the same laws of distribution as the relative humidity of the lower atmosphere, with, however, this important exception; that, except in April and to a slight extent in March, it is lower in the neighbourhood of the coast (in Lower Bengal), notwithstanding the higher relative humidity of the lower atmosphere, than in the Upper Provinces, where the rainfall generally originates.

Now putting together the several facts thus independently elicited from the study of our registers, we arrive, I think, at the outlines of a consistent theory of the production of the winter rainfall. We have, in the first instance, steady evaporation over an extensive moderately humid tract, at a comparatively low temperature, it is true, but in an atmosphere, the stillness of which allows of steady diffusion of the vapour to high levels, and the consequent formation of cloud. The slight disturbance of the baric equilibrium which follows (since the vertical decrease of temperature in a cloud-laden atmosphere is slower than in a clear atmospheric), is succeeded by a gentle indraught of warmer and more humid air from the south; for the Himalaya bars access to northerly winds. A vortex is then rapidly formed, accompanied with an increased cloud-formation, and speedily followed by precipitation; which takes the form of snow on the hills, and of rain over the river plains. The rainfall is invariably followed by a cool wind, and a wave of high barometric pressure from the west, which I can only

attribute to a drainage of cool heavy air from the valleys of the hills surrounding the Punjab and the high lands of Beloochistan and Afghanistan; air cooled by the precipitation on the mountains.

If the above view be true, the stillness of the atmosphere, combined with the presence of a moderate evaporation, must be accepted as the condition which primarily determines the formation of barometric minima and the winter rains of Northern India. And this stillness is obviously due to the existence of the lofty mountain ranges which surround Northern India, leaving free access to the plains open only to the south.

Were the Himalayan chain absent and replaced by an unbroken plain, stretching up to the Gobi desert, it is probable that the winter rains of Northern India would cease; any local evaporation in the Punjab and Gangetic valley would be swept away by strong dry N. E. winds blowing from the seat of high pressure, which, in the winter months, lies in Central Asia; and instead of the mild weather and gentle breezes which now prevail at that season, on the Arabian Sea, it would be the theatre of a boisterous and even stormy monsoon, such as is its local equivalent of the China Seas. Other and even greater changes of climate, that would supervene on the suppression of the Himalayan range and the consequent alteration of the summer monsoon, its precipitation, and the course of the land drainage thereby fed, it would be beyond the province of my present subject to discuss.

II.—*Descriptions of some new Asiatic Diurnal Lepidoptera; chiefly from specimens contained in the Indian Museum, Calcutta.—By FREDERIC MOORE, F. Z. S., A. L. S. Communicated by the NATURAL HISTORY SECRETARY.*

[Received May 14th,—Read June 4th, 1881.]

Family NYMPHALIDÆ.

Subfamily SATYRINÆ.

Genus YPTHIMA, Hübner.

YPTHIMA MAHRATTA, n. sp.

Male and female. Upperside brown; forewing with a subapical bipupilled ocellus; between which and the outer margin is a pale brown curved fascia as in *Y. newara*: hindwing with a very small subanterior unipupilled ocellus.

Underside pale whitish-brown, very numerously covered with short delicate pale brown strigæ, which are uniformly disposed: forewing with

a brownish marginal fascia, which curves below the ocellus and extends up the disc towards the costa : hindwing with a very small apical ocellus, and two anal ocelli of the same size.

Expanse $1\frac{1}{10}$ to $1\frac{4}{10}$ inch.

HAB. Deccan (*Dr. Day*). In coll. F. Moore.

Allied to *Y. ariaspa*, *Y. ruru*, and to *Y. norma*. Nearest to *Y. norma*, the type specimens of which are from China. Differs from the last species, on the upperside, in having a smaller ocellus on the forewing, and a single subanal ocellus on the hindwing. Underside with shorter and more numerous strigæ; both the apical and the two anal ocelli of hindwing are half the size of those in *Y. norma*.

The hindwing also has a comparatively longer costal margin, which thus gives the apex and exterior margin less convexity.

YPTHIMA APICALIS, n. sp.

Male. Upperside pale brown : forewing with a small rounded bipupilled apical ocellus, above which is a distinct broad whitish streak : hindwing with two very small subanal ocelli, the upper one minute, the anal and apical ocellus of the underside being slightly visible from above ; across the middle of the lower discal area is a faint pale slight fascia. Underside pale brownish-ochreous, with indistinct darker brown uniformly disposed strigæ : forewing with the apical ocellus and white upper streak as above : hindwing with a small apical and three lower ocelli, the anal one bipupilled ; an indistinct pale whitish fascia is traceable across the disc above the lower ocelli.

Expanse 1 $\frac{3}{8}$ inch.

HAB. Deyra Dhoon (*Golwin-Austen*). In coll. F. Moore.

YPTHIMA KASMIRIA, n. sp.

Male and female. Upperside dark brown : forewing with a moderately small bipupilled apical ocellus : hindwing with two small subanal ocelli in male and, in female, a third minute anal ocellus.

Underside purpurascent brownish-white, densely covered with uniformly disposed purplish-brown strigæ : forewing with prominent apical ocellus : hindwing with prominent large apical and three lower ocelli, the anal one tripupilled.

Expanse ♂ 1 $\frac{3}{8}$, ♀ 1 $\frac{3}{8}$ inch.

HAB. Cashmere (*Capt. Hellard*). In coll. F. Moore.

YPTHIMA HOWRA, n. sp.

Male and female. Upperside brown : forewing with a bipupilled apical ocellus : hindwing with two small subanal ocelli, some specimens

of both sexes also having a smaller anal ocellus, all with a single pupil. Underside yellowish ochrey-white: forewing with the ocellus as above: hindwing with a very small apical ocellus and four lower ocelli, the two anal being geminated and the smallest. Both wings are crossed by ochreous-brown strigæ; with the three outer transverse fasciæ on forewing, and an angulated discal fascia, as well as a sinuous marginal fascia, on the hindwing.

Expanse ♂ $1\frac{1}{8}$, ♀ $1\frac{3}{8}$ inch.

HAB. Calcutta. In coll. Ind. Mus., Calcutta, and F. Moore.

Nearest to *Y. hübnéri*. Distinguishable from typical specimens (figured as *Y. philomela*, Hubner, Zutr. fig. 83-84), on the underside, by the yellowish ochreous-white ground-colour, and the transverse fasciæ on the hindwing, as well as by the small size of the ocelli.

YPTHIMA HORSFIELDII, n. sp.

Male. Upperside dark olive-brown; discal area dusky; subapical ocellus oval, bipupilled: hindwing with two medial and a minute anal ocellus.

Female. Upperside: forewing with a large rounded ocellus: hindwing with two larger medial, a small anal, and a medium-sized apical ocellus. Underside of male and female ochreous-white: forewing almost covered with dark vinous-brown confluent strigæ: hindwing very sparsely covered with slender brown strigæ very similarly disposed to those in the typical Javan *Y. pandorus*: ocellus of forewing as above: hindwing with two small apical, two larger medial, and two smaller anal ocelli.

Expanse ♂ $1\frac{1}{10}$, ♀ $1\frac{6}{10}$ inch.

HAB. Java. In coll. F. Moore.

Subfamily NYMPHALINÆ.

Genus EUTHALIA, Hübner.

EUTHALIA ANDERSONII, n. sp.

Male and female. Upperside dark umber-brown, palest in the female; both wings with a marginal bluish-grey band, which extends very narrowly from the apex of forewing and widens across the hindwing to broadly above anal angle. Within and beneath the cells the black streaks are most distinct in the female; across the discal area are two indistinct dusky sinuous fasciæ widening from the costa of forewing, at which end the interspace is slightly paler in the male and distinctly paler in the female. Cilia white.

Underside ochreous-brown in male and yellowish ochreous in female; the outer borders broadly suffused with purplish lilacine-white; cell-marks distinct; across the disc of both wings are two dusky lunular fasciae with pale interspace, most distinct in the female, the fasciae being disposed across the middle of the disc.

Expanse ♂ $2\frac{1}{4}$, ♀ $2\frac{3}{4}$ inches.

HAB. Mergui; Tavoy. In coll. Ind. Mus., Calcutta, and F. Moore.

Nearest allied to *E. cocyta*, Fab.; also to *E. lepidea*, Butler, and to *E. macnairii*, Distant.

Genus CIRRHOCHROA, Doubleday.

CIRRHOCHROA ABNORMIS, n. sp.

Male. Upperside ferruginous-yellow: forewing with a medial discal transverse black lunular waved band, which is broadest at the costal end, a narrower submarginal sinuous band, and a nearly straight marginal line, the interspace from the submarginal band and edge of the wing being suffused with black towards the apex; an indistinct dusky streak at end of the cell: hindwing with a medial discal transverse angulated black lunular band, which is broadest at the costal end; a submarginal lunular line, and a slender nearly straight marginal line; a row of minute black discal dots. Underside brownish-ochreous; a transverse medial slightly purplascent band, with waved suffused dusky lunular inner border and slender almost straight outer border, the band being quite narrow where it crosses from fore to hindwing and broadly dilated at the costal end on forewing and at anal end on the hindwing; contiguous to the inner border of the band is a similar dusky suffused lunular fascia, the interspace being of a slightly pale yellowish colour; at end of each cell is a dusky double lunular mark, a similar double lunular waved line also extends from middle of the cell on forewing to below the cell on the hindwing; outer border of both wings traversed by faint traces of a yellowish submarginal lunular band; on the forewing is a conspicuous and whitish apical patch, and on the hindwing is a row of very small blackish transverse discal dots.

Expanso $2\frac{5}{8}$ inches.

HAB. Darjiling. In coll. F. Moore.

Genus ERGOLIS, Boisd.

ERGOLIS TAPESTRINA, n. sp.

Male and female. Comparatively smaller than *E. merione*; outline of forewing more irregular. Upperside paler; with similar transverse sinuous lines on both wings, the two medial lines being somewhat nearer

together, the discal cordate marks having their outline of a uniform width, and being somewhat narrower transversely, thus leaving a slightly but perceptibly wider space between the contiguous lines; the interspaces between the basal lines, the subbasal and medial lines, the discal cordiform marks, and the marginal line and outer margin, are of a more dusky colour, and thus give the wings the appearance of being marked with alternately pale and dusky transverse bands. Underside also paler than in *E. merione*, with more regularly alternate pale and dark transverse bands.

Expanse 1 $\frac{5}{8}$ to 2 $\frac{1}{2}$ inches.

HAB. N. W. India (Manpuri; Deyra Doon). In coll. F. Moore.

Ergolis indica, n. sp.

Differs from typical Javanese specimens of *E. ariadne* in its smaller size. Upperside of a duller colour, the markings more obscure and comparatively less sinuous. Underside with paler interspaces between the bands, the apical border of forewing and the marginal border of hindwing greyer, and comparatively broader.

Expanse 1 $\frac{5}{8}$ to 1 $\frac{1}{2}$ inch.

HAB. Madras; Nilgiris; Bombay; Calcutta. In coll. F. Moore.

Family LYCÆNIDÆ.

Genus PARAPITHECOPS, Distant.

Parapithecopis gaura, n. sp.

Male and female. Upperside brown: forewing with a large white medial longitudinally oval spot, occupying the centre of the wing from middle of the disc to near the base; a small brown dentate spot at upper end of the cell: hindwing with the apical and upper discal area broadly white and traversed by pale brown veins; a slender brown submarginal line enclosing a marginal row of brown spots. Cilia of forewing whitish posteriorly, of hindwing entirely white. Underside greyish white: forewing with a submarginal line composed of slender waved brown lunules, and a marginal line enclosing a row of small linear spots; a slender indistinct brown streak at end of the cell, and three or four dots along the costal edge: hindwing with an irregular submarginal row of brown lunules, a marginal line enclosing a row of darker spots; a black spot at upper end of submarginal line, and a subbasal row of three smaller more or less distinct black spots; a slender brown streak at end of the cell. Antennæ black, ringed with white; pale white beneath, third joint and tip of second black; legs white, banded with black.

Expanse ♂ 1 $\frac{5}{8}$, ♀ 1 $\frac{1}{2}$ inch.

HAB. Calcutta. Assam. In coll. Ind. Mus., Calcutta, and F. Moore.

Genus MEGISBA, Moore.

MEGISBA SIKKIMA, n. sp.

Male. Differs from *M. thwaitesii*, on the upperside, in being of a darker violet-brown, and in the absence of the short oblique posterior white band on the forewing. Underside similarly marked to *M. thwaitesii*, except that on the forewing the black spot in middle of the cell is very minute, and there is a spot below the end of the cell between the middle and lower median veins in addition to the two dots, which are here placed beneath the lower median vein, whereas in *M. thwaitesii* the two latter dots, when present, are situated between the middle and lower medians. On the hindwing the three transverse subbasal black spots are comparatively larger, the upper one with two contiguous black dots in front; the cell-spot is prolonged upward to the costal vein and also has some black dots below it, the apical black spot is of an elongated form, and the discal macular band is composed of broader quadrate spots.

Expanse $\frac{3}{4}$ inch.

HAB. Sikkim. In coll. Indian Museum, Calcutta.

PATHALIA, n. g.

Closely allied to *Megisba*: forewing comparatively longer, and less regularly triangular in form: hindwing somewhat narrower, and with a slender tail at end of lower median vein. Venation similar. Second joint of palpi shorter, the third joint longer and more slender.

Type, *P. albidisca*.

PATHALIA ALBIDISCA, n. sp.

Male and female. Upperside dark violet-brown: forewing with a broad medial conical white patch, which extends obliquely from middle of the disc to posterior margin: hindwing with a broad white band crossing from the costal edge to near middle of the abdominal margin; an indistinct marginal row of pale-bordered brown spots. Underside greyish-white: forewing with some black spots along the costal edge, a brown streak at end of the cell, a discal transverse row of short oblique slender interrupted lunules, a submarginal sinuous line enclosing a marginal row of indistinct spots: hindwing with a similar brown cell-streak, a discal zigzag series of broader lunules, a sinuous submarginal line enclosing the marginal row of spots, of which the penultimate is large and black; three equidistant subbasal black spots, a black spot on the abdominal margin above the lower subbasal, and a larger black spot at the apex; tail in both sexes black, tipped with white. Cilia edged with

white. Body above black, antennæ black annulated with white; palpi white, tip black; legs white with black bands.

Expanse ♂ $\frac{14}{15}$, ♀ $1\frac{1}{15}$ inches.

HAB. Chittagong; Kurdah, Orissa; N. W. Himalaya (*Capt. Beckett*). In coll. Indian Museum, Calcutta, and F. Moore.

PATHALIA MALAYA.

Lycena malaya, Horsfield, Catal. Lep. Mus. E. I. C. p. 70 (1828), ♀.

HAB. Java. (Horsfield collection.)

Genus LOGANIA, Distant.

LOGANIA SUBSTRIGOSA, n. sp.

Upperside dark violet-brown. Cilia white between the veins. Costal edge of forewing with a minute white dot at end of the veins. Underside purplish white, crossed by a few ochreous-brown short strigæ, and with a thicker streak across middle and end of the cell, and in a zigzag submarginal series; also a marginal series of black spots on the forewing, and a lunular streak on hindwing; a black costal spot also on the hindwing; and the outer marginal border of both wings is ochreous-brown. Body, antennæ, and legs above brown; palpi, legs, and abdomen beneath white.

Expanse $\frac{9}{10}$ inch.

HAB. Mergui. In coll. Indian Museum, Calcutta.

LOGANIA MARMORATA, n. sp.

Upperside pale purplish violet-brown: forewing with the basal half, curving obliquely from middle of the costa to posterior margin near the angle, violaceous-white: hindwing with the lower basal and discal area also violaceous-white: the traversing veins on both wings being pale violet-brown. Cilia violet-brown. Underside densely mottled with purplish violet-brown and violet-white, interspersed with black speckles, which are most prominent in a lunular marginal fascia; a white spot at end of the cells. Body, antennæ, and legs violet-brown.

Expanse $\frac{9}{10}$ inch.

HAB. Mergui. In coll. Indian Museum, Calcutta.

LOGANIA ANDERSONII, n. sp.

Female. Upperside pale violet-brown: forewing with a broad longitudinal medial lilacine-grey band of a somewhat triangular form, disposed below the cell, the exterior border of the band being scalloped: hindwing with a narrow medial discal similar-coloured band. Cilia

alternated with white. Underside purplish lilacine-white; both wings with a blackish zigzag cell streak, a transverse discal zigzag duplex line, and two narrow similar submarginal lines, a slender marginal line, and a waved interciliary line.

Expanse $1\frac{1}{10}$ inch.

HAB. Mergui. In coll. Indian Museum, Calcutta.

Genus LYCÆNESTHES, Moore.

LYCÆNESTHES ORISSICA, n. sp.

Male. Smaller than *L. lycanina* and *L. lycambes*. Upperside of a similar purpurascent blue. Underside pale purpurascent greyish-brown. Both wings with similar, but more regularly disposed, markings. On the hindwing the subbasal costal black spot is prominent, but the subbasal black spot—so conspicuous in the above species—is absent, the entire exterior margin being uniformly marked.

Expanse $\frac{9}{10}$ inch.

HAB. Orissa. In coll. Indian Museum, Calcutta, and F. Moore.

LYCÆNESTHES MERGUIANA, n. sp.

Male. Upperside violet-blue: hindwing with two indistinct small anal blackish spots and a larger subanal spot. Underside dull greyish-brown; forewing with a transverse antemedial pale-bordered band, a short band at end of the cell, and a broken discal band, two submarginal pale lunular lines: hindwing with a pale-bordered subbasal band, one at end of the cell, and a broken curved discal band; two submarginal pale sinuous lines enclosing a small anal and a large oval subanal black spot, both surmounted by a yellow lunule and speckled with a few metallic-blue scales.

Expanse $\frac{9}{10}$ inch.

HAB. Mergui. In coll. Indian Museum, Calcutta, and F. Moore.

A much smaller species than *L. bengalensis*. Distinguished from it, on the underside, in the forewing having the antemedial pale-bordered band, and in the hindwing in the more irregular and zigzag pale bands, and the large subanal spot. It is also distinct from *L. lycaena*.

Genus LYCÆNA, Fabr.

LYCÆNA CHAMANICA, n. sp.

Female. Upperside lavender-blue; extreme outer margin of fore-wing pale dusky-brown: hindwing with pale dusky-brown costal and

marginal border, the latter traversed by an outer row of whitish lunules. Cilia dusky-brown, edged with white. Underside lilacine ochreous-grey : forewing with a large white-bordered black lunule at end of the cell, a discal transverse row of six spots, and a marginal row of white-bordered dark brown spots, the transverse interspace between the discal and marginal spots also dark brown : hindwing with three straightly disposed transverse subbasal white-bordered black spots, a lunule at end of the cell, and a curved discal interrupted row of eight spots ; a marginal row of rounded dark brown spots bordered by an inner dark brown lunular line ; the anal and penultimate spot is black, speckled with metallic-blue scales, and surmounted by orange-yellow.

Expanse 1 inch.

HAB. Chaman, S. Beluchistan (April). In coll. Ind. Mus., Calcutta.

This species is quite distinct from *L. bracteala*, Butler.

LYCÆNA NADIRA, n. sp.

Female. Upperside dark olivaceous violet-brown : hindwing with a very faint trace of paler marginal lunules. Cilia brown, edged with white. Underside pale olivaceous-ochreous : forewing with an olivaceous white-bordered large black linear spot at end of the cell, and a recurved transverse discal row of six spots, a submarginal row of small blackish dentate spots, and a marginal row of linear spots : hindwing with three subbasal olivaceous white-bordered black spots, a lunule at end of the cell, a curved discal row of eight spots, a submarginal row of small blackish dentate spots, and a marginal row of short linear spots.

Expanse 1 inch.

HAB. Kabul. In coll. Indian Museum, Calcutta.

Quite distinct from *L. fugitiva*, Butler.

LYCÆNA BILUCHIA, n. sp.

Male. Upperside brilliant, glossy, opalised, lilacine cobalt-blue, the exterior margin with a very slender black border. Cilia brown, with a broad white edge. Underside pale lilacine ochreous-grey, the base of both wings slightly metallic-green : forewing with a small round white-bordered black spot in middle of the cell, a prominent streak at end of the cell, a transverse discal row of seven spots, and a marginal double row of pale brown white-bordered lunules : hindwing with a prominent white-bordered black spot in middle of the cell, one above it, a less distinct spot below it, and a narrow spot on abdominal margin, a streak at end of the cell, and a discal curved interrupted row of eight spots ; a

marginal row of white-bordered narrow black spots, each surmounted by a black-lined reddish lunule.

Expanse $1\frac{2}{15}$ inch.

HAB. Chaman, S. Beluchistan (April). In coll. Ind. Mus., Calcutta.

Genus *CHRYSPHANUS*, Hübner.

CHRYSPHANUS BARALACHA, n. sp.

Female. Differs from specimens of same sex of *C. phlaeas* (var. *stygianus*) taken in the neighbouring country of Lahoul. Upperside: forewing golden-yellow, with a blackish quadrate spot in the middle of the cell, a larger spot at its end, three oblique subapical spots, and three lower discal spots, the lowest spot being the longest and curved; from the three subapical spots some black speckles proceed to the discocellular spot; the costal edge is very narrowly bordered with brown, and the exterior margin has a narrow macular brown border of half the width of that of the above-mentioned species: hindwing golden greyish-brown, with a broad pale red outer marginal band, which is very slightly indented with black at end of the veins on its outer border, and on the inner border by a row of indistinct blackish spots surmounted by blue-grey scales, above which is a discal row of five or six smaller black spots and also a black lunule at end of the cell. Underside of similar colour to that of above species: forewing with the spots as on upperside, but pale-bordered, and also a spot at base of the cell, two small spots on the costa above the discal series, and three linear spots on exterior margin above the angle, these latter spots being near the margin: hindwing with less defined red-streaked marginal band, the discal and other spots also comparatively larger.

Expanse $1\frac{3}{8}$ incl.

HAB. Baralacha Pass (16060 feet), Ladak. Taken in July 1879 by Mr. L. de Nicéville. In coll. Indian Museum, Calcutta.

Genus *APHNAEUS*, Hübner.

APHNAEUS TIGRINUS, n. sp.

Differs from typical *A. vulcanus* on the upperside of the forewing in the more prominent red bands, which, in the female, are conspicuously broader; there is also a slender marginal band, more or less indistinct in the male, but very distinct in the female; on the hindwing is a red marginal band extending from above the anal lobe partly up the exterior margin, this band in the female being curved and reaching the subcostal

vein. On the underside the bands are similar, but of a brighter red and with more clearly defined black borders.

Expanse 1 to $1\frac{1}{2}$ inch.

HAB. Lower Bengal, Calcutta, Maunbhoom, Orissa. In coll. F. Moore and Indian Museum, Calcutta.

APHNEUS PEGUANUS, n. sp.

Male. Comparatively larger than *A. lohita*. Upperside similarly coloured, anal area dull red, the large black lobe-spot replaced by a few interciliary black and silver scales. Underside very pale reddish-ochreous; the bands dark red, somewhat narrower than in *A. lohita*: forewing with the streak at base longitudinal, narrow, and not extending above the costal vein; the short transverse broad end crossing the cell in *A. lohita* is here absent, the band crossing the middle of the cell is also shorter, the oblique discal and submarginal bands quite confluent at their posterior end, the inner costal band beyond the cell is short, and the next band is the longest, both being widely separated—whereas in *A. lohita* the inner band is the longest and the two are joined externally in the middle, the submarginal band is narrower, and the marginal band very slender: hindwing with the subbasal band composed of three well separated portions; anal lobe red, with a small interciliary black-speckled streak; the submarginal and marginal band narrower, the latter being interrupted in crossing the veins.

Expanse $1\frac{3}{10}$ to $1\frac{4}{10}$ inch.

HAB. Magaree, Pegu. In coll. F. Moore.

APHNEUS HIMALAYANUS, n. sp.

Allied to *A. lohita*. Male and female much larger than typical Javanese specimens. Upperside similarly coloured; anal area duller red. Underside pale creamy-yellow; the bands similar, but of a darker purple-red, all comparatively broader, the marginal band conspicuously broader.

Expanse ♂ $1\frac{3}{10}$, ♀ $1\frac{4}{10}$ to $1\frac{7}{10}$ inch.

HAB. Nepal (*Ramsay*), Darjiling (*Elliot.*) In coll. F. Moore.

APHNEUS KHURDANUS, n. sp.

Male. Upperside dark brown; base of forewing, and hindwing dark slaty-blue; anal lobe red, spots black. Underside dull pale purplish brownish-ochreous; markings very similar to those on underside of same sex of *A. trifurcatus*, but comparatively narrower and more regular in outline.

Expanse 1 to $1\frac{1}{10}$ inch.

HAB. Khurda, Orissa; Calcutta. In coll. Ind. Museum, Calcutta.

This species belongs to the *lohitā*-group of *Aphnæus*. On the underside the markings are extremely like those in *A. trifurcatus*, but the upperside of the forewings has no red patch, as in *A. trifurcatus*. The colour of the upperside is also of a much darker tint; and the outline of the forewing is comparatively more triangular.

APHNÆUS ORISSANUS, n. sp.

Male. Forewing broader and less regularly triangular than in *A. khurdanus*; hindwing also less produced anally, and the exterior margin convex. Upperside dark brown; base of forewing, and hindwing, slaty-blue; anal lobe red, spots black. Underside pale ochreous-yellow; bands purple-red, similar to those in *A. peguanus*, with the marginal black black-streaked.

Expanse $1\frac{1}{10}$ inch.

HAB. Sonakhala and Bhatpara, Orissa. In coll. Ind. Mus., Calcutta.

APHNÆUS CONCANUS, n. sp.

Male and female. Nearest to the Ceylonese *A. lazularius*. Upperside similar. Underside pale reddish-ochreous; the bands dark purple-red, those on the forewing similar: hindwing with the subbasal band composed of three portions, the medial discal and submarginal bands disposed nearer together at their costal end, the submarginal straighter, and the three more or less confluent at their anal end.

Expanse $1\frac{3}{8}$ to $1\frac{1}{2}$ inch.

HAB. Bombay (*Dr. Leith*); Canara (*Ward*); Nilgiris (*Lindsay*). In coll. F. Moore.

APHNÆUS NIPALICUS, n. sp.

Male. Upperside dusky violet-brown, the lower basal and discal areas dark slaty-blue; anal lobe red, the black spots speckled with silvery-white scales. Underside dull sulphur-yellow, the bands of a slightly darker somewhat purpuraceous yellow; forewing with an oblique oval black ring near base of the cell, a black-lined bar across middle of the cell from the costal edge, an oblique discal band from the costal edge, broken, but not disconnected, at lower end of the cell, a short upper discal bar, and two shorter subapical bars beyond, a submarginal band and a slender broken lunular marginal line; all but the last traversed by an extremely slight silvery line; beneath the cell is a dusky brown fascia, and a dusky streak also is at end of the submarginal band: hindwing with a small spot at base of the cell, three transverse subbasal oval black rings, a transverse medial band, broken at lower end, then bent upward to abdominal margin, and ending in a small ring-spot, and outer discal

upper band, a narrower submarginal band broken above anal angle and bent upward, all traversed by an extremely slight silvery line; anal lobe-spots large, black, surmounted by bright scarlet.

Female. Upperside paler dusky olive-brown: forewing with subapical darker spot bordered on each side by red; basal area below the cell slaty-grey: hindwing with the lower basal area slaty-grey; anal lobe-spots as in male. Underside as in male.

Expanse ♂ $1\frac{1}{2}$, ♀ $1\frac{3}{8}$ inch.

HAB. Nepal (Ramsay). Sikkim. In coll. British Museum, and Indian Museum, Calcutta.

Nearest allied to *A. lunulifer*.

APHNAEUS ZEBRINUS, n. sp.

Male. Upperside dark brown, base of wings dark brownish violet-blue; anal black spot large, broadly bordered with red. Female. Upperside darker violet-brown, base of wings dark slaty violet-blue. Underside very pale ochreous, posterior border of forewing whitish. All the bands purplish-black, as in *A. zoilus*; forewing with the extreme costal edge black, the bands also extending from the costal edge; basal streak long and joined to the black costal border, with a cross bar from its upper end, and a band crossing the middle of the cell (both of which join the streak below the base of the cell), the oblique discal band and the transverse submarginal band are joined together at their lower end, and the two short upper discal bars are also joined together, the marginal band is broad with a very narrow interline between it and the submarginal band; hindwing with the upper basal streak slender, the subbasal band entire and continued to the angle of the discal band above the bright red anal area, black lobe-spots large, the discal and outer bands broad.

Expanse ♂ $1\frac{1}{8}$, ♀ $1\frac{2}{8}$ inch.

HAB. Ceylon. In coll. British Museum.

Nearest allied to the Andamanese species, *A. zoilus*. Distinguishable from it by its smaller size, by the bands on the forewing all starting from the extreme costal edge, by the oblique discal band and the submarginal band being broadly joined at their base, and by the marginal band being broader on both wings.

APHNAEUS LILACINUS, n. sp.

Male. Upperside brown: forewing with the basal and discal area, including the cell, pale lilacine-blue; a blackish spot at end of the cell: hindwing with the basal and medial area pale lilacine-blue; anal lobe

ochreous, with a very small silver-speckled black spot. Underside pale brownish-ochreous : forewing with two black rings in the cell, a band at end of the cell dilated beneath and extending obliquely to the submedian, a ringlet spot beyond end of the cell, an upper discal inwardly oblique double ringlet spot and a submarginal broad chain-like band, the lower ends dusky, and each traversed by a black silvery streak : hindwing with very indistinct traces of darker-coloured transverse subbasal, discal, and submarginal bands, which are traversed by silvery black streaks ; anal spots minute, silver-speckled. The silvery streak traverses the middle of the markings, except on the submarginal band of both wings, where it extends along the outer border.

Expanse, $1\frac{3}{10}$ inch.

HAB. ? In coll. Indian Museum, Calcutta.

EUASPA, n. g.

Forewing short, broad, costa arched from the base, exterior margin erect, convex, posterior margin long, straight ; first subcostal emitted at two-sixths and second at one-sixth before end of the cell, second bifid at two-thirds from its base, fourth and fifth from end of the cell ; discocellular very slender, erect, waved ; radial from its middle ; cell broad, extending to half length of the wing ; middle median from near end of the cell, lower at one-third before the end, submedian straight : hindwing short, very broad, exterior margin convex and slightly sinuous, with a single slender tail from end of lower median ; costal and subcostal veins joined together at their base, costal much arched from the junc-ture ; cell broad, extending to half length of the wing ; first subcostal emitted at one-fifth before end of the cell ; discocellular very slender, erect ; radial from near its middle ; two upper medians from end of the cell, lower at one-third before the end ; submedian curved, internal short, recurved. Body short ; palpi porrect, second joint long, extending half beyond front of the head, pilose beneath, third joint slender, one-fifth as long as the second ; legs slender ; antennæ thickened at the end, tip blunt.

EUASPA MILIONIA.

Myrina milionia, Howitson, Illust. D. Lep. p. 5, pl. 3, fig. 90, 80 (1869).

HAB. Nepal. Kangra.

Genus HYPOLYCENA.

Felder, Wien. Ent. Monnats. vi, p. 293 (1862).

Male. Wings short, broad : forewing arched at the base, posterior margin nearly as long as the costal. Upperside with a large glandular

patch of scales extending broadly across end of the cell; four subcostal branches, the first emitted at two-fifths, second at one-fourth, and third from close before end of the cell; discocellular slender, straight; radial from its middle; cell extending to more than half length of the wing; lower median emitted at nearly one-third and middle median from near end of the cell; submedian straight; hindwing short, somewhat produced hindward, anal lobe prominent; with a slender tail from end of lower median and another from the submedian; costal vein much arched at the base; first subcostal emitted at one-third before end of the cell; the cell broad and extending to half length of the wing; discocellular recurved; radial from its middle; lower median emitted at nearly one-half and middle median from near end of the cell; submedian straight; internal recurved. Palpi porrect, second joint stout, third joint very long, of nearly the same length as the second; legs slender; antennæ with a gradually thickened club.

Type, *H. tmolus*.

HYPOLYCÆNA TMOLUS.

Hypolyceana tmolus, Felder, Wieg., Ent. Monats. vi, p. 293 (1862). Hewits., Ill. D. Lep. p. 49, pl. 21, figs. 3, 6.

HAB. Philippines.

HYPOLYCÆNA SIPYLUS.

Hypolyceana sipyulus, Feld., Reise Novara, Lep. ii, p. 242, pl. 30, figs. 15, 16. Hewits., Ill. D. Lep. pl. 22, figs. 13, 14.

Myriqa sipyulus, Feld., Sitzb. Ak. Wiss. Wien, 1860, p. 451.

HAB. Amboina.

HYPOLYCÆNA THARRYTA.

Hypolyceana tharrytas, Feld., Wien. Ent. Monats. vi, p. 294 (1862).
Hyp. sisyphus, Hewits., l. c. pl. 22, fig. 11, 12.

HAB. Luzon.

HYPOLYCÆNA ERYLUS.

Polyommatus erylus, Godt., Enc. Meth. ix, p. 633, (1823).
Amblypodia erylus, Horst., Catal. Lep. Mus. E. I. C. p. 111 (1829).
Hypolyceana erylus, Hewits., Ill. D. Lep. p. 49, pl. 21, figs. 1, 2, 4.

HAB. N. E. Bengal, Sikkim, Khasia Hills, Cherra Punji, Burmah, Malacca, Singapore.

HYPOLYCÆNA ANDAMANA.

Hypolycaena andamana, Moore, P. Z. S. 1877, p. 589.

HAB. Andamans.

HYPOLYCÆNA THECLOIDES.

Myrina thecloides, Feld., Wien. Ent. Monats. iv, p. 395 (1860).

HAB. Malacca, Singapore.

HYPOLYCÆNA ASTYLA.

Hypolycaena astyla, Feld., Wien. Ent. Monats. vi, p. 294 (1862); Reise Novara Lep. ii, p. 243, pl. 30, figs. 17, 18,

HAB. Philippines.

DRUPADIA, n. g.

Differs from typical *Hypolycaena* in the more triangular form of forewing, the costa being longer and more regularly convex, the exterior margin more oblique, and the posterior margin shorter and convex towards the base: hindwing somewhat shorter, the costa being very convex in the middle, the exterior margin truncated from the middle median, the male on the upperside with a prominent glandular patch of scales between the costal and subcostal veins, and with three tails, the middle one being long the others short. Second joint of palpi much longer and the third shorter and stouter.

Type, *D. ravindra* (*Myrina ravindra*, Horsf.).

DRUPADIA BOISDUVALII, n. sp.

Myrina lisias, Boisd., Spec. Gen. Lep. Pap. pl. 22, fig. 2 ♂ (nec Fabr.).

Male. Upperside: forewing purplish violet-brown, with a broad oblique transverse discal almost quadrate red band: hindwing cobalt-blue, darkest and purplish-violaceous anteriorly; costal border and abdominal margin violet-brown; cilia and tails edged with white.

Female. Upperside: forewing somewhat paler brown, the red band of the same width and quadrangular form as in male: hindwing pale violet-brown, the discal area somewhat red-streaked; above the tails are four black spots surmounted by lilac scales.

Underside: forewing ochreous-red, with a brighter red pale-bordered streak at base of the cell, a band across middle of the cell, another at its end, and a similar discal band which has a slightly dusky lunulated border at the upper outer end, a submarginal slender black slightly sinuous line: hindwing white, the costal border and apex being slightly red, with the basal and subbasal spots entirely black, a duplex slender black streak at end of the cell, a similar one above it, a discal zigzag duplex line, and

a single black submarginal line; a large anal and a subanal black spot surmounted by metallic-blue scales, which also traverse the intervening subanal space.

Expanse ♂ $1\frac{1}{8}$, ♀ $1\frac{2}{8}$ inch.

HAB. Moulmein; Mergui. In coll. F. Moore and Indian Museum, Calcutta.

Drupadia lisias (*Pap. lisias*, Fabr.) badly figured in Donovan's Ins. of India, pl. 40, fig. 1,—is distinct from the above. Both sexes of the type of *D. lisias* are in the British Museum Collection.

DRUPADIA FABRICI, n. sp.

Female. Upperside: forewing violet-brown, with a slightly broader and more irregular-shaped oblique medial red band than in female of typical *D. lisias*, the band also having its outer border scalloped: hindwing paler brown, with grey-bordered anal marginal spots. Underside also differs from *D. lisias* in the apical area of forewing being suffused with a dusky tint; at the base of the cell is a small round pale-bordered spot, not an elongated triangular mark as in *D. lisias*, the short band crossing the middle of the cell is black, the streak at end of the cell is more distinct, the transverse discal band black-lined and blackish internally at upper end, the submarginal line also being broader and more prominent: hindwing with the markings less prominent than in *D. lisias*, the basal bar shorter, the outer costal narrow streak further from the second, the first bar between the subcostals being midway below the two outer costals, the three subbasal spots are small and widely separated, the bar at end of the cell and the spot beneath it are pale-centred, the zigzag discal interrupted band is composed of duplex streaks, which are wide apart with the interspace white.

Expanse ♀ $1\frac{2}{5}$ inch.

HAB. Mergui. In coll. Indian Museum, Calcutta.

CILIARIA, n. g.

Male. Wings small: forewing triangular; costa gently arched; exterior margin oblique, posterior margin straight; four subcostal branches, first emitted at one-third before end of the cell and slightly touching the costal vein near its end; second and third branches at equal distances apart; cell extending to nearly half length of the wing; discocellular extremely slender; one radial from near its middle; the middle median from near end of the cell, lower at one-third before the end; submedian nearly straight: hindwing short; apex convex, exterior margin oblique and waved; cell short, broad; costa arched from near

the base; first subcostal from near end of the cell; discocellular extremely slender, oblique; radial from its middle; two upper medians from end of the cell, lower at nearly one-half before the end; submedian straight; internal recurved; a slender tail from end of lower median and another from the submedian. Palpi porrect, second joint stout, third joint very slender; antennæ with a short spatular club.

Type, *C. othona*.

CHLIARIA OTHONA.

Hypolycaena othona, Hewits., Illust. D. Lep. p. 50, pl. 22, fig. 17, 18 (1865).

HAB. Darjiling. Khasia Hills.

CHLIARIA ELTOLA.

Hypolycaena eltola, Howits., Illust. D. Lep. Suppl. p. 14, pl. 5, fig. 37, 38 (1869).

HAB. Andamans.

CHLIARIA KINA.

Hypolycaena kina, Hewits., Illust. D. Lep. Suppl. p. 13, pl. 5, fig. 32, 34 (1869).

HAB. Sikkim. Nepal.

CHLIARIA CHANDRANA.

Hypolycaena chandrana, Moore, P. Z. S. 1882, p. 249, pl. xi, fig. 2, 2a.

HAB. Lahul, N. W. Himalaya.

CHLIARIA CACHARA.

Hypolycaena cachara, Moore, P. Z. S. 1883, p. 527, pl. xlix, fig. 6.

HAB. Cachar.

CHLIARIA NILGIRICA.

Hypolycaena nilgirica, Moore, P. Z. S. 1883, p. 527, pl. xlix, fig. 8.

HAB. Nilgiris.

SINTHUSA, n. g.

Male. Wings small: forewing somewhat broad, costa arched at the base, apex pointed, exterior margin slightly oblique and convex, posterior margin convex near the base; subcostal vein five-branched, first branch emitted at nearly one-half, second at one-fourth, and third from near the end of the cell, third bifid near its end; cell extending to half length of

the wing; discocellular slender; radial from its middle; lower median at more than one-third and middle median from near end of the cell; submedian straight: hindwing short, broad, costa arched in the middle, exterior margin with a single slender tail from end of lower median; cell broad, triangular, extending half the wing; first subcostal at one-half before end of the cell; discocellular oblique, slender; radial from its middle; lower median at nearly one-half and middle median from near end of the cell; submedian and internal veins recurved. Palpi porrect, second joint long, third joint short, slender, pointed; antennæ with a large thick pointed club.

Type, *S. nasaka*.

SINTHUSA NASAKA.

Thecla nasaka, Horsfield, Catal. Lep. Mus. E. I. C. p. 91 (1829).

Deudorix nasaka, Hewits., Illust. D. Lep. pl. 5, fig. 45, 46.

HAB. Java.

SINTHUSA MALIKA.

Thecla malika, Horsfield, Catal. Lep. Mus. E. I. C. p. 90 (1829).

Dipsas malika, Moore, Catal. Lep. Mus. E. I. C. I. pl. 1 a., fig. 5 (1857).

Myrina malika, Hewits., Illust. D. Lep. pl. 15, fig. 41—43.

HAB. Java. Sumatra.

SINTHUSA GROTEI.

Hypolycaena grotei, Moore, P. Z. S. 1883, p. 527, pl. 49, fig. 5.

HAB. N. E. Bengal (*Grote*).

Genus IOLAUS.

Hübner, Verz. bek. Schmett. p. 81 (1816-18).

Male. Forewing short, broad; costa very much arched from the base, apex acute, exterior margin very slightly oblique, posterior margin long, slightly convex in middle, the convex edge being fringed with long hairs; on the underside of the wing is a glandular patch of scales situated immediately above the submedian vein; cell broad, extending in length to half the wing; costal vein short; subcostal arched from the base, first branch emitted at one-half, second at one-fourth, and third immediately before end of the cell, third trifid at three-fourths from its base, fifth from end of the cell; discocellars erect, upper shortest; radial from near their middle; the middle median emitted from near end of the cell, lower at one-fourth before the end; submedian straight:

hindwing short, lengthened hindward; costa very convex, apex almost angular, exterior margin very oblique and sinuous, lobate at anal angle, furnished with two short slender tails; on the upperside is a subcostal glandular patch of scales; costal and subcostal veins joined together for a short distance at their base, widely separated beyond, costal much arched from the basal juncture; cell broad, triangular; two subcostal branches, first emitted at one-third before end of the cell; discocellulars very oblique; radial from near their middle; two upper medians from end of the cell, lower at one-third before the end; median straight; internal short. Body moderate; palpi ascending, second joint long, ascending above level of the eyes, third joint half its length, slender; legs slender; antennæ slender, gradually thickened to end, tip pointed.

Type, *I. helius* (*helius*, Fabr.; Hewits., Ill. D. L. Suppl. pl. 4, f. 31.)

The typical species of *Iolaus* are African. The characters of the genus are here given for comparison with its Asiatic allies.

COPHANTA, n. g.

Forewing broad, costa arched, exterior margin slightly convex, posterior margin nearly straight; cell broad, extending to half length of the wing, costal vein extending to half the margin; first subcostal emitted at two-fifths and second at one-fourth before end of the cell, third bifid at nearly two-thirds from the base; discocellular slender, slightly bent outward in the middle; the radial from its angle; lower median at one-third and middle median from close before end of the cell; submedian straight; hindwing broad, costa abruptly arched at the base, apex convex, exterior margin oblique and sinuous from middle median, anal angle lobed, with a slender tail from lower median and another from submedian; costal and subcostal joined together for a short distance at the base, the costal much arched from above the juncture, and extending to the apex; first subcostal emitted at one-fifth before end of the cell; discocellular outwardly oblique and bent outward at the middle; the radial from its angle; cell broad, extending to nearly half the wing; lower median at one-third and middle median from immediately before end of the cell; submedian straight; internal recurved. Body short, thick; palpi porrect, second joint long, extending half length beyond the eyes, third joint slender, slightly fusiform, nearly half length of the second; antennæ short, stout, with a gradually thickened club; legs short.

Type, *C. illurgis*.

COPHANTA ILLURGIS.

Iolaus illurgis, Hewitson, Illust. D. Lep. Suppl. p. 10, pl. 4, fig. 37, 38 (1869).

HAB. Darjiling.

COPHANTA MACULATA.

Iolaus maculatus, Hewits., Illust. D. Lep. p. 47, pl. 21, fig. 29, 30 (1865).

HAB. Silhet. Darjeeling.

DACALANA, n. g.

Male. Forewing comparatively more triangular than in typical *Iolaus* (*I. helius*), the exterior margin being somewhat oblique, and the posterior margin shorter; venation similar; on the upperside of the typical species, between the median and submedian veins, is a tuft of fine hairs covering a small glandular-scaled spot, and on the underside there is also a tuft of hairs on the middle of the posterior margin: hindwing comparatively broader, being less produced hindward, the apex more convex, and the glandular subcostal spot less prominent.

Type, *D. vidura* (*Amblyp. vidura*).

DACALANA VIDURA.

Amblypodia vidura, Horsf., Catal. Lep. Mus. E. I. C. p. 113, pl. 1, fig. 6, 6a. ♂, (1829).

HAB. Java. Borneo.

DACALANA BURMANA, n. sp.

From typical Javan *D. vidura*, this differs in the darker blue of the upperside. The colour of the underside is also brighter and of an ochreous-brown tint, the transverse white band is somewhat broader, the submarginal black line composed of short curved portions between the veins, and the whole series forms a more curved line in crossing each wing; the black subanal and lobe-spot is slightly smaller, and the former is but very slightly surmounted with red.

Expanse ♂ $1\frac{1}{2}$ inch.

HAB. Moulmein. In coll. British Museum.

DACALANA COTYS.

Iolaus cotys, Hewitson, Illust. D. Lep. p. 43, pl. 19, fig. 19, 20 (1865).

HAB. Nepal. Darjiling.

Genus PRATAPA, Moore.

PRATAPA BHOTEA, n. sp.

Female. Upperside purpurascent greyish-blue: forewing with the anterior margin from the costal vein, the apex broadly, and the exterior margin violet-brown; cilia grey: hindwing with a marginal row of narrow violet-black spots ending in a red anal lobe-spot; a slender black marginal line; cilia greyish-white; the two tails black with white cilia.

Underside glossy purpurascent greyish-white: forewing with an indistinct darker bluish-grey streak at end of the cell, and two slender lunular fasciae along exterior margin; a transverse discal slender prominent black broken sinuous line: hindwing with a similar cell streak and outer marginal fasciae, the latter darkest at anal end; a jet black anal lobe-spot, on which are a few scarlet scales and some turquoise-blue scales along its inner border; a transverse discal zigzag slender black broken line ending upward above the anal lobe.

Expanse $1\frac{1}{2}$ inch. •

HAB. Sikkim. In coll. Indian Museum, Calcutta.

REMELEANA, n. g.

Male. Forewing less triangular than in *Tajuria* (*T. longinus*, Fabr.), the costal margin more abruptly arched at the base, exterior margin slightly convex, posterior angle rounded: hindwing broader and less produced hindward; costa less arched at the base, very convex externally, with a slender tail from end of lower median and another from the submedian, abdominal margin short. Palpi shorter, second joint stouter, and third joint longer; antennae shorter, tip shorter and more regularly clavate. Venation similar.

Type, *R. jangala*.

REMELEANA JANGALA.

Amblypodia jangala, Horsfield, Catal. Lep. Mus. E. I. C. p. 113 (1829), ♀; Moore, ibid. p. 40, pl. 1 a, f. 11, ♂.

HAB. Java. N. E. Bengal.

REMELEANA TRAVANA.

Myrina travana, Hewitson, Illust. D. Lep. p. 38, pl. 17, f. 59-60 (1865) ♂.

HAB. Sumatra. Singapore. Borneo.

APPORASA, n. g.

From *Thaduka* this differs in the forewing having the exterior margin biangulated and produced outward below the apex. In the hindwing the costa is longer, arched at the base, and produced to an upward angle at the apex; the exterior margin is deeply scalloped; it also has three shorter tails. Palpi long, porrect, second joint extending two-thirds beyond the eyes, third joint also long and slender, being half the length of second.; antennæ stouter and blunt at tip.

APPORASA ATKINSONI.

Amblypodia atkinsoni, Hewits., Catal. Lyc. Brit. Mus. p. 3. pl. 8, fig. 92, 93 (1862).

HAB. Moulmein.

SATADRA, n. g.

Foreswing comparatively longer and narrower than in typical *Panchala*, the costa abruptly arched at the base, exterior margin oblique: hindwing slightly but regularly arched along the costa, apex very convex, exterior margin oblique, with a slender tail at end of lower median vein and a point at end of both the middle median and submedian. Venation similar to that of *Panchala*.

Type, *S. atrax*.

SATADRA ALEA.

Amblypodia alea, Hewits., Catal. Lyc. B. M. p. 12, pl. 7, fig. 79, 81 (1862).

HAB. India.

SATADRA SELTA.

Amblypodia selta, Hewits., Ill. D. Lep. p. 14. pl. 3a, f. 36, 37 (1869).

HAB. Moulmein.

SATADRA AGARA.

Amblypodia agara, Hewits., Catal. Lyc. B. M. p. 8, pl. 4, f. 39, 40 (1862).

HAB. India.

In the Hewitson Cabinet this species is placed under *S. alea*.

SATADRA BUPOLA.

Amblypodia buropa, Hewits., Ill. D. Lep. ii. Suppl. p. 21, pl. 8, fig. 44, 45 (1878).

HAB. Nepal. Darjiling.

SATADRA BAZALUS.

Amblypodia bazalus, Hewits., Catal. Lyc. B. M. pl. 4, fig. 37, 38 (1862) ♂.

HAB. Nepal.

SATADRA ATRAX.

Amblypodia atrax, Hewits., Catal. Lyc. B. M. p. 13, pl. 7, fig. 80, 82 (1862).

HAB. Nepal.

SATADRA ANTHELUS.

Amblypodia anthelus, Doubleday and Hewits., Gen. D. L. pl. 74, f. 6 (1852).
Hewits., Catal. Lyc. B. M. pl. 3, f. 23, 24.

HAB. Moulmein.

SATADRA CANARAICA, n. sp.

Allied to *S. alea* (*Amblypodia alea*, Hewits.). Male and female. Upperside of a more purplish violet-blue than in *S. alea*, the marginal black border comparatively narrower in the male. Underside of a darker purplish violet-brown : forewing with the basal spots darker, the two cell-spots very small and round, the discocellular spot and the two below the cell narrower, the transverse discal band regular and not broken on the upper median vein, the submarginal and marginal lunules obsolescent : hindwing with the basal and subbasal spots darker and very small, the discal zigzag band narrower and less distinct, the submarginal and marginal lunules obsolescent; anal angle less speckled with metallic-green scales, the anal black spot only present.

Expanse ♂ $1\frac{3}{8}$, ♀ $1\frac{1}{8}$ inch.

HAB. Canara, S. India (*Ward*). In coll. F. Moore.

In *S. alea* the underside is uniformly purplish-brown, the markings all of a regular colour and distinctly lined with pale purplish-white.

SATADRA CHOLA, n. sp.

Closely allied to *S. areste* (*Amblypodia areste*, Hewits.). Male. Upperside of a comparatively darker purplish blue, the marginal black borders being one half less the width. Female. Upperside also with the blue area extending comparatively more over the disc. Underside : forewing more dusky olive-brown in colour, with much narrower whitish cell-streak, quadrate spot beneath it, and transverse discal band, the outer band being more defined : hindwing with similarly disposed markings except that the subbasal band is very broad and entire (not

macular as in *S. areste*), and the markings are all of a dark somewhat acenscent-brown, with pale pinkish-white borders and the interspaces pale pinkish violet colour (not grey as in *S. areste*) ; at the anal angle is a marginal black spot and another between the middle and lower median veins, both spots and the intervening marginal space speckled with metallic-green scales.

Expanse ♂ ♀ $1\frac{4}{10}$ inch.

HAB. Sikkim. In coll. Indian Museum, Calcutta, and F. Moore.

SATADRA LAZULA, n. sp.

Male. Upperside of both wings entirely ultramarine-blue ; the extreme costal edge of forewing, the costal and abdominal borders of hindwing, and the cilia being black.

Female. Dark violet-brown, the forewing with ultramarine-blue within the cell and obliquely below on the disc, and narrowly on middle of the hindwing from base of the cell. Underside dark purple-brown : forewing with similarly disposed but broader markings than those in *S. chola*, the two outer bands purplish-violet : hindwing dark purple-brown, with similar markings to those in *S. chola*, the discal bands continuous, the interspaces brighter pink, the anal marginal spots small and more numerously green-speckled.

Expanse $1\frac{5}{10}$ inch.

HAB. Sikkim. In coll. Indian Museum, Calcutta, and F. Moore.

SATADRA PATUNA, n. sp.

Female. Smaller than *S. lazula*. Upperside dark violet-brown, the basal and discal areas purplish-blue, paler than in *S. lazula*, but disposed as in female of that species. Underside purplish-brown : forewing with similarly disposed cell, streak, discal band, and lower quadrate patches, but of a pale ochreous colour : hindwing with the basal area broadly and entirely dark bright purple-brown (more like that of typical *S. apidanus*), which merges into a transverse broad pale purplish-ochreous inner discal fascia, and again into a dark purplish-brown outer discal fascia, the outer border of the wing being broadly pale purplish-brown ; across the disc are traced two series of indistinct brown-lined marks, which are similarly disposed to, but are less continuous than, those in *S. lazula* ; an indistinct brown marginal lunular line, but no metallic speckles at anal angle.

Expanse $1\frac{1}{2}$ inch.

HAB. Nepal (*General Ramsay*). In coll. F. Moore.

SATADRA CÆCA.

Amblypodia cæca, Hewits., Ill. D. Lep. p. 14, pl. 4, fig. 28 (1863).

HAB. Borneo (Sarawak).

SATADRA ARESTE.

Amblypodia areste, Hewits. Catal. Lyc. B. M. pl. 5, f. 43, 44 (1862).

HAB. Darjiling.

SATADRA FULGIDA.

Amblypodia fulgida, Hewits., Ill. D. Lep. p. 11, pl. 5, fig. 31 (1863).

HAB. [? Philippines]. N. India.

SATADRA CHINENSIS.

Arhopala chinensis, Feld., Reise Novara Lep. ii, p. 231, pl. 29, f. 10 (1865).

HAB. China.

SATADRA DIARDI.

Amblypodia diardi, Hewits., Catal. Lyc. B. M. p. 9, pl. 5, f. 41, 42, (1862).

HAB. Penang. Singapore.

SATADRA APIANUS.

Papilio apianus, Cram., Pap. Exot. ii pl. 137, f. F. G. (1779)

Amblypodia apianus, Horsf., Catal. Lep. Mus. E. I. C. p. 100 (1829).

HAB. Java. Sumatra. Borneo.

SATADRA ABSENS.

Amblypodia absens, Hewits., Catal. Lyc. B. M. p. 9, pl. 5, f. 51, 52 (1862).

HAB. Darjiling

SATADRA ZETA.

Amblypodia zeta, Moore, P. Z. S. 1877, p. 590, pl. 58, f. 6.

HAB. Andamans.

ACESINA, n. g.

Forewing with the costa less arched than in *Panchala*, apex less pointed, exterior margin more oblique, and waved; fourth subcostal vein emitted further from end of the third: hindwing not so broad or quadrate in shape, the costa but slightly arched from the base, exterior margin more oblique and regularly convex, with a slender tail one-fourth of an inch long from end of lower median vein; abdominal margin shorter. Antennal club somewhat shorter.

Type, *A. paraganesa*.

ACESINA PARAGANESA.

Amblypodia par'ganesa, De Nicéville, Journ. Asiat. Soc. Bengal, 1882, p. 63.

Panchala paraganesa, Moore, P. Z. S. 1883, p. 530.

Amblypodia qanesa, Hewits., Catal. Lyc. B. M. pl. 7, f. 72 (1862).

HAB. Nepal.

DARASANA, n. g.

Forewing short, broad, triangular; apex acute, exterior margin very slightly oblique, posterior angle somewhat rounded: hindwing short, broad; costa arched towards the base, exterior margin very convex; no tail. Antennæ slender.

Type, *D. perimuta*.

DARASANA PERIMUTA

Amblypodia perimuta, Moore, Catal. Lep. Mus. E. I. C. I, p. 42 (1857). Hewits. Catal. Lyc. B. M. p. 12, pl. 6, fig. 65, 66.

HAB. Khasia Hills. Magaree, Pegu

DARASANA NEWARA, n. sp.

Upperside violet-brown: forewing with the basal and discal area purplish violet-blue, which extends also above the cell to near the costal edge, the outer brown border being about one-tenth of an inch in width: hindwing with the basal area purplish violet-blue, the outer border being two-tenths of an inch in width. Underside pale-brown; with faint traces of pale-bordered marks within and beneath the cell, at its end, and a more distinct narrow macular discal and submarginal lunular band: hindwing with four indistinct pale-bordered darker brown basal spots, a similar subbasal series, a discal broken band, and marginal double lunular band.

Expanse $1\frac{2}{5}$ inch.

HAB. Nepal (*Genl. Ramsay*). In Coll. F. Moore.

Genus NARATHURA, Moore

NARATHURA ROONA, n. sp.

Closely allied to, but smaller than *N. aroa* (*Amblypodia aroa*, Hewitson, Ill. D. Lep. p. 13, pl. 2, f. 12), from Sumatra. Female. Upperside dark violet-brown, costal edge and cilia paler: forewing with the basal and discal area, and the hindwing with the basal and medial discal area, violet-blue. Underside of a similar tint of brown to that in *N. aroa*, markings also similarly disposed, but with darker centres; on the forewing

the cell-spots are smaller and oval in shape, and the discal band broader ; on the hindwing the basal spots are more rounded, the discal band more conspicuous and less zigzag in shape, and the submarginal and marginal lunular line more distinctly formed ; at the anal angle is a black spot and another between the median veins, the spots and intervening space being speckled with metallic-green scales.

Expanse 1 $\frac{3}{16}$ inch.

HAB. Andaman Isles. In coll. Indian Museum, Calcutta, and British Museum (Hewitson Cabinet).

Genus AMBLYPODIA, Horsfield.

AMBLYPODIA ANDERSONII, n. sp.

Male. Smaller than *A. tawana*. Upperside of a similar tint of ultramarine-blue ; both wings with a much narrower black marginal border. Underside much darker-coloured, but similarly marked.

Expanse 1 $\frac{1}{8}$ inch.

HAB. Sampu, Mergui (*Dr. Anderson*). In coll. Ind. Mus., Calcutta.

Family PAPILIONIDÆ.

Subfamily PIERINÆ.

Genus CATOPHAGA, Hübner.

CATOPHAGA WARDII, n. sp.

Allied to the South Indian and Ceylonese *C. neombo*. Male and female of much larger size.

Male. Upperside olivaceous-white : forewing with a broad black apical band extending from middle of the costa to near the posterior angle, the band traversed by a curved subapical row of five small white spots, the inner border of the band excavated below the costa to below the second upper spot, then bulged inward to the disc in front of the two lower spots, concave below the middle median to lower median, below which the end of the band is imperfect and terminates on the submedian ; base of wing broadly grey and sparsely speckled with minute black scales on base of the costa : hindwing with a marginal series of broad black confluent dentate spots, which decrease in width from the costa. Underside : forewing olivaceous-white, apex pale yellow, with a curved black subapical band similar to the inner portion on the upperside : hindwing pale yellow throughout.

Female. Upperside of a darker tint of olivaceous-white than in male : forewing with a broader black apical band, which is traversed by

three subapical white spots, the inner border of the band being less excavated below the costa, the excavated space being shorter and angular on the middle median; more deeply concave beneath it, and the end entirely black to the submedian vein : hindwing with a broader continuous black band, the inner border of which is acutely dentated. Underside : forewing with the basal area tinged with yellow, the discal area olivaceous-white, and the apex glossy olivaceous-white ; a broad curved subapical black band corresponding to the inner portion on the upperside : hindwing entirely pale glossy olivaceous-white.

Expanse ♂, ♀ $2\frac{1}{8}$ inches.

HAB. Coonoor, Nilgiris, S. India (*Ward and Lindsay*). In coll. Indian Museum, Calcutta, and F. Moore

CATOPHAGA ROEPSTORFFII, n. sp.

Male. Upperside white : forewing slightly grey and sparsely black-scaled along base of costal border ; a black speckled spot between upper and middle median veins. Hindwing immaculate. Underside : forewing white, apex very pale yellow ; the black-speckled spot as above : hindwing very pale yellow.

Expanse $2\frac{3}{8}$ inches.

HAB. Nicobar Isles. In coll. Indian Museum, Calcutta.

Near to *C. paulina*. Male. Differs from the same sex of that species in the entire absence of the blackish apical margin on the forewing, and in the presence of the discal spot.

Genus *IXIAS*, Hübner.

IXIAS GANDUCA, n. sp.

Male and female. Upperside deep sulphur-yellow : male : forewing with the apex brownish black traversed by a moderately broad orange-red subapical band, the inner border of the band being very slightly edged with black : hindwing with a very slender black-speckled marginal band.

Female : forewing with a narrower and more irregular-bordered subapical band, which is slightly tinged with orange-yellow, the inner border of the band is broadly black across end of the cell, and from the upper median to the indentation of the lower portion of the band the border consists of a very slender black-speckled line, the lower portion of the band is indented with black, the next upper interspace has a medial black spot, and the third upper interspace is broken by a large black spot : hindwing with a broader dentate-bordered black marginal band. Under-

side of both sexes ochreous-yellow, palest on base of the forewing; both wings with sparsely disposed slender brown strigæ: forewing with a blackish spot at end of the cell, a transverse discal row of purple-brown-speckled spots with white centres: hindwing with a similar white-centred purple-brown-speckled costal spot and row of discal spots, the second and third upper spots being the largest: a brown dot also at end of the cell.

Expanse ♂ 2, ♀ $2\frac{1}{2}$ inches.

HAB. Calcutta (February). In coll. Indian Museum, Calcutta.

Nearest to, but distinct from, *I. moulmeinensis*. The male differs from it above in the comparatively narrower orange-red band and its less black inner border. The female also is quite different from the same sex of that species.

Genus IDMAIS, Boisd.

IDMAIS SURYA, n. sp.

Nearest to *I. oriens*. Male larger, upperside much brighter-coloured, the black apical band broader, and is traversed by three spots only, which are comparatively shorter; the marginal spots are more prominent, the black inner border terminating on the upper median as in *I. oriens*; below the three subapical spots are two black spots. Cell-spot on forewing three times the size of that in *I. oriens* on both the upper and underside: hindwing with six marginal black spots, larger than in *I. oriens*. Underside much brighter-coloured than in *I. oriens*; base of both wings deep yellow, the outer borders broadly suffused with orange-red, the discal macular band similar but much less prominent on the hindwing.

Expanse $1\frac{1}{8}$ inch.

HAB. Sonakhala, Orissa. In coll. Indian Museum, Calcutta.

Genus MANSIPIUM, Hübner

MANSIPIUM NAGANUM, n. sp.

Male. Upperside pale yellowish-white; forewing with the base of the costal border sparsely black-speckled; a black band at the apex, the inner border of the band being curved, slightly irregular, and terminating at the middle median vein; a small black discal spot between the upper and middle medians, and a slight black-speckled spot at lower end of the cell. Underside: forewing white, with the apex pale yellow, the discal and discocellular spot as on upperside: hindwing yellow.

Expanse 2 inches.

HAB. Naga Hills, Assam. In coll. Indian Museum, Calcutta.

Genus APPIAS, Hübner.

APPIAS AMBOÏDES, n. sp.

Male. Upperside white : forewing with a narrow apical black band. Underside : forewing white, the costal border, and apex corresponding to the band on upperside, pale brownish-ochreous : hindwing entirely pale brownish-ochreous, with a slight indistinct dusky fascia extending from the base along the subcostal and median vein.

Expanse 1 $\frac{1}{2}$ inch.

HAB. Silhet. Dihung, Assam. In coll. Indian Museum, Calcutta, and F. Moore.

Genus HIPOSCRITIA, Hübner.

HIPOSCRITIA IMBECILIS, n. sp.

Male. Upperside white : forewing with a black-speckled apical band, which is traversed by four subapical white spots. Underside : forewing white, with the apex ochreous-white and slightly speckled with ochreous-brown scales : hindwing ochreous-white, sparsely speckled with ochreous-brown scales with slight traces of their clustering on the anterior margin near end of the costal and subcostal veins and across the disc in an indistinct zigzag fascia ; a small blackish spot at end of the cell.

Expanse 1 $\frac{1}{2}$ to 2 inches.

HAB. Silhet; Assam. In coll. Indian Museum, Calcutta, and F. Moore.

Allied both to *H. indra* and to *H. mahana*. Distinguished from the latter by its smaller size. Forewing with paler and less defined blackish apical band. No subapical curved black fascia on the underside.

Subfamily PAPILIONINÆ.

Genus PAPILIO, Linn.

PAPILIO LADAKENSIS, n. sp.

Male. Distinguished from the N. W. Himalayan *P. asiaticus* by the absence of the elongated tail on the hindwing, which in this form is reduced to a short point but little more acute than the anal angle. The forewing is comparatively narrower, and the hindwing is less convex and with less acutely sinuous exterior margin. On the upperside the yellow is also of a paler tint : forewing numerously covered with yellow scales between all the markings, the cell bands are shorter transversely and broader, and the inner cell-band is regularly quadrate ; the discal bands

also comparatively narrower and with more slender intervening black veins; the marginal row of spots is broader, and the intervening transverse discal area is narrower: hindwing with the outer border of the yellow basal area excavated between the veins, the marginal spots shorter and somewhat broader, the anal lobe-spot also smaller and broader.

Expanse $3\frac{1}{4}$ inches.

HAB. Tarhsam, Ladak. In coll. Indian Museum, Calcutta.

PAPILIO SIKKIMENSIS, n. sp. •

Differs from N. W. Himalayan and Nepalese specimens of *P. asiaticus* in the very much darker black colour of the upperside; and in the forewing having the yellow cell-bands quadrate in form, the discal band composed of smaller and shorter portions, and the area intervening between the band and the marginal spots broader. On the hindwing, the veins are broadly black-lined, the abdominal border also black and leaving but a small subanal lunule; the discal margin of the yellow area has a more regularly scalloped edge, and there is also a broader discal area intervening between it and the marginal spots; the crimson anal lobe-spot is smaller, narrower, and has a lower retort-like black spot.

Expanse $2\frac{5}{8}$ to $3\frac{3}{8}$ inches.

HAB. Sikkim (*Elwes*).

Family HESPERIIDÆ.

CUPITHA, n. g.

Male. Forewing elongated, triangular, costa arched at the base, exterior margin oblique, posterior margin convex towards the base; first subcostal emitted at nearly one-half before end of the cell, the branches at equal distance apart; cell extending to nearly two-thirds length of the wing; discocellular almost erect, slightly bent close to upper end and below the middle; upper radial from the angle near subcostal, lower radial from the angle below the middle; the middle median at one-sixth, and lower median at four-sixths before end of the cell, submedian undulated; on the underside of the forewing is a short, broad, nacreous patch on the middle of posterior margin, across which the submedian is lined with rough scales, and from near the base of the margin projects a broad pencil of long rigid hairs: hindwing short, costa very much arched from the base, apex rounded; costal vein extending to near apex, forked at its base; subcostal bent upward and slightly joined to costal close to the base, subcostal two-branched, first branch from close to end of the cell; discocellular very slender, slightly oblique and concave; cell extending

to nearly half the wing, of equal width throughout; middle median from near end of the cell, lower at more than one-half before the end, the portion from the middle median to lower median distorted and extending beneath a drum-like glandular sac, which extends upward in a circular form within the cell from base of lower median, the sac, or drum, as seen from the upperside, is flat, with a well-defined circular rim, and on the underside, it stands out from the surface in a corrugated circular form; no radial present; submedian straight; internal vein curved.

Thorax stout; antennæ with a slender club.

Type, *C. tympanifera*.

CUPITHA PURREA.

Pamphila Purrea, Moore, P. Z. S. 1877, p. 564, pl. 58, fig. 10, ♀. Wood-Mason, Journ. Asiatic Soc. Bengal, 1881, p. 261.

HAB. South Andaman.

CUPITHA TYMPANIFERA, n. sp.

Male. Upperside dark violet-brown; forewing with a broad gamboge-yellow basal costal band, and an oblique discal sinuous-bordered band extending upward from near base of the posterior margin to near the apex: hindwing with a broad transverse discal yellow band extending from near the abdominal margin to near the apex and thence upward along the costal border. Cilia yellow. Body brown; abdomen with yellow bands. Underside deep gamboge-yellow: forewing with a short ochreous-brown streak extending longitudinally from the base to end of the cell, and a broad patch at the posterior angle: hindwing with a similarly coloured speckled patch near anal angle ascending upward from end of submedian vein. Palpi and legs yellow, antennæ annulated with yellow.

Expanse ♂ $1\frac{1}{8}$.

HAB. Magarec, Pegu. In coll. F. Moore.

This is a comparatively larger insect than *C. purrea*; the bands on the forewing are broader and with more irregular borders, the bands on the hindwing are also broader.

Genus PLESIONEURA, Felder.

PLESIONEURA MUNDA, n. sp.

Male and female. Upperside olive-brown: forewing with an oblique transverse discal semidiaphanous white band, similar to, but more compact than that in *P. leucocera*, the apex-spot starting from above the costal vein, the two lower large spots, the small one beneath, as well as that outwardly between them, are not separated from each other, the

second lower spot between the median and submedian only being apart from the rest; three subapical conjoined white spots and two minute lower dots; cilia very faintly alternated brownish-white: hindwing uniformly olive-brown: cilia deeply alternated with white. Underside paler than above: forewing marked the same: hindwing numerously speckled with olive-green scales towards abdominal margin; an olive-green-speckled lunule at end of the cell.

Expanse $1\frac{5}{8}$ inch.

HAB. Simla (*Lang*). In coll. F. Moore.

Genus SUASTUS, Moore.

SUASTUS ADITUS, n. sp.

Male. Upperside dark violet-brown: forewing with two small quadrat yellow spots at end of the cell, a larger spot immediately beneath end of the cell between the middle and lower medians, and a small spot between the base of upper and middle medians; between the lower median and submedian is a very slight trace of an opaque yellowish streak; cilia edged with grey. Underside paler brown: forewing with the spots as above, and a whitish discal patch below them: hindwing speckled with olive-grey scales, which are most thickly disposed along the abdominal border and form a distinct line along the submedian vein; two dark brown discal spots, one being situated between the middle and lower medians, the other between the latter and submedian. Body, palpi, and legs beneath olivaceous-grey.

Expanse $1\frac{2}{10}$ inch.

HAB. Andaman Isles. In coll. Indian Museum, Calcutta.

Allied to *S. sala* (*Hesperia sala*, Hewits.).

SUASTUS MÖLLERII, n. sp.

Male. Upperside very dark olive-brown: forewing with three small narrow white semidiaphanous subapical spots, a larger narrow spot at lower end of the cell, a still larger spot below end of the cell, and a small very slender spot between base of upper and middle medians; a small yellowish opaque spot also above middle of the submedian: hindwing with the abdominal border broadly paler olive-brown. Cilia cinereous-white. Underside: forewing dusky-black, the costal border and apical area pale olive-brown; spotted as above: hindwing very pale olive-brown, with the interspace between submedian and internal veins white. Palpi beneath, and legs, and abdomen beneath, white.

Expanse $1\frac{1}{2}$ inch.

HAB. Sikkim (*Otto Möller*). In coll. Indian Museum, Calcutta.

Genus SATARUPA, Moore.

SATARUPA PHISARA n. sp.

Male. Upperside dark vinous-brown : forewing with two, sometimes three or four, minute semidiaphanous yellowish white subapical spots, a small spot at lower end of the cell, a large quadrate spot below end of the cell, and a small spot also between the base of upper and middle medians ; a very indistinct greyish-brown-speckled submarginal lunular fascia and a similar short fascia below the quadrate discal spot : hindwing with a transverse subbasal pale yellowish band, and a curved submarginal indistinct greyish-brown-speckled lunular fascia, which gives the discal area a macular appearance. **Female :** forewing marked as in male, the short fascia below the discal spot more distinct : hindwing with the transverse band somewhat broader, the discal area between it and the submarginal lunular fascia more distinctly macular, being traversed by pale veins. Underside as above, the markings more prominent. Abdomen with slender white narrow bands ; front of head and base of palpi, and pectus, orange-yellow, tip of palpi black.

Expanse ♂ $1\frac{5}{16}$, ♀ $1\frac{6}{16}$ inch.

HAB. Khasia Hills. In coll. Indian Museum, Calcutta, and F. Moore.

Allied to *S. bhagava* and to *S. sambara*.

SATARUPA NARADA, n. sp.

Upperside purpurascens violet-brown : forewing with three small upper and two lower subapical semidiaphanous white spots, a small erect oval spot at lower end of the cell, a slightly larger quadrate spot on the disc between upper and middle medians, and a broad band formed of three quadrate spots increasing in width from end of cell to posterior margin : hindwing with a broad white transverse medial band, the outer border with an ill-defined upper spot. Cilia edged with white. Underside marked as above ; the hindwing with the band showing a more defined macular outer border and a well separated upper spot.

Expanse $1\frac{4}{16}$ inch.

HAB. Darjiling, Sikkim. In coll. Indian Museum, Calcutta, and F. Moore.

Nearest allied to *S. bhagava*, but quite distinct.

Genus TAGIADES, Hübner.

TAGIADES KHASIANA, n. sp.

Male. Nearest to *T. ravi*. Of larger size: forewing comparatively more pointed at the apex: hindwing also broader, and with a more angular apex. Upperside of a paler olivaceous-brown, the dusky markings less distinct on both wings, the apical and discal spots smaller. Female upperside also paler than in *T. ravi*, the apical spots on forewing somewhat smaller, the cell spots similar, the two discal spots somewhat larger.

Underside: forewing with the spots, as above: hindwing more intensely whitish grey, the discal black spots much smaller and less defined.

Expanse ♂ 2, ♀ $2\frac{1}{10}$ inches.

HAB. Khasia Hills; Shillong; Assam. In coll. Indian Museum, Calcutta, and F. Moore.

LOBOCLIA, n. g.

Male. Forewing triangular, the edge of the costal margin slightly folded over on to the upperside from near the base to end of the costal vein;* the costal vein extending to three-fifths the margin; subcostal five-branched, first branch emitted at one-third before end of cell, second and third at equal distances from the first, fourth and fifth from end of the cell: discocellular bent outward near upper end and inwardly oblique hindward; upper radial from the angle near subcostal, lower radial from the middle; cell long, extending beyond two-thirds the wing; three medians, lower at three-fourths and middle median at about one-fourth before end of the cell; submedian straight: hindwing short, broad, apex rounded, exterior margin slightly produced and angular at end of submedian vein; costal vein extending to the apex; subcostal touching the costal close to the base, two-branched, first branch at one-fourth before end of the cell; discocellular very slender, almost erect; the radial from its middle; cell broad, extending to half the wing; two upper medians from end of the cell, lower at about one-third before the end; submedian and internal vein nearly straight. Body short, stout, thorax hairy; palpi broad, thickly clothed, apical joint short, thick; antennæ with a long slender-pointed tip; femora and tibiæ short, stout, slightly pilose, middle tibiæ with two and hind with four spurs, tarsi long.

Type, *L. liliana*.

* The species of *Erynnis* (*E. alcea*, etc.) have a similar fold on the costal margin of the forewing.

LOBOCLA LILIANA.

Plesioneura liliana, Atkinson, P. Z. S. 1871, p. 216, pl. xxii, fig. 2.

HAB. Yunan.

LOBOCLA CASYAPA, n. sp.

Differs from *L. liliana* in its smaller size. Upperside somewhat paler and of an olive-brown tint, sparsely speckled with olive-grey scales : forewing with the transverse semidiaphanous yellow band one-third less in width, the portions being distinctly defined by the traversing brown veins, the subapical spots also much smaller. Underside much paler : forewing numerous speckled with greyish-ochreous scales at the apex, the band and apical spots as above : hindwing with similarly disposed markings, but all composed of more numerous greyish-ochreous scales, these scales being whitish in *L. liliana*.

Expanse $1\frac{9}{16}$ inch.

HAB. Masuri (*Lang*). Cashmere (*Reed*) In coll. Indian Museum, Calcutta, and F. Moore.

JOURNAL

OF THE
ASIATIC SOCIETY OF BENGAL.

Part II.—NATURAL SCIENCE.

No. II.—1884.

III.—*Account of the South-West Monsoon Storms of the 26th June to 4th July and of 10th to 15th November 1883.—By JOHN ELIOT,
A. A., Meteorological Reporter to the Government of Bengal.*

[Received June 4th;—Read July 2nd, 1884.]

(With Plates II—X.)

CHAPTER I.

INTRODUCTION.

It is proposed in the following paper to give an account of the two most important and remarkable storms that occurred in the Bay of Bengal during the year 1883. The first storm was generated during the last week of June near the Head of the Bay and gave very stormy weather off the Bengal and Orissa coasts, and was the only occasion on which it was necessary to hoist the storm signals at the Saugor Island station near the entrance to the Hooghly. The second storm was formed in the Gulf of Martaban during the second week of November, almost at the end of the south-west monsoon, and pursued a very unusual course. It crossed into the Bay of Bengal through the channel between Capo Negrais and the Andaman Islands. It then slightly recurred and moved in a general northward direction, approaching the Arracan coast near Akyab, where it was broken up by the action of the Arracan Hills.

The following is a list of all the cyclonic storms in the Bay of Bengal during the south-west monsoon period of the year 1883. They were all of comparatively small extent and intensity, or ordinary south-west monsoon storms accompanied with winds of force 8 to 10 at and near the centre.

1. Storm of June 13th to 20th at the commencement of the south-west monsoon, which gave the first heavy burst of rainfall to Behar. It formed near the Balasore coast on the 13th, and advanced into Behar, where it broke up on the 20th.

2. Storm of June 26th to 4th July. This was generated slowly near the Sandheads on the 26th and 27th, was of considerable intensity, and remained nearly stationary until the 29th. It crossed the Balasore coast early on the morning of the 30th.

3. Storm of July 6th to 8th. This was formed at or near the Sandheads under similar conditions to the preceding, but was of small intensity. It crossed the Balasore coast on the afternoon of the 7th.

4. Storm of the 12th to 14th July. This began to form on the morning of the 12th off the South Orissa coast, across which (between False Point and Gopalpore) the centre advanced on the evening of the 13th, or early on the morning of the 14th, into the Central Provinces. It was of slight intensity.

5. Storm of the 16th to 18th August. This was formed in the north-west angle of the Bay, and crossed the North Orissa coast near Balasore. This storm was very small, of very slight intensity, and of no importance.

6. Storm of the 23rd to the 26th of August. This was generated further to the south than the preceding storm, and crossed the Ganjam coast between Gopalpore and Vizagapatam on the evening of the 25th. It was of slight intensity.

7. Storm of the 30th August to the 3rd of September. This depression crossed the coast near Balasore on the afternoon of the 2nd of September, and was of moderate intensity.

8. Storm of the 6th and 7th of September. This was formed immediately after the preceding, and followed along nearly the same track, crossing the Orissa coast to the south of Balasore on the morning of the 7th. It was of small intensity.

9. Storm of the 11th to the 15th of November. This was generated in the Martaban Gulf, and advanced in a north-westerly direction as far as Lat. 16° N. Long. 93° E. to the west of Diamond Island, when it recurred and moved northwards parallel to the coast, breaking up in the neighbourhood of Akyab during the afternoon of the 14th. This was the most severe and intense storm of the year in the Bay, but was

of very limited extent, and hence did not affect the weather in the north-west angle of the Bay.

10. Storm of the 2nd to the 4th of December, which gave heavy rain at a very unusual time of the year to Bengal.

Two of these were remarkable for the length of time that elapsed before they broke up after they had crossed the Bengal or Orissa coast, and also for the very heavy rainfall and floods which accompanied their existence on land. The first of these was the storm of June 13th to 20th which was formed in the immediate neighbourhood of the Balasore coast. It drifted through Clunia Nagpur and South Behar into North-Behar and gave excessively heavy rain to a narrow area in Behar stretching from Gya to Motihari and Durbhuuga. This storm was of little importance at sea.

The second storm of the series was similar in its general character. It was generated near the Head of the Bay, crossed the North Orissa coast, and advanced over the Orissa Hills into the Central Provinces. Instead of breaking up as do three out of four storms or cyclonic circulations which pass from the Bay into the Central Provinces, it acquired fresh energy and drew large supplies of vapour from the Bombay monsoon current. It advanced across the head of the Peninsula almost parallel to the valleys of the Nerbudda and Tapti. The heavy rain accompanying it caused excessive floods in these two rivers which inflicted much damage on the town of Surat, and others in the lower portion of the valleys of these two rivers. This cyclonic circulation apparently broke up in the Arabian Sea in the immediate neighbourhood of the Guzerat and Sind coasts.

The meteorology of India for the year 1883 was remarkable in several respects. One or two of the more important features had a direct bearing on the number and character of the cyclones.

During the cold weather months several storms of unusual character and magnitude passed over Northern India and the Himalayas from west to east. They gave excessive snowfall over the higher Himalayas and affected the weather certainly for many weeks and probably more or less permanently for the year. The accumulation of snow reduced temperature for some time and gave a strong northerly element to the air motion or wind circulation over Northern India. The south-west monsoon set in about the normal period on the Burmah and Bengal coasts, but it never obtained its usual hold in Northern India. The rains were irregular in occurrence and distribution, and much below the average over the whole of Northern India. The deficiency was quite as marked in North Bengal as in North Behar or Rohilkhand or in the Western districts of the Punjab. The monsoon was in ordinary language very weak, and

its weakness was more especially shown in Bengal by the early and complete termination of the rains in the last week of September.

The only theory which on the whole explains the phenomena of cyclonic generation and motion, *viz.*, the condensation theory, indicates that small cyclonic storms should be of frequent occurrence during the south-west monsoon, and that they should be most frequent when the monsoon is weak on land, or in other words, when the rainfall occurs to a smaller extent over the land and therefore usually to a greater extent over the sea area in the neighbourhood of the land. The rainfall in the Bay near the Burmah, Arracan, and Bengal coasts during the south-west monsoon of 1883 was, according to the various accounts received in the Meteorological Office, noticeably larger in amount than usual. The large number of cyclonic storms which formed during the period the south-west monsoon prevailed in Northern India in the year 1883 confirms this inference from theory.

After the south-west monsoon current finally retreated from Northern India in the last week of September, it recurred as usual over the Bay. The moisture brought up by it was, however, at once discharged on the Madras coast districts. The condensation theory indicates that there is a marked tendency during the transition period of October and November to the commencement and continuance of heavy rainfall over the centre of the Bay, and therefore to the generation of severe cyclonic storms at that period. If, however, the aqueous vapour or moisture is not discharged as rain over the Bay, but is carried westwards by the north-east monsoon winds and deposited on and near the Madras coast, the conditions for the formation of a cyclonic storm are not present in the Bay. In other words, if heavy general rain sets in and continues over the Madras coast at the change of this monsoon, the Bay will be free from severe and extensive storms. This rule was strikingly illustrated by the weather of the Bay and the Madras coast in October and November 1883.

The paper will deal with the subject under the following heads :—

1. History of the Storm of June 26th to July 4th.
2. Discussion of the more important features of the Storm of 26th June to 4th July.
3. History of the Storm of 10th to 15th November.
4. Discussion of the more important features and peculiarities of the Storm of 10th to 15th November.
5. General remarks on the generation of cyclones.

CHAPTER II.

HISTORY OF THE STORM OF JUNE 26TH TO JULY 4TH.

The south-west monsoon set in slightly earlier than usual on the Bengal coast in 1883, but with no great strength. Moderate rain fell over the whole of the Province of Bengal during the first fortnight. On the 12th there began to form, in the north-west angle of the Bay, between False-point and Saugor Island, and over the adjacent portion of south-west Bengal, a small barometric depression ; and on the morning of the 13th, the winds in South-west Bengal and North Orissa indicated cyclonic convergence to it. The depression intensified on the 14th, and its centre was then to the north of and in the neighbourhood of Balasore. It advanced northwards through Chutia Nagpore and South Behar across the Ganges into the central districts of North Behar, and gave excessive rain over a narrow area stretching from Gya through Behar and Patna to Mozufferpore and Durbhunga. Amongst the remarkable rainfalls were the following :—

	15th	16th	17th	18th	19th
Gya	1·01	9·04	0·21	0·01	nil.
Behar	5·17	6·05	10·95	0·58	0·09
Patna	1·23	6·35	5·13	nil.	0·05
Mozufferpore	0·08	2·85	12·49	0·42	nil.
Hajipur	0·86	4·51	9·39	nil.	0·14
Durbhunga	0·53	1·02	5·02	8·52	0·24

The disturbance broke up in North Behar and finally disappeared on the 20th. During the next five days there was a partial break in the rains. The air was drier, sky less clouded, and rain showers local rather than general in character. The winds more especially diminished in strength, but continued to indicate the same general atmospheric motion over the Gangetic delta and valley as before. Southerly winds blew across the Bengal coast. In Northern Bengal and Behar the current was deflected up the Gangetic valley and hence gave winds blowing from directions varying generally between N. E. and S. E. In Chutia Nagpore and in Western Orissa the effects of the Bombay branch of the monsoon current were beginning to be shown by the prevalence of moist S. S. W. winds at Hazarabagh and of W. N. W.

winds at Cuttack. The Bombay branch of the monsoon current, it may be added, was late in being established on the Bombay coast, and was very feeble before the 20th of the month, when it rapidly increased in force, as measured by the strength of the winds.

The heavy rainfall attending the disturbance of the third week of the month had drafted the southerly monsoon winds advancing into Bengal from the Bay of a very large portion of their moisture, and weakened them for some days. This is shown by the diminution in the amount of the rainfall and by the decreased velocity of the winds in Bengal.

The following table gives the average amount of the rainfall day by day between the 13th and the 26th in the various divisions in Bengal, and illustrates fully the general diminution in the rainfall of every part of the Province after the 20th:—

Table of Average Rainfall recorded in Bengal, June 13th to 26th 1883.

PROVINCE.	No. of Stations.														
		13th.	14th.	15th.	16th.	17th.	18th.	19th.	20th.	21st.	22nd.	23rd.	24th.	25th.	
Orissa.	16	0·64	1·30	0·23	0·04	0·25	0·16	0·30	0·09	Nil.	0·37	0·10	0·43	0·10	0·41
S. W. Bengal	46	0·31	0·78	0·12	0·26	0·27	0·26	1·02	0·31	0·66	0·26	0·45	0·10	0·18	0·07
East Bengal	26	0·18	0·51	1·62	1·11	0·86	1·00	1·18	0·46	0·82	0·33	0·17	0·18	0·16	0·11
North Bengal	27	0·09	0·21	0·91	1·79	1·71	0·47	1·23	2·25	0·97	0·33	0·72	1·09	0·98	0·96
North Behar	16	0·04	0·12	0·52	1·86	3·69	1·36	1·13	1·21	0·42	0·42	0·30	0·07	1·98	0·89
South Behar	17	0·29	0·08	1·40	3·37	1·99	0·92	0·35	0·11	0·04	0·09	0·38	Nil.	0·38	0·77
Chutia Nag-pore & Son-thal Perg.	16	0·39	0·50	2·04	0·48	0·21	0·56	0·63	0·97	0·15	0·37	0·13	Nil.	0·19	0·35

The following table gives the daily amounts of wind for the same period at the chief Meteorological Stations in Orissa, Bengal, and Behar.

*Table of Daily Amount of Wind at eight Stations in Bengal,
June 13th to 25th, 1883.*

	13th.	14th.	15th.	16th.	17th.	18th.	19th.	20th.	21st.	22nd.	23rd.	24th.	25th.	Average Daily . Amount, June.
False Point ...	261	207	326	258	265	207	270	241	245	244	?	285	298	249
Calcutta	127	141	166	215	177	140	167	178	166	151	122	72	104	162
Dacca	102	174	161	174	177	160	193	229	217	211	181	142	155	186
Dinagepore ...	144	168	312	261	216	144	192	216	144	120	120	144	120	?
Purneah	76	100	170	111	126	114	255	158	24	26	.21	47	29	98
Durbhunga ..	137	185	279	148	278	153	58	74	127	57	59	116	134	137
Patna	117	148	206	251	114	58	60	121	138	55	111	107	127	?
Hazaribagh ..	99	134	191	286	329	182	206	153	239	136	211	182	178	214

The rainfall table shews a very marked diminution in the amount of rain after the 20th. An examination of the complete rainfall returns of the Province of Bengal indicates that it occurred as isolated and local showers, which were occasionally heavy and gave large amounts at single stations. No general rain, however, fell over any considerable portion of the Province between the 20th and 25th. Similarly, an examination of the second table giving wind amounts indicates that, although strong winds generally prevailed between the 13th and 20th, winds were unusually light after the 20th and below their normal strength. This feature of weakness of its air motion was most markedly shown by the stations most distant from the sea, as, for example, Purneah.

The meteorological observations taken in Bengal thus show that what may be termed a strong monsoon prevailed at the Head of the Bay and in Bengal from the 1st to the 20th of the month, and that for some days afterwards, or between the 20th and the 25th, it was much feebler. Also, as will be seen from the following observations and from the history of the storm, the south-west monsoon winds increased in force to the west of the Andamans on the 23rd, advanced northwards as a strong atmospheric current along the coasts of Burmah and Arracan, and fed the cyclonic vortex which formed on the 26th and 27th with large supplies of aqueous vapour.

*Table of Daily Amount of Wind at seven Stations to the east of the Bay.
July 22nd to 28th, 1883.*

	Average June.	22nd.	23rd.	24th.	25th.	26th.	27th.
Nancowry	263·5	115·0	98·8	97·3	124·2	252·7	354·5
Port Blair	257·6	128·7	212·9	386·0	283·8	305·4	315·6
Diamond Island	203·0	122·9	118·5	118·7	210·7	310·4	346·6
Akyab	93·6	42·7	48·9	55·4	83·6	100·9	153·8
Chittagong	168·3	162·6	113·5	2·9	71·9	50·1	117·7
Saugor Island	332·4	362·7	312·4	284·7	235·2	144·5	137·1
Dacca	183·7	211·1	181·1	112·8	155·0	68·8	66·8

The preceding table shows that on the 22nd and 23rd the winds were barely half their normal strength over the east of the Bay. A rapid increase took place on the 24th at Port Blair, which extended to Diamond Island on the 25th and to Akyab and Chittagong on the 26th and 27th.

These figures suggest what is also indicated by the whole of the Bengal observations, *viz.*, that the weather in the Bay between the 20th and 23rd of June was that which usually accompanies the commencement of a partial break in the rains in Bengal or Northern India. Winds were light and unsteady over the whole of the north and centre of the Bay. The logs of vessels show that occasional rain-squalls local in character occurred, more especially in the south of the Bay. The observations at Port Blair, Nancowry, Diamond Island, and Akyab and of the ships traversing the Bay at the time, however, prove conclusively that south-westerly winds prevailed over the whole of the Bay; and the Bengal observations establish that they were continued in Bengal and Behar as southerly and easterly winds. They also indicate that on the 24th a change occurred in the character of the winds to the west of the Andamans which lasted for some days. A very considerable increase occurred in the south-west winds of that part of the Bay which rapidly and steadily extended northwards.

Hence prior to the morning of the 25th the gradients were normal in direction, although smaller in amount than the average for the season, over the Bay; the winds blew from the usual quarter and gave rise to the normal atmospheric current up the Gangetic valley. The only indication afforded at this time by the land observations of the subsequent stormy weather was the occurrence of a partial break in the rains, which, as has been ascertained by previous experience, establishes conditions which are favourable to the development of a cyclonic disturbance if an adequate motive power or disturbance act on the atmosphere.

The account of the storm of the last week of June hence begins with the 25th of June, the day before which there were any indications of the actual formation of an atmospheric whirl at the Head of the Bay.

25th of June.—The atmosphere was in a slightly disturbed state over nearly the whole of India. The barometer was rising in the North-Western Provinces, Bengal, and the south of the Peninsula, but elsewhere it was falling. A large depression accompanying the establishment of the south-west monsoon in Western India was advancing along the west coast of India and causing the barometer to fall quickly. Winds had backed to south-east on the 24th at Bombay. On the 25th, winds were southerly along the Bombay coast and easterly in Cutch. There were strong indications that gales of considerable force were blowing on and near the Bombay coast. The weather was cloudy everywhere, except in the Punjab; and rain in small or moderate amounts was falling in every part of India, except the Punjab, Behar, Sind, and parts of the Madras Presidency. The rainfall was very small in amount and local in its distribution over the North-Western Provinces, Bengal, Rajputana, and the North Bombay districts.

The following table gives the more important observations taken at the Coast Stations on the Bay of Bengal on the 25th June, 1883:—

STATIONS.	10 A. M. Barometer reduc- ed to sea level.	Change since 10 A. M. 24th.	Wind direction.		Wind velocity of previous 2½ hours miles per hour.	Percentage of wind amount to average.	Cloud 10 A. M.	Rainfall of previous 24 hours.
			10 h.	16 h.				
Nancowry	29.941	+ .047	S. S. W.	S. S. W.	5	45	8	0.14
Port Blair	29.911	+ .069	S. W.	S. W.	14	127	10	1.05
Diamond Island	29.847	+ .024	S. W.	W. S. W.	8	100	9	0.24
Akyab	29.792	+ .019	E. S. E.	S.	4	100	9	1.35
Chittagong ...	29.802	+ .027	S. E.	S. W.	3	43	10	0.15
Dacca	29.752	+ .024	S.	S. E.	7	88	10	...
Jessore	29.745	+ .040	calm.	S. S. W.	7	140	8	...
Calcutta (Ali- pore)	29.719	+ .025	S.	S. S. W.	5	83	9	0.05
Saugor Island	29.775	+ .053	S.	S. S. E.	31	221	3	0.21
Balasore	29.715	+ .010	S. W.	?	5	?	3	...

STATIONS.	10 A. M. Barometer reduc- ed to sea level.	Change since 10 A. M. 24th.	Wind direction.		Wind velocity of previous 24 hours miles per hour.	Percentage of wind amount to average.	Cloud 10 A. M.	Rainfall of previous 24 hours.
			10 h.	16 h.				
Cuttack.....	29°695	+ .015	W. S. W.	S.	3	75	9	1°01
False Point ...	29°722	+ .005	Calm.	E.	11	110	8	0°03
Vizagapatam	29°672	— .027	W.	W. by S.	6	150	8	...

Pressure had increased rather rapidly over the province of Bengal during the previous 24 hours. The general result of the changes of pressure since the dispersion of the disturbance of the third week of the month had been to give a high barometer, which culminated on the morning of the 25th in excessively high readings. The barometric readings at 10 A. M. of that day in Bengal were above the average by amounts which varied from '19" at Saugor Island to '09" at Durbhunga. Winds were, however, generally normal in direction, blowing from south in South-West Bengal, south-east in East Bengal, east in North and Central Behar, and south-west in Chutia Nagpore.

The unusual weakness of the wind is shown by the following comparison table :—

	Wind amount of 24 hours preceding 10 A. M.	Average daily wind amount Juno.	Percentage of actual to average wind amount.
Saugor Island	256·9	332·4	77·3
Calcutta.....	104·0	152·3	68·3
Berhampore ..	132·6	132·3	100·2
Dacca	162·1	183·7	88·3
Jessore	118·3	118·3	100·0
Chittagong ..	71·5	168·3	42·5
Burdwan	110·7	124·2	89·1
Cuttack	40·0	96·3	41·5
False Point ..	263·3	247·2	106·5

The average rainfall in each of the seven meteorological divisions of Bengal for the 24 hours preceding 6 P. M. of the 25th June is given in page 58.

The following table gives the meteorological information for the 25th extracted from the logs of vessels :—

Vessel.	Hour.	Latitude.	Longitude.	Probable re-diced baro-meter.	Wind.		REMARKS.
					Dir.	Force.	
Bancoora	4 A. M.	N. 5° 58' by D. R.	E. 80° 58'	29.899	S. S. W.	3	8 A. M. Light breeze and hazy.
	8 A. M.			30.988	N. E.	2	11 A. M. Heavy rain squall.
	Noon			.963	W. S. W.	3	Noon. Moderate breeze and fine.
	4 P. M.			29.889	S. W.	3	
	8 P. M.			.901	S. W.	3	
	Midnt.			.889	S. W.	3	Midnight. Moderate breeze and clear.
India	4 A. M.	N. 15° 10'	E. 83° 14'	29.750	S.	4	Moderate breeze with passing squalls.
	8 A. M.					3	Breeze moderating and fine.
	Noon					3	Moderate breeze and fine.
	4 P. M.						Moderate fresh wind; cloudy with showers.
	8 P. M.					4	Fresh breeze and overcast.
	Midnt.					3	Threatening to N.W. with lightning.
Himalaya	4 A. M.	N. 15° 13'	E. 82° 29'	29.712	S. S. W.		
	8 A. M.			.747	W. S. W.		
	Noon			.737	S. W.	3	Moderate breeze and overcast.
	4 P. M.			.731	W. S. W.		
	8 P. M.			.734	S. W.		
	Midnt.			.757	S. W.		
Roma	4 A. M.	N. 17° 15'	E. 85° 17'	S. W.	5	Fresh breeze and moderate sea.	
	8 A. M.						
	Noon					0 to 3	Moderate variable wind with very heavy rain squalls and dark overcast sky.
	4 P. M.						Rain squalls.
	8 P. M.						Lightning, similar weather and high S. S. W. sea.
	Midnt.			...	...	...	Overcast sky.

Vessel.	Hour.	Latitude.	Longitude.	Probable reduced barometer.	Wind.		REMARKS.
					Dir.	Force.	
Saint Magnus	4 A. M.	N. 18° 31'	E. 86° 29'	29·690	W. S. W.	4	
	8 A. M.			·700	S. W.	4	
	Noon			·710	W.	1	
	4 P. M.			·680	S.	1	Calms and rain.
	8 P. M.			·710	S. W.	5	Cloudy, lightning to S. W. & S. E.
Star of Albion	4 A. M.	N. 18° 46'	E. 86° 40'	29·730	W.	4 to 5	
	8 A. M.			·740			Easterly current.
	Noon			·740			Squally.
	4 P. M.			·710			Cloudy weather.
	8 P. M.			·720			
Scottish Chieftain	8 A. M.	N. 18° 58'	E. 86° 34'	29·680	S. by W. S. W. N. N. W.	0 1 2 3	Very light airs and dark cloudy weather.
	Noon			·690			Strong westerly current.
	4 P. M.						
	8 P. M.			·660			
British Princess	4 A. M.	N. 19° 9'	E. 85° 15'	29·700	S. by W. S. W. E. E. S. E. S. W. S. W. S. S. E.	5 4 2 4 3 4 4	Cloudy sky and S. W. swell.
	8 A. M.						Variable winds.
	Noon						Fine clear weather.
	4 P. M.						Squally with rain.
	8 P. M.						Cloudy sky.
	Midnt.						S. W. swell moderating.
Prince Amadeo	4 A. M.	N. 19° 23'	E. 85° 56'	29·700	S. W. S.	4 4	A. M. Weather clearing, wind moderate. 4 A. M. Gentle wind, fine weather. Noon. Close sultry weather. Sea smooth.
	Noon						
	4 P. M.						
Commilla	8 A. M.	N. 20° 13'	E. 92° 28'	29·611 ·683 ·671	Variable S. E. S. S. E. S. E. E. S. E.	2 3 3 4 4	Showery.
	Noon						Clear weather and smooth sea.
	4 P. M.						Fine weather.
	8 P. M.						Fine weather and lightning to eastward.
	Midnt.						Clear weather and smooth sea.

The logs of the vessels received in the Meteorological office give an imperfect view of the weather in the Bay, as they were chiefly those of steamers passing up to Calcutta along the west coast of the Bay.

The Bancoora rounding Ceylon had light to moderate south-west breezes (force 1 to 3) during the day. The India and Himalaya were a few miles apart off the coast to the south-east of Coconada. The former was in Lat. $15^{\circ} 10'$ N. and Long. $83^{\circ} 14'$ E. at noon and the latter in Lat. $15^{\circ} 13'$ N. and Long. $82^{\circ} 29'$ E. Both had moderate breezes and overcast skies. The winds were of force 3 and from directions between W. and S. W. The Roma, in Lat. $17^{\circ} 15'$ N. and Long. $85^{\circ} 17'$ E. at noon, had moderate variable winds with calms and very heavy rain squalls. The Star of Albion, Scottish Chieftain, and Saint Magnus were all near each other off the Gopalpore coast. The winds were very light and unsteady, but were generally from directions between west and south-west. The Scottish Chieftain had calms at 8 A. M., and the Saint Magnus calms and rain at 4 P. M. The British Princess and Prince Amadeo were a little further to the north. The former, in Lat. $19^{\circ} 9'$ N. and Long. $85^{\circ} 15'$ E. at noon, had variable winds during the day varying in force between 2 and 5. The latter, in Lat. $19^{\circ} 23'$ N. and Long. $86^{\circ} 56'$ E., had gentle south-west winds, sultry weather, and a smooth sea. There were hence no indications on this day of the existence of an atmospheric whirl in the Bay.

26th June.—During the previous 24 hours the barometer had risen rapidly at the Bombay stations, and the depression off that coast was much less marked than on the 25th at Bombay and the adjacent const stations. South-westerly gales were blowing, but the rainfall brought up by them was as yet moderate in amount. In parts of Southern and Central India the barometer had also risen, but over the whole of Northern India a considerable fall had taken place. Along the foot of the hills, from Assam to the Punjab, the wind was generally easterly or north-easterly, and in the Central Provinces and Central India it was westerly. The weather was dull and sky overcast over the whole country except the Punjab, and rain was falling except in North-Western and Central India, but the amounts registered were in the great majority of cases small. The rainfall returns, as compared with the average rainfall between June 1st and 26th, shew that there was a deficiency of from 1 to 3 inches over the plains of the Punjab, the western half of the North-Western Provinces, Central India, and Rajputana, and of 7 inches in Bombay.

The following are the more important observations taken at 10 A. M. of the 26th at the selected stations near the Head of the Bay:—

STATIONS.	0 A. M. Baro- meter re- duced to sea level.	Change since 0 A. M. 25)	Wind.		Average wind velocity of previous 24 hours.	Cloud 0 A. M.	Rainfall of previous 24 hours
			10 h.	16 h.			
Nancowry	29°915	—·026	S. W.	S. W.	11	100	7
Port Blair	29°886	—·025	S. W.	S. W.	11	100	10
Diamond Island..	29°801	—·046	S.	S. W.	10	125	8
Akyab.....	29°711	—·081	S. E.	S. S. E.	4	100	9
Chittagong.....	29°660	—·142	S. E.	E.	2	29	5
Dacca	29°682	·070	S.	S. E.	6	75	9
Jessore	29°673	·072	S.	S.	6	120	10
Calcutta (Alipore)	29°646	·073	E. S. E. E. by S.		3	50	8
Saugor Island ...	29°647	—·128	S. E.	E. S. E.	7	50	2
Balasore	29°636	—·079	N. N. E.	?	2	?	6
Cuttack	29°626	—·069	S. S. W.	Calm.	1	25	9
False Point.	29°621	—·101	N. E.	E.	8	80	4
Vizagapatam	29°668	—·004	W.	W.	5	125	6

Pressure, it will be seen from the above, had given way, and the fall was greatest at Saugor Island and Chittagong. This was due, as shewn by the wind directions, to the formation of an area of cyclonic disturbance and barometric depression near the Head of the Bay. The winds at Saugor Island had shifted to south-east, at False Point to north-east, and at Gopalpore to north-west. From the information extracted from the logs, it will be seen that light north-east winds were established over a considerable portion of the north-west of the Bay. Hence, the cyclonic circulation was just beginning to affect the direction of air motion at Saugor Island and was causing it to back. It was, however, not yet participating directly in the cyclonic indraught. The sky was more or less clouded in all parts of the province of Bengal, the air very damp (especially in Behar, after the floods of the previous week), and winds unusually light and somewhat unsteady.

The following table gives the average rainfall in the seven divisions of the province of Bengal for the 24 hours preceding 6 P. M.:—

Table of Average Rainfall in Bengal on the 26th June 1883.

Name of Province.	Average Rain.
Orissa	0·41
South West Bengal.....	0·07
East Bengal	0·11
North Bengal	0·96
North Behar.....	0·89
South Behar.....	0·77
Sonthal Pergannahs and	0·35
Chutia Nagpore	

The following extracts from the logs of vessels give information respecting the Bay on the 26th :—

Vessel.	Hour.	Latitude.	Longitude.	Probable reduced baro-meter.	Wind.		REMARKS.
					Dir.	Force.	
Bancoora	4 A. M.			29·876	SW. by S.	2	4 A. M. Light breeze and fine.
	8 A. M.	N. 8° 35'	E. 82° 35'	·883	SW. by S.	2	8 A. M. Light following wind and clear.
	Noon			·863	S. W. by S.	2	
	4 P. M.			·780	W. S. W.	2	
	8 P. M.			·856	S. S. W.	2	
	Midnt.			·816	S. S. W.	3	Evening. Moderate breeze and fine.
Pomba ...		N. 16° 46'	E. 96° 12'				
	Noon						10 A. M. At Rangoon.
	4 P. M.				S. W.	5	Unmoored and proceeded towards Calcutta.
Himalaya	Midnt.			29·750	...	5	Midnight. Fresh to moderate breezes and frequent rain squalls.
	4 A. M.			29·657	W.		
	8 A. M.	N. 17° 32'	E. 84° 38'	·635	W.		
	Noon			·615	W.		Moderate breeze and overcast.
	4 P. M.			·506	S. W.		
	8 P. M.			·586	W. S. W.		Moderate breeze and fine.
Star of Al-bion	Midnt.			·539	W. S. W.		
	8 A. M.	N.	E.	29·700			
	Noon	19° 21'	86° 20'	·630	W. to SW & N. W.	4 to 2	Principally light unsteady winds, finer at night than in the day time.
	4 P. M.			·620			

Vessel.	Ho	Longi	Probab. reduce barometr.	Wind.		REMARKS.
				Dir.	Force.	
British Prin- cess	4 A. M.			W. S. W.	4	Dark cloudy sky. .
	8 A. M.	N. E.		W. N. W.	3	Light green sky.
	Noon	19° 30' 87° 3'	29° 600'	N. N. E.	4	Weather fine and clear with S. W. swell.
	4 P. M.			E. N. E.	3	
	8 P. M.			E.	0 to 3	High southerly swell and cloudy, the stars showing through with great brilliancy.
	Midnt			W. N. W.	5	
India	A. M.			W.		Strong winds & squally with clouds.
	8 A. M.		29° 610'	N. by E		Moderating breezes and cloudy weather.
	Noon	19° 30' 87° 33'	630	...		Moderate breeze and cloudy.
	4 P. M.		630	N. E.		Moderate breeze, fine.
	8 P. M.		590	Calm.		Calm and clear.
	Midnt		580	N. E.		Moderate breeze with passing clouds.
Saint Mag- nus	4 A. M.		29° 610	W.		Cloudy weather.
	8 A. M.	N. E.	610	N.		Faint airs and calms.
	Noon	19° 47' 87° 18'	600	N. E.		Faint airs, calms, heavy southerly sea.
	4 P. M.		530	E.		
	8 P. M.		590	N. W.		Cloudy with lightning.
	Midnt.		550	N. W.		Cloudy.
Prince Aga- deo	4 A. M.			N.	Light.	4 A. M. Heavy cloudy and unsettled looking weather. Much lightning and southerly swell. Noon, similar looking weather, light variable airs; unsettled looking all round, high southerly swell.
	8 A. M.	N. E.				
	Noon	19° 52' 87° 9'	29° 600'	N. to NE.	Light.	
	4 P. M.					
	8 P. M.					
	Midnt.					
Scottish Chieftain	4 A. M.		29° 640	S. S. W.		A strong current setting about W. Winds very unsteady in force and direction.
	8 A. M.	N. E.		S. E.		
	Noon	20° 04' 86° 58'	600	E.		
	4 P. M.			E. S. E.		
	8 P. M.			E. N. E.		
	Midnt.		580	S. E.		

Vessel.	Hour.	Latitude.	Longitude.	Probable reduced barometer.	Wind.		REMARKS.
					Dir.	Force.	
Roma ...	4 A. M.				W.		4 A. M. swell from S. S. W. overcast sky and rain.
	8 A. M.				North	3	8 A. M. Gentle breeze, sky clearing at intervals.
	Noon	N. $20^{\circ} 19'$	E. $86^{\circ} 50'$		N.	3	Noon, similar weather with southerly swell, light breeze, sky clearing at intervals. *
	4 P. M. midnt.				N. E. N. E.	1	10 P. M. light showers.
Commilla .	4 A. M.			29.635	E. N. E.	3	Light cloudy weather.
	8 A. M.			'642	E. N. E.	3	
	Noon	N. $22^{\circ} 21'$	E. $91^{\circ} 50'$	'607	E. N. E.	4	
	4 P. M.				East	4	Threatening appearance to S. E. Squally with very heavy rain.
	8 P. M.			'543	S. E. E.	4	Continuous heavy rain.

The Nancowry and Port Blair observations prove that strong steady south-westerly winds continued to blow in that part of the Bay. These winds were also extending to Diamond Island. The average wind velocity during the past 24 hours at that station was 10 miles, and for the previous day had been 8 miles per hour. The sea was also reported to be rising. Hence it is certain that the vigorous current indicated by the strong winds at Port Blair on the 25th was steadily advancing up the east of the Bay, and that its front was off the West Burmese coast on the morning of the 26th. The Pemba, which left Rangoon at 10 A. M., had south-westerly winds of force 5 with frequent rain squalls, as she advanced westwards in the Martaban Gulf to the south of the Burmese coast.

It is almost certain that this strong current was giving heavy rain over a portion of the north-east of the Bay in the neighbourhood of the Burmese and Arracan coasts. The direct evidence of this does not appear in the extracts from the logs of the vessels given above, but it will appear in those for the 27th. It is, however, indicated by the large rainfall at Diamond Island and other stations in South Burmah and in Arracan.

For the present we shall accept it as almost certain that in the front

of this advancing strong moisture current, where the resistance to its advance was greatest, and where therefore ascensional motion was necessarily occurring to a large extent, rainfall of a more or less concentrated character was going on. The current was being deflected to the west by the coast and the Burmese and Arracan hills, and was moving more rapidly in its eastern than in its western portion. Hence probably also arose a strong tendency to an eddying motion in front and towards the west. The various actions going on were thus such as might set up vorticosc motion. That such a result was taking place was indicated by the wind observations of all the vessels near the Head of the Bay. The Himalaya, in Lat. 17° 32' N. and Long. 84° 75' E., had moderate westerly winds. The India, British Princess, Star of Albion, Scottish Chieftain, Saint Magnus, Roma, and Prince Amadeo, which were all between Lat. 19° 20' N. and 20° 19' N. and between Long. 86° 20' E. and 87° 18' East, experienced light unsteady north-easterly winds. The weather was fine and sky clear during the greater part of the day, but became more clouded during the evening. There was a heavy swell from the south during the day. This was evidently due to the strong winds and high sea prevalent in the centre and south-east of the Bay. The only log which gives any indication of the subsequent weather is that of the Prince Amadeo, in which the Captain notes that, although light variable airs were blowing, the appearance of the sky was unsettled in all directions. Probably the light green sky to the east noted by the Captain of the British Princess was another sign of the large amount of moisture brought up by the southerly winds in the East of the Bay.

The various observations of the 26th hence indicate that cyclonic motion on a considerable scale commenced on the afternoon of the 25th over a portion of the Head of the Bay. The atmospheric whirl was fed and maintained by a very strong south-westerly air current moving northwards up the Bay near the Burmah and Arracan coast. It was apparently formed in the front of this air-current, and was causing winds to draw round over the north-west of the Bay. The indraught from that quarter was, however, feeble and unimportant, except as an indicator of bad weather to the south-east.

27th June.—The decrease of pressure which commenced on the 26th had now extended over the whole country. The change was still greatest in the north. On the northern frontier of the Punjab, in Eastern and Lower Bengal, and at Akyab the decrease exceeded one-tenth of an inch. It was smallest in parts of Bombay and Madras, where it only amounted to two or three-hundredths of an inch. A considerable depression lay over the Punjab. This, however, is a frequent feature of the hot weather months of June and July in that province. A smaller depression was, however,

forming at the Head of the Bay to the south of Saugor Island. Pressure ranged from 29.9 inches in Ceylon to 29.28 inches at Peshawar.

The wind was from directions between south-west and west over the Peninsula. In the neighbourhood of the two depressions, cyclonic circulations were established. Up the Gangetic valley the wind had a general easterly direction. The weather was cloudy and gloomy in all parts of the country except in the upper districts of the Punjab. Rain in small amounts had fallen during the preceding 24 hours, except in the Punjab, Sind, and West Madras. The rainfall was heavier on the Bombay coast than it had been hitherto, and strong monsoon winds were blowing there.

The following table gives the observations at the selected stations on and over the coast of the Bay on the 27th :—

STATIONS.	10 Bar. red. set lev.	Range since yester- day.	Wind.		Average velocity.	Wind percentage	(10 A. M. Cloud.)	Rainfall of previous 24 hours.
			10 h.	16 h.				
Nancowry	29.912	— '003	S. W.	S. S. W.	136	8		
Port Blair	29.853	— '033	S. W.	S. W.	118	10		
Diamond Island ..	29.763	— '038	S. S. W.	S. S. W.	175	8	1.79	
Akyab	29.606	— '105	S. S. E.	S. S. E.	150	10	0.57	
Chittagong	29.578	— '082	E. N. E.	S. E.	43	4	1.02	
Dacca	29.566	— '116	E.	E.	38	8	1.16	
Jessore	29.604	— '069	E. N. E.	E.	120	10	0.04	
Calcutta (Alipore)	29.529	— '117	E. S. E.	E.	83	9	0.20	
Saugor Island	29.532	— '115	N. N. E.	N. E.	250	7	0.09	
Balasore	29.537	— '099	N.	?	?	8	0.40	
Cuttack	29.565	— '061	N. W.	N. N. W.	75	10	1.01	
False Point	29.544	— '077	W.	W. S. W.	70	10	0.26	
Vizagapatam	29.634	— '034	W.	W. S. W.	175	10	1.70	

The preceding observations show that pressure had decreased rapidly over the north of the Bay and the adjacent coasts during the preceding 24 hours. The fall was greatest in South-West Bengal and more especially at Saugor Island. The distribution of pressure, taken in connection with the wind directions at the Bengal and Orissa stations, in-

dicates that there was now a well-defined atmospheric whirl at the Head of the Bay, the centre of which was at a little distance to the S. S. E. of Saugor Island. Pressure was below the normal for the day over the province of Bengal by amounts varying from '1" at Chittagong to zero at Patna. Winds were very light over the whole province. Northerly winds had fully set in over South-West Bengal and Orissa, whilst winds more or less easterly prevailed over East and North Bengal, Behar, and Chutia Nagpore.

Ths weakness of the winds is shown by the following observations :—

	Amount of, wind during 24 hours preceding 10 A. M.	Average wind amount. June.	Percentage of actual to average.
Calcutta	139·0	152·3	91·3
Berhampore	94·7	132·3	71·6
Dacca	63·1	183·7	34·3
Purneah.....	24·0	94·4	25·3
Hazaribagh	130·5	214·9	60·9

The slight indraught to the cyclonic disturbance from the north and east had already diminished the humidity of the air and the amount of cloud in North Bengal and Behar. The sky was overcast in Orissa and South-West Bengal and the southern districts of East Bengal. The rainfall in the province was small in amount and localized in its distribution, except in Orissa and the southern districts of South-West Bengal, where moderate rain had already began to fall in connection with the cyclonic disturbance.

The weather in Orissa at this time is described as unsettled. Winds were light and variable and gave occasional showers of rain.

The following table gives the average rainfall in each of the divisions of Bengal for the 24 hours preceding 6 P. M. :—

Rainfall Table of the 27th June 1883.

Province.	Number of stations in each division.	Average Rainfall of preceding 24 hours.	Heaviest fall reported in 24 hours.
Orissa.....	16	0·17	2·25
South-West Bengal	46	0·28	2·20
East Bengal	26	0·49	2·50
North Bengal	27	0·09	0·57
North Behar	16	0·13	0·67
South Behar	17	0·16	0·69
Sonthal Pergunnahs and } Chutia Nagpore }	16	0·24	0·84

The meteorological extracts from logs of the vessels relating to the 27th of June are tabulated below for reference.

Vessel.	Hour.	Latitude.	Longitude.	Probable reduced barometer.	Wind.		REMARKS.
					Dir.	Force.	
Bancoora	4 A. M.	N. 11° 42'	E. 84° 8' 30"	29.751	S. W.	4	Brisk breeze, fine.
	8 A. M.			.796	SW. by S.	4	Fresh following wind and fine.
	Noon			.796	S. W.	4	Current S. 23 W. 17 miles.
	4 P. M.			.706	S. W.	4	Fresh following wind and fine.
	8 P. M.			.816	S. W.	5	Strong breeze and overcast.
	Midnt.				.		Less wind with occasional rain.
Pemba	4 A. M.	N. 16° 13'	E. 93° 30'	29.690	S. W.	5	A. M. Fresh breeze with moderate sea and occasional rain squalls.
	8 A. M.			.720	S. S. W.	6	6-15 A. M. Passed Alguada.
	Noon			.720	S. S. W.	7	Noon. Strong breeze with rising sea.
	4 P. M.	(by D.R.)	(by D.R.)	.690	S. S. W.	9	Afternoon. Wind rapidly increased to a strong gale with furious squalls, blowing away sails and awnings.
	8 P. M.			.660	S. S. W.	9	
	Midnt.			.640	S. S. W.	9	
Himalaya	4 A. M.	N. 19° 58'	E. 86° 32"	29.514	N. W.		
	8 A. M.			.549	N. N. W.		
	Noon			.484	N. E.		Moderate breeze and fine.
	4 P. M.			.404	N.		
	8 P. M.			.447	N.		
	Midnt.			.359	N. N. W.		Overcast with rain.
Star of Albion	8 A. M.	N. 20° 10'	E. 87° 28"	29.500	W.	4	Squally, with rain distant thunder to Northward and heavy looking clouds.
	Noon						
	4 P. M.				N. W.	4	Clearer to S. E.

Vessel.	Hour.	Latitude.	Longitude.	Probable re-dduced baro-meter.	Wind.		REMARKS.
					Dir.	Force	
British Princess	4 A. M.	N. 20° 38'	E. 88° 2'	29·500	N. W.	5	Cloudy sky, southerly swell.
	8 A. M.				N. W.	5	Heavy squall with rain, overcast, passing showers.
	Noon				N. W.	5	Heavy rain at intervals, sky overcast and weather finer.
	4 P. M.				N. W.	5	Sky looking very unsettled patches of green colour.
	8 P. M.				N. W.	6	11 P. M. Heavy bank of clouds in the N. W. with vivid lightning, distant thunder, and rain.
	Midnt.				N. W.	7	
Scottish Chieftain.	4 A. M.	N. 20° 40'	E. 87° 50'	29·520 ·480 ·460 ·450	W. S. W.	1	The whole of this day, the weather has been very unsteady. — Strong westerly current.
	8 A. M.				S. W.	2	
	Noon				S. W.	3	
	4 P. M.				N. W.	4	
	Midnt.				N. W.	5	
Saint Magnus	4 A. M.	N. 20° 44'	E. 87° 54'	29·500 ·540 ·450 ·400 ·460	W. N. W.		Cloudy, rainy, squally weather.
	8 A. M.				North	5	Thick rainy weather.
	Noon				N. W.	5	Cloudy and passing showers.
	4 P. M. (by D. R.)				N. W.	2	Squally, rainy weather.
	8 P. M.				N. N. W.	4	

Vessel.	Hour.	Latitude.	Longitude.	Probable reduced barometer.	Wind.		REMARKS.
					Dir.	Force.	
Prince Amadeo	4 A. M.				N. W.		Midnight—Moderate W. to W. N. W. winds unsettled looking weather. 4 A. M. Squally with heavy rain. Noon, squally winds from N. W. to N. E., much rain high S. to S. S. E. swell. 8 P. M. Moderate N. W. winds, weather same.
	Noon	N. 20° 46' (by D. R.)	E. 87° 35' (by D. R.)	29.500	Vble		
India	4 A. M.			29.530	E.	3	Moderate and overcast.
	8 A. M.	N. 20° 39'	E. 88° 5'	.520 .520	E.	2	
Roma	4 A. M.				..	3	A. M. Light showers 3 A. M. Anchored at Saugor. 9 A. M. proceeded up the river, weather showery.
	8 A. M.				..	5	
Commilla	Noon				N. E.	...	
	8 A. M.			29.523	S. S. E.	3	Cloudy and threatening to S. E.
	Noon	N. 22° 21'	E. 91° 50'	.499	S. S. E.	4	Heavy unsettled appearance to S. E.
	4 P. M.			.396	South	4	Squally unsettled appearance to S. E.
	8 P. M.			.411	S. S. E.	4	Hard squalls and threatening appearance with light rain at times. High sea getting up from S.
	Midnt.			.379	S. S. W.	5	Wild squally weather. High sea from S. S. W. Rain at times.

The strong south-west monsoon winds which the meteorology of the 26th showed to be advancing northwards up the eastern part of the Bay, were on the morning of the 27th not far from the Head of the Bay and were certainly in the parallel of Akyab. The wind velocity was very considerable at Port Blair and Nancowry. Strong winds were also blowing at Diamond Island, where the sea was now rough. The wind velocity at Akyab had increased from a rate of 4 miles per hour to 6 miles per hour, the average force of the wind in June at that station being 4 miles. The remarks in the log of the Pemba are very valuable. She passed round Cape Negrais into the Bay to the west of Burma in the morning. The wind increased very rapidly to a strong gale and blew in furious squalls. The wind was steady at S. S. W. and of average force 9. On the other hand, the winds at the stations in South Bengal and Orissa, and also those observed at the Light Vessels and the vessels near the Head of the Bay, were very feeble. The only conclusion warranted by the evidence is that these strong winds on the Burmah and Arracan coast were feeders to an ascending current to the northward; and that the ascensional movement was hence near the Head of the Bay, and was partly maintained by the rainfall accompanying the ascensional motion, and by the various resistances to the motion of the strong current advancing northwards. The south-west winds, it has already been remarked, were much stronger than those from any other direction. It is, so far as can be judged, probable, if not certain, that the whirl was not at this time a fully developed cyclonic disturbance with a well-defined centre. The centre of the barometric depression at the Head of the Bay can only be roughly approximated from the observations. Its most probable position at noon was in Lat. $20\frac{1}{2}^{\circ}$ N. and Long. $89\frac{3}{4}^{\circ}$ E. and almost identical with its position at 10 A. M. Assuming this position of the centre of depression, the relative positions of the Light Vessels at 10 A. M. and of the ships at Noon are given in the following table:—

	Time.	Position.		Barometer.	Wind.		Direction of Centre.	Distance from probable pos- ition of Centre.	Weathor.
		Latitude.	Longitude.		Direction.	Strength.			
Saugor Island Light House...	10 A. M.	N. 21° 39'	E. 88° 5'	29.505	N.N.E.		S. E.	120 Miles.	Cloudy.
Upper Gaspar Light Vessel ...		N. 21° 31'	E. 88° 3'	29.484	N. E.	4	ESE	120	Squally.

	Time.	Position.		Barometer.	Wind.		Direction of centre.	Distance from probable position of centre.	Weather, &c
		Latitude. N.	Longitude. E.		Direction.	Strength.			
Intermediate Light Vessel...	Noon.	21° 15'	88° 11'	29.472	E.N.E.	3	ESE	miles 115	Showery.
Eastern Channel Light Vessel...	...	21° 1'	88° 12'	29.478	N.N.E.	5	ESE	105	High Sea.
Balasore	21° 30'	86° 50'	29.479	N.		ESE	205	Gloomy.
False Point	20° 20'	86° 47'	29.522	S. W.		E.	195	Gloomy.
Saint Magnus.....	...	20° 44'	87° 54'	29.450	N. W.	5	E.	120	Squally.
Scottish Chieftain	..	20° 40'	87° 50'	29.480	S. W.	3	E.	120	Unsettled.
Star of Albion	20° 10'	87° 28'	29.570	W.toS. W.	4	ENE	150	Squally.
British Princess	...	20° 38'	88° 2'	29.500	N. W.	5	E.	110	Unsettled.
Prince Amadeo	20° 46'	87° 35'	29.500	W.to N. E.		E.	145	Squally.
Himalaya	19° 58'	86° 32'	29.484	N. E.		ENE	210	Fine.
Pemba	16° 13'	93° 30'	29.720	S.S.W.	7	N. W.	380	Strong in- creasing breeze.

The position of the centre at 4 p. m. was probably almost identical with its position at noon. The following observations taken at 4 p. m. indicate that it was at that hour in Lat. 20° 35' N. and Long. 89° 35' E.

	Position.		Barometer.	Wind.		Direction of centre.	Distance from probable position of centre.	Weather, &c
	Latitude. N.	Longitude. E.		Direction.	Strength.			
Saugor Island Light House...	21° 39'	88° 5'	29.407	N. E.	Light.	S.E.	miles 125	Cloudy.
Upper Gasper Light Vessel...	21° 31'	88° 3'	29.375	Calm.	0	E.S.E.	120	.
Intermediate Light Vessel...	21° 15'	88° 11'	29.355	N.N.E.	1	E.S.E.	102	Sea rough.
Eastern Channel Light Vessel...	21° 1'	88° 12'	29.377	N. E.	2½	S.E.	95	Stormy.
False Point	20° 20'	86° 47'	29.406	WS.W.	moderate	E.	175	Gloomy.

The Bancoora was in Lat. $11^{\circ} 42' N.$ and Long. $84^{\circ} 8' E.$ at noon. She had strong steady south-west winds of force 4 during the day, with overcast skies and occasional rain.

The Pemba was in the north of the Gulf of Martaban early in the morning, when she experienced fresh breezes with moderate sea and occasional rain-squalls. She doubled Cape Negrais and passed into the Bay of Bengal about midday. The wind began to increase rapidly, and during the afternoon and evening it blew a gale with furious squalls, which carried away her sails and awnings. The wind blew steadily from the S. S. W. during the afternoon with average force 9.

The remaining vessels were all in the north-west angle of the Bay. They were the India, Himalaya, Star of Albion, Scottish Chieftain, Saint Magnus, British Princess, and Prince Amadeo, and were at noon between Lat. $19^{\circ} 58'$ and Lat. $20^{\circ} 46' N.$ and between Long. $86^{\circ} 32'$ and $88^{\circ} 5' E.$ Their observations enable the storm-centre to be approximately identified, as in the majority of these vessels the usual midday observations were taken; so that the positions of the vessels are known in nearly all cases with approximate exactness at noon of this day.

The Saint Magnus and British Princess were very near each other. The former was in Lat. $20^{\circ} 40' N.$ and Long. $87^{\circ} 50' E.$ and the latter in Lat. $20^{\circ} 38' N.$ and Long. $88^{\circ} E.$ Both experienced strong currents during the day. These two vessels were probably nearest the centre, but in the westerly quadrant. They had squally weather with thick rain and north-westerly winds of average force 5.

The Scottish Chieftain, which was about 10 miles to the west of the previous vessels, had very variable winds during the day, which increased in force from 1 to 5. They shifted from W. S. W. to S. W., and then hauled to N. W. She experienced a strong westerly current.

The Prince Amadeo, about 15 miles further to the west, in Lat. $20^{\circ} 46' N.$ and Long. $87^{\circ} 35' E.$, had unsettled weather with light variable winds and heavy rain. She experienced a strong southerly current.

The Himalaya, which was considerably further to the west and near the Orissa coast, had moderate north-easterly breezes and fine weather.

28th June.—The barometer rose quickly in the Punjab, during the previous 24 hours, and was standing at its normal height at 10 A. M. Pressure continued to give way over the rest of India. The fall was not large in amount, except in and near the depression at the Head of the Bay. The barometer had fallen at Saugor Island from $29.53''$ at 10 A. M. on the 27th to $29.37''$ at the same hour of the 28th.

The wind had backed to south-west and south over the Central Provinces, Central India, and Rajputana. This was evidently due to the continuance of strong westerly winds on the Bombay coast and their

extension eastwards over the centre and north of the Peninsula. Light easterly winds were blowing, as on the 27th, up the Gangetic plain, indicating that the circulation was as yet unaffected in direction by the atmospheric whirl in the north of the Bay. To the north of the centre of depression, or in South Bengal, the circulation was increasing, but was still very weak. The weather was generally cloudy, and rain had fallen in moderate amounts over the same areas as on the 27th.

The observations at the selected stations in Bengal are given below :

Stations.	Barometer at 10 A. M. reduc- ed to sea level. Change in yes es in Y.	Wind.	W e ve r y pre - v i c t h u r s.	Percentage wind.	10 A. M. Cloud.	Rainfall of pre- vious 24 hours.	
	0 h	6 h	12 h	18 h	24 h		
Nancowry	29°913 + .001	S. W.	S. W.	13	118	6	nil.
Port Blair	29°856 + .003	S. W.	S. W.	12	109	6	0·13
Diamond Island	29°807 + .044	S.	S. S. W.	29	363	9	0·25
Akyab	29°639 + .033	S.	S. S. W.	12	300	10	6·84
Chittagong	29°571 - .007	S. E.	E. S. E.	9	129	9	3·81
Dacca	29°526 - .040	E.	E.	6	75	10	0·85
Jessore	29°445 - .159	E.	E. S. E.	6	120	10	0·10
Calcutta (Alipore)	29°392 - .137	E.	E. by N.	9	150	10	0·22
Saugor Island ...	29°374 - .158	N. N. E.	N. N. E.	8	57	10	0·91
Balasore	29°423 - .114	N.	?	2	?	10	0·32
Cuttack	29°507 - .058	calm.	N. W.	4	100	10	0·62
False Point	29°452 - .092	W. S. W.	W. S. W.	10	100	10	4·84
Vizngapatam ...	29°614 - .020	W.	W.	7	175	10	0·20

Pressure had given way over the whole of the Province of Bengal, and was below the normal of the day by amounts varying between '05" at Patna and '25" at Saugor Island. The air-motion over the whole of Bengal was now largely dependent on the cyclonic vortex. In East and South-West Bengal winds ranged between east and north-east. Northerly winds prevailed at Balasore, and south-west winds at Gopalpore and False Point. The air was calm at 10 A. M. at Cuttack. Over North Bengal,

Behar, and Chutia Nagpore light easterly winds were blowing. The indraught to the vortex had diminished the humidity and cloud-amount considerably in North Bengal and Behar during the previous 24 hours, as shown by the following results :—

	10 A. M. Average Humidity.		Average Cloud Amount.	
	27th.	28th.	27th.	28th.
North Bengal	81	73	6·0	4·0
North Behar	79	72	4·8	3·2
South Behar	80·5	70·4	6·8	4·4

The rainfall returns for the 24 hours previous to 6 p. m. indicate that moderate general rain had fallen over the whole of East and South-West Bengal, and that very heavy rain had been received in Orissa.

The following table gives the whole of the Orissa rainfall returns for the day :—

District.	Station.	Rainfall.
Pooree ...	Pooree	0·59
	Khurdah	0·60
	Banpur	nil.
	False Point ..	8·04
	Hookitola	3·68
Cuttack .	Jagatsingporo	7·50
	Banki	0·35
	Cuttack	1·79
	Kendrapara ..	2·70
	Jaipuri	2·80
Balasore .	Chandbali	3·25
	Bhuddruck ..	1·78
	Sora	1·50
	Balasore	0·94
	Jellasoro	3·40
	Baripoda	1·12

The weather on the Orissa coast is thus described by an observer : “ Thick heavy weather with heavy rain and overcast skies prevailed.”

during the day. At 4 p. m. it was blowing hard. Heavy rain fell all night with variable winds."

A few light showers fell in North Bengal and Chutia Nagpore, but rain had almost entirely ceased in Behar.

The following table gives the average rainfall throughout the Province of Bengal, and indicates clearly its distribution :—

District.	Average rainfall of previous 24 hours.	Heaviest rainfall in 24 hours.
Orissa.....	2·50	8·04
South West Bengal ...	0·15	0·76
East Bengal	0·65	6·46
North Bengal	0·17	1·25
North Behar	0·03	0·30
South Behar	0·01	0·10
Chutia Nagpur and } Sonthal Pergunnahs }	0·13	0·70

The information respecting the weather in the Bay on the 28th June, extracted from the logs of the vessels, is given in the following statement :—

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable reduced barometer.	Wind.		REMARKS.
					Dir.	Force.	
Bancoora	4 A. M.	15° 08'	85° 33'	29·653	S. W.	3	Moderate breeze and puffy.
	8 A. M.			·716	S. W.	3	Overcast at times.
	Noon			·683	S. W.	3	Moderate following wind and overcast.
	4 P. M.			·801	S. W.	3	Moderate breeze and overcast.
	8 P. M.			·716	S. W.	3	Moderate following wind and fair.
	Midnt.			·671	S. W.	4	Fresh breeze and cloudy.
Pemba ...	4 A. M.	18° 34'	90° 59'	29·540	S. S. W.	9	A. M. Strong gale with high sea and heavy squalls. Noon. A heavy sea smashed in the port bulwark rail forward of bridge. Midnight. Very high sea running.
	8 A. M.				...	9	
	Noon				...	9	
	4 P. M.				...	9	
	Rangoon to-wards Sand Heads.				...	9	
	8 P. M.				...	9	

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable reduc- ed barometer.	Wind.		REMARKS.
					Dir.	Force.	
Star of Al- bion ...	8 A. M.	20° 14'	88° 23'	29·500			Wind freshening, weather cloudy and threatening. Continued lightning. Slight sea.
	Noon			450 N. by W.	5 to 8		
	4 P. M.			440 W. N. W.			
	8 P. M.			490			
British Princess	Midnt.			470 West.			Latter part, strong gale with thick driving rain, and westerly sea.
	4 A. M.	20° 46'	88° 7'	N. W.	7		4 A. M. Heavy rain, vivid lightning with thunder.
	8 A. M.			...	7		High confused sea. 8 A. M.
	Noon			29·420	W. N. W.	9	Heavy squall with tor- rents of rain. Moderate gale, high confused sea.
	4 P. M.			West	10		Noon. Fresh gale, high confused sea. 4 P. M. Fresh gale, high sea, and heavy rain. 8 P. M. Heavy squalls, torrents of rain, high sea.
	8 P. M.			S. W.	10		Midnight. Furious squalls, torrents of rain, and high sea.
Scottish Chieftain	Midnt.			...	11		
	4 A. M.	20° 50'	88° 10'	29·400		1	Noon. Weather very un- steady, much rain, thun- der and lightning. Very
	8 A. M.			300 N. N. W.		2	strong westerly current.
	Noon			250	...	3	Sky presenting a very wild appearance.
Saint Mag- nus.....	4 P. M.			220 N. W.		4	
	Midnt.			200 W.		8	
	4 A. M.	20° 52'	88° 3'	29·330 N. W.		6	Heavy gusts and heavy continued rain.
	8 A. M.			330			Strong winds and high sea.
Prince Amadeo	Noon			290 N. W.		4	Winds and sea more mo- derate.
	4 P. M.			260 W. S. W.		6	Terrific squalls. Tremen- dous sea at times.
	8 P. M.			320 W. S. W.		2	Heavy sea, dense darkness.
	Midnt.			300 S. W.		10	Furious gale, high squalls, heavy sea.
Prince Amadeo	4 A. M.	Pilot bearing about 6 miles	Brig N. E.	N. W.	Strong		Midnight. Boisterous squal- ly weather with much
	Noon			N. W.			heavy rain. 4 A. M.
	6 P. M.			and W. N. W.			Squally weather, high southerly sea. Noon.
	*			Variable between W. & S.			Squally unsettled wea- ther. 4 P. M. Weather more moderate. 6 P. M. Weather having a wild un- settled appearance. 8 P. M.
							Heavy squalls from W. S. W. to S. S. W. much rain.

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable reduc- ed barometer.	Wind.		REMARKS.
					Dir.	Force.	
Commilla	4 A. M.			29.379	South	7	4 A. M. Very high sea from South and S. W. Breeze very variable in force with very hard squalls from S. S. W. and rain. 8 A. M. A very high sea running from S. S. W. Noon. Hard squalls from S. S. W. and very high sea from S. W. 4 P. M. Hard squalls from S. S. W. and very high sea from S. S. W. 6 P. M. Breeze very unsettled and hauling to N. W. at times. 6-30 p. m. Very heavy rain, tremendous sea from S. S. W. and S. W. 7 P. M. Eased down and stood S. by E. 7-30 P. M. Terrific sea carried away starboard cutter. 8 P. M. Terrific squalls from S. W. and very high sea. New jib and stay sail split.
	8 A. M.			.317	S. S. W.	7 to 4	
	Noon	21° 04'	89° 31'	.277	S. S. W.	6	
	4 P. M.			.121	S. W.	8	
	6 P. M.				Var.	6	
	8 P. M.			.159	S. W.	9 to 10	
	Midnt.			.182	S. W.	11	
Himalaya	4 A. M.			29.354	Variable		Fresh breeze and cloudy, with frequent rain squalls.
	8 A. M.				N.		
	Noon	22° 32'	88° 20'	.264	N.		
	4 P. M.			.354	N.		
	8 P. M.			.449	N.		
	Midnt.			.427	N.		

The position of the centre of the barometric depression can be determined with approximate accuracy on the 28th. The observations at the Light Vessels show that it was in the immediate neighbourhood of the Sandheads at 10 A. M. It was hence very approximately in Lat. 21° 0' N. and in Long. 88° 45' E. The following table gives the barometric and wind observations taken at the Light Vessels and nearest

land stations, as well as the distance and direction of the centre (assuming this to be in the position assigned to it above) from each :—

	Position.		Wind 10 A. M.		Distance from probable posi- tion of centre.	Weather, &c.
	Latitude N. Longitude E.	Baromet. 10 A. M.	Direction	Force		
Saugor Island Light House ...	21° 39' | 88° 5'	29·349 N.N.E.	Strong.	S. E.	63	Gloomy.
Upper Gasper Light Vessel ...	21° 31' | 88° 3'	29·32 N. E.		S. E.	57	Threatening heavy sea.
Intermediate Light Vessel ...	21° 14' | 88° 11'	29·241 N.N.E.		E.S.E.	40	Threatening.
Eastern Channel Light Vessel ...	21° 0' | 88° 12'	29·209 N.N.E.		E.	35	High sea.
Balasore	21 30 86° 58' | 29·364	N.	Light.	E.S.E.	130	Threatening.
False Point	20° 20' | 86° 47'	29·431 W.S.W.	Moderate	E.N.E.	135	Gloomy.

The centre at this time was only at a distance of about 35 miles from two of the Light Vessels; yet these were experiencing comparatively feeble winds, as compared with the strong gales blowing, as the log of the Pemba proves, at distances of 200 and 300 miles from the centre in the south-easterly quadrant.

The ships' logs do not give 10 a. m. observations. Their positions are given for noon, together with barometric readings and wind directions and force. When these are charted, they indicate the existence of a centre of depression in about Lat. 21° 3' N. and Long. 88° 40' E. The following table gives the positions of the ships at noon, and the distance and direction of the centre (assuming the position of this to be in Lat. 21° 3' N. and Long. 88° 40' E.) in each case.

	Position at noon.		Baro- meter at Noon.	Wind (Noon).		Direction of centre.	Distance from probable position of centre at Noon.	Weather.
	Lat. N.	Long. E.		Direction.	Strength.			
Saugor Island Light House	21° 39'	88° 5'	29.311	N. N. E.	Light.	S. E.	56	Overcast.
Commillah ...	21° 04'	89° 31'	29.277	S. S. W.	6	W.	54	Hard squalls. Very high sea.
Scottish Chieftain	20° 50'	88° 10'	29.250	N. N. W.	3	E. N. E.	35	Unsettled.
Saint Magnus	20° 52'	88° 3'	29.290	N. W.	4	E. N. E.	42	Strong wind. High sea.
Prince Amadeo	20° 52'	88° 5' ?	29.330	N. W.	...	E. N. E.	40	Squally. High sea.
British Princess	20° 46'	88° 7' ?	29.420	N. W.	8	E. N. E.	43	Heavy squalls. High sea.
Star of Albion	20° 14' ?	88° 23' ?	29.450	N. by W.	5	N. N. E.	?	Threatening weather. Slight sea.
Pemba	18° 34'	90° 59	...	S. S. W.	9	N. W.	225	Strong gale. Heavy sea.
False Point ...	20° 20'	80° 47'	29.309	W. S. W.	Moderate.	E. N. E.	125	Overcast.

In examining the above, it should be remembered that the positions assigned to the Commillah, Scottish Chieftain, Saint Magnus, and Star of Albion were determined by observation at noon, and hence are assumed to be approximately correct. The position of the Prince Amadeo is stated to have been a few miles to the S. W. of the Pilot Brig. The position given has been determined from that statement on the assumption that the station for the Pilot Vessels during the S. W. monsoon, is at a distance of from 7 to 10 miles to the south or south-west of the Eastern Channel Light Vessel (*vide Elson's Sandheads Sailing Directory*, page 156); and is probably correct within five or six miles. The position of the British Princess at noon was ascertained by dead reckoning, and is certainly not correct, as all the vessels had drifted considerably with the currents now set up at the Head of the Bay. The noon observations of the barometer and wind direction indicate that she was probably in about Lat. 20° 55' and Long. 87° 45'.

The preceding table confirms much of the information given by the Light Vessels. The winds in the western quadrant, at distances of 30 to 50 miles from the centre, were very light and unsteady in force, as compared with those in the eastern quadrant. The barometric observations,

when charted, shew that the depression, as defined by the isobar of 29·3", was an elliptical shaped area at the centre of which the pressure probably did not exceed 29·2". The larger axis of this stretched E. N. E. and W. S. W., and was probably at least twice as long as the axis at right angles to it.

The observations taken on board the Light Vessels at 4 p. m. also enable the centre to be approximately determined at that hour. When charted, they indicate that the centre was in about Lat. 21° 10' N. and Long. 88° 30' E.

The following table shows that this gives consistent results for the direction and distance of the centre from each position:—

	Position.		Baro- meter.	Wind.		Direction of centre.	Distance from probable position of centre.	Weather, &c.
	Lat. N.	Long. E.		Direction.	Strength.			
Saugor Island Light House	21° 39'	88° 5'	29.270	N. N. E.	Moder- ate.	S. E.	43	Overcast.
Upper Gasper Light Vessel	21° 31'	88° 3'	29.215	N. E.	5	S. E.	38	Heavy sea.
Intermediate Light Vessel	21° 15'	88° 11'	29.155	N.	4	E. S. E.	21	Threaten- ing weather.
Eastern Chan- nel Light Vessel	21° 1'	88° 12'	29.142	N. W.	5 to 8	E. N. E.	23	High sea from S. W.
False Point Light House	20° 20'	86° 47'	29.301	W. S. W.	strong.	E. N. E.	125	Overcast.

These observations also show the weakness of the winds in the western quadrant. The Intermediate Light Vessel, although only 21 miles distant from the centre, experienced winds of force 4 at this time, whilst the Pemba, about 200 miles to the south-east, had winds of force 9 to 10.

Hence, the path of the centre during the day is determined by the positions given in the following table:—

Hour.	Latitude.	Longitude.
10 A. M.	21° 0' N.	88° 45' E.
Noon ...	21° 3' N.	88° 40' E.
4 P. M.	21° 10' N.	88° 30' E.

The character of the weather is fully shown by the reports given in the logs. Two vessels, the Commillah and Pemba, were in the east and south-east quadrants, in which alone the winds were violent. The Pemba was in Lat. $18^{\circ} 14' N.$ and Long. $90^{\circ} 59' E.$ by account at noon. She experienced strong S. S. W. gales during the whole day, with a high sea, and heavy rain squalls. A heavy sea smashed in her port bulwark rails early in the morning, after which the Captain eased the engines, and laid to, with the ship's head to S. S. E., during the greater part of the afternoon. The Commilla, which was proceeding from Chittagong to Calcutta, did not feel the full weight of the south-westerly winds until the afternoon, when she was between the Mutlah station and the Sandheads. She experienced, early in the morning, winds varying very considerably in force, with occasional hard squalls from S. S. W., and much rain. During the whole of the afternoon, she had very hard squalls with heavy rain, and a tremendous sea. At 7-20 p. m. a terrific sea carried away the starboard cutter. This was followed by very violent squalls of force 11 from the south-west.

The position of the British Princess was not ascertained by observation during the day, and it is almost certain that she must have drifted considerably with the strong currents set up at this time in the Head of the Bay. She was in the south-western quadrant in the morning, and had heavy rain with a high confused sea. The rainfall increased early in the morning, and during the greater part of the day she had "torrents of rain." The squalls also became heavier as the day advanced, and at midnight furious squalls (force 11) from the south-west passed over the vessel.

The Saint Magnus was in the western quadrant in the morning, when she had north-westerly winds of force 4 to 6. Heavy gusts of wind passed over the vessel, and continuous rain fell during the whole morning. In the evening, she was in the southerly quadrant, where she began to experience terrific squalls with a tremendous sea. At midnight, it was blowing a furious gale (force 10) from the south-west.

Hence, over a large area to the east and south-east of the central depression, violent south-westerly winds of force 9 to 11 were blowing at this time, producing a very high and dangerous sea near the Head of the Bay.

Further south, as shewn by the log of the Bancoora, the winds in the centre of the Bay (Lat. $15^{\circ} N.$, Long. $83^{\circ} E.$) were of moderate force and gave very faint indications of the action and disturbance to the northward.

The Star of Albion, Roma, Prince Amadeo, and Scottish Chieftain were to the west of the centre of the whirl during the greater part of the day. The Scottish Chieftain was probably nearest to it at noon.

The position of the Star of Albion is doubtful. The weather was threatening in the morning, and the winds shifted from north through north-west to west in the evening, increasing in force during the day. In the afternoon and evening, as the wind backed to west, a strong gale set in with thick driving rain.

The Scottish Chieftain was in Lat. $20^{\circ} 50' N.$ and Long. $88^{\circ} 10' E.$ at noon. The winds were light during the morning; much rain fell, but it was not until midnight, when the wind hauled to west, that she began to have strong winds and rain squalls.

The Prince Amadeo was near the Pilot Station and to the west of the centre. Boisterous squalls with heavy rain and a high sea were experienced during the morning. In the evening, the weather had a very wild appearance. The wind shifted round to the south-west, and heavy squalls passed over the vessel, bringing up much rain.

The Light Vessels were all in the western quadrant during the day.

The Captain of the Meteor (Intermediate station) states that the winds were changeable between north and west, and that frequent heavy showers occurred during the day.

The Captain of the Comet (Upper Gasper Station) notes that the weather appeared very wild. Squalls with rain passed over the vessel, and a very heavy sea came up from the south-east.

29th June.—The changes of the barometer over India during the preceding 24 hours were partly due to the further development of the depression and cyclonic disturbance off the coast of the Sunderbands, and partly to the appearance of a depression off the west coast.

The barometer at Saugor Island had fallen two tenths of an inch since 10 a. m. of the 28th, and by considerable amounts at all the Lower Bengal stations. It had risen in the surrounding districts, so that the differences of pressure had become considerably greater and the depression very marked. The disturbance was now giving strong easterly winds, with overcast skies and moderate rain, to East and South Bengal, and strong-northorly and westerly winds and incessant rain to Orissa.

The barometer had also fallen considerably at Kurrachee, where very strong N. E. winds were blowing. The wind had backed from west to south-west along the Bombay coast, thus almost certainly indicating the appearance or formation of a depression off the west coast.

Over the Gangetic plain and the western Himalayas, variable winds obtained, with cloudy weather and light rain.

The following table gives the observations at the selected stations in the neighbourhood of the Bengal depression :—

STATIONS.	Barometer at [0 A. M. reduced to sea level]	Wind.			Average wind velocity of previ- ous 24 hours. Per.	0 A.	Rainfall of previous 24 hours.
		Change yester- day	10 h.	16 h.			
Nancowry	29°914	+ .001	S. W.	S. W.	73	7	2.21
Port Blair.....	29°875	+ .019	S. W.	S. W.	118	5	0.20
Diamond Island	29°835	+ .028	S. S. W.	S. S. W.	13	163	8
Akyab	29°695	+ .056	S. S. E.	S. S. E.	11	275	7
Chittagong ...	29°608	+ .037	S. E.	E.	11	157	10
Dacca.....	29°530	+ .004	E.	E.	13	163	10
Jessore	29°445	0	E.	E.	18	360	10
Calcutta (Ali- pore)	29°322	— .070	E.	E.	19	317	10
Saugor Island	29°173	— .201	E.	S. W.	26	186	10
Balasore	29°355	— .068	N. N. W.	?	8	?	1.22
Cuttack.....	29°463	— .044	N. W.	[W. N. W.	6	150	10
False Point ...	29°440	— .012	W. S. W.	W. S. W.	23	230	10
Vizagapatam...	29°613	— .001	S. W.	[W. by N.	6	150	10

The meteorological returns of the Bengal stations show that a large fall of the barometer had occurred in South-West Bengal and Orissa, whilst, over the remainder of the province, a considerable recovery of pressure was taking place. The depression off Saugor Island was now unusually large in amount, and such as is rarely observed in the rainy season. Pressure was below the normal of the day at all stations, by amounts varying between .01" at Durbhunga and .45" at Saugor Island. The atmospheric circulation in Bengal was now directly dependent on the cyclonic vortex off the coast of the Sunderbands, and winds were very strong in the neighbourhood of the vortex in South-West Bengal, Orissa, and Chutia Nagpore. The winds in Chutia Nagpore and South Behar at 10 A. M. were from directions between E. N. E. and N. N. E. In North Bengal and Behar the winds were from the east, the normal direction during the south-west monsoon.

The air was now almost saturated in East and South-West Bengal and Orissa. Humidity had also increased very considerably over the

remainder of the Province, more especially in South Behar and Chutia Nagpore. The skies were overcast, or densely clouded, in all parts of the Province, except North Bengal and Behar.

Orissa again received very heavy rain. The following table gives the amounts recorded at all the reporting stations during the 24 hours preceding 6 P. M. of this day :—

District.	Stations.	Rainfall.
Pooree.....	Pooree ...	9.44
	Khurdah	7.96
	Banpur ...	3.46
	False Point ...	5.39
	Hookitola.....	4.48
	Jagatsingpore	4.90
Cuttack	Banki	6.40
	Cuttack	5.61
	Kendrapara ...	3.60
	Jajpore	1.98
	Chandbali	4.15
	Bhuddruck ...	0.93
Balasore .	Sora	1.60
	Balasore	2.65
	Jellasore	5.00
	Baripoda	1.60

General rain, moderate to heavy in amount, fell in East Bengal, South-West Bengal, and Chutia Nagpore, and local showers in North Bengal. No rain of any importance fell in Behar.

The following table gives the average rainfall for the preceding 24 hours in the various divisions of the Province of Bengal, and indicates the distribution at this time :—

Rainfall Table of the 29th June, 1883.

Division.	Number of stations in each province.	Average rainfall of 24 hours.	Heaviest fall in 24 hours.
Orissa.....	16	4.32	9.44
South-West Bengal.....	46	0.65	3.76
East Bengal	26	1.59	5.50
North Bengal	27	0.24	2.97
North Behar	16	0.03	0.25
South Behar	17	...	0.02
Sonthal Pergannahs and } Chutia Nagpore	16	0.25	1.54

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable reduced baro- meter.	Wind.		REMARKS.
					Direction.	Force.	
Bancoora	4 A.M.			29.597	S. W.	5	Strong increasing breeze and puffy.
	8 A.M.			·666	S. W.	5	Lightning in N. W.
	Noon	18° 40'	86° 58'	·666	S. W.	5	Strong unsteady wind and squally.
	4 P.M.			·517	S. W.	5	Strong breeze and squally.
	8 P.M.			·517	S. W.	4	Fresh following wind and overtast.
	Midnt			·495	S. W.	5	Strong breeze with hard squalls throughout.
Pemba ...	4 A.M.			29.420	S. W.	10	A. M. Fierce gale with high irregular sea and hard squalls blowing with hurricane violence. 1 A.M. Kept away course again (N. 51 W.) 6 A.M. Lay to again. 9 A.M.
	8 A.M.			·470	W. S. W.	10	Kept away course again, sea breaking over the ship fore and aft. 9-15 A.M. Laid to. 0.30 P.M. Course again. 3 P.M. Hauled to the wind again. 5 P.M. Kept away course again. 10-20 P.M. Sea becoming confused; weather inclined to moderate, sky clearing.
	Noon	19° 16'	89° 56'	·500	S. W.	9	
	4 P.M.	Rangoon	towards	·450	..	9	
		Calcutta.		·500	..	9	
	8 P.M.			·530	..	7	
Star of Al- bion.	8 A.M.			29.520	W. S. W.	9 to 10	Hard gale and heavy sea, thick continued rain.
	Noon	19° 43'	88° 37'	·530	S. W.	9 to 10	
	4 P.M.			·520	..	9 to 10	
	8 P.M.			·570	..	9 to 10	Weather, more moderate and less rain.
	Midnt.			·550	S. W.	9 to 10	
Saint Mag- nus.	4 A.M.			29.230	W. S. W.	10	Heavy gale with terrific gusts, heavy sea, and continued heavy rain.
	8 A.M.			·300	W. S. W.	10	Heavy squalls, rain, and high sea.
	Noon	19° 58'	88° 28'	·370	W. S. W.	10	
	4 P.M.			·380	S. S. W.	9	
	8 P.M.			·430	S. S. W.	8	
	Midnt.			·340	S. S. W.	8	Dirty appearance and heavy gusts.

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable re- duced baro- meter.	Wind.		REMARKS.
					Direction.	Force.	
Prince Amadeo.	4 A. M.				W. to S. S. W.	8	Morning. Strong gale, furious squalls. Sharp vivid lightning, wild unsettled appearance. Noon. Strong gale, heavy squalls, sea high and very confused. Evening. Similar wind and weather.
	Noon	20° 00'	88° 55'	29.320	S. W.	to	
	Midnt.				S. W.	10	
Commilla	4 A. M.			29.190	S. W.	11	4 A. M. Terrific storm, continual rain, and furions squalls. 8 A.M. Squalls of hurricane force. Mountainous sea. Noon. Very high and dangerous sea running; both anchors lifted out of entchhooks, breaking one stock. 4 P. M. Wind and sea slightly moderating. Violent squalls from S. W. 8 P. M. Sky overhead clearing at times; very dark wild squally weather. Very heavy rain in the squalls.
	8 A. M.			.247	S. W.	11	
	Noon	20° 18'	88° 40'	.252	S. W.	11	
	4 P. M.			.232	S. W.	10	
	8 P. M.			.237	S. W.	10	
	Midnt.			.234	S. W.	10	
British Princess	4 A. M.				S. W. by S.	11	Torrents of rain. High confused sea.
	8 A. M.					10	
	Noon	20° 24'	88° 42'	29.340		10	
	4 P. M.					10	
	8 P. M.				S. W.	9	
Scottish Chieftain	Midnt.				...	9	
	4 A. M.				W. S. W.	10	Lost fore topsail, laid ship to under close reefed main topsail.
	8 A. M.			29.250	...	11	
	Noon	20° 40'	88° 10'	.300	...	10	
	4 P. M.			.350	...	8	
	8 P. M.				...	6	Heavy rain and confused sea. Very strong westerly current.
	Midnt.			.400	S. W.	6	

The various observations enable the centre of the barometric depression to be determined very approximately at 10 A. M. and at noon of the 29th. The wind directions at 10 A. M. observed on board the Light Vessels at the Upper Gasper and Intermediate stations were south-east and west, and hence the centre was between these vessels. Its position as determined by charting the wind directions and barometric heights was Lat. $21^{\circ} 30'$ N. and Long. $87^{\circ} 55'$ E.

The following table gives the chief observations taken at the light vessels and neighbouring land stations at 10 A. M., and the distance and bearing of the centre from each of them.

	Position.		Winds.				Distan- ce prob- able	from posi- tive
	Latitude. N.	Longi- tude. E.	Barom.	Wind.	Force	Direct bearing		
Saugor Island Light House.	$21^{\circ} 30'$	$88^{\circ} 5'$	29.146	E.	Moderate.	S. W.	14	
Upper Gasper Light Vessel.	$21^{\circ} 31'$	$88^{\circ} 3'$	29.140	S. E.		W.	8	
Intermediate Light Vessel.	$21^{\circ} 15'$	$88^{\circ} 11'$	29.164	W.		N. W.	24	
Eastern Channel Light Vessel.	$21^{\circ} 1'$	$88^{\circ} 12'$	29.199	W. S. W.	8 to 9	N. W.	38	
Balasore ...	$21^{\circ} 30'$	$86^{\circ} 58'$	29.206	N. N. W.	8	E.	60	
False Point	$20^{\circ} 20'$	$86^{\circ} 47'$	29.419	W. S. W.	Strong	N. E.	110	

The nearest light-vessels were between 5 and 25 miles from the centre in the eastern quadrant, and yet experienced very moderate winds of force 5 to 6, whilst the Pemba and Commillah, at much greater distances in the same quadrant, had winds of force 9 to 11.

The unusual weakness of the winds in all quadrants near the centre, as compared with those in the south-eastern quadrant at considerable distances from the centre, is a remarkable fact, and one that is opposed to the general experience of cyclonic motion.

The noon barometric readings and wind directions of the ships, when charted, indicate that the centre was at that hour probably in Lat. $21^{\circ} 30'$ N. and Long. $87^{\circ} 50'$ E. It had moved about five miles to the west during the previous two hours.

The following table gives the distance and bearing of the centre from each of the vessels at that hour:—

	Position.		Barometer.	Wind.		Direction of centre.	Distance from probable position of centre.
	Latitude. N.	Longitude. E.		Direction.	Strength.		
Saugor Island Light House.	21° 39'	88° 5'	29.146	E.	Moderate.	S. W.	19
Commillah	20° 18'	88° 40'	29.252	S. W.	11	N. W.	100
Scottish Chieftain	20° 40'	88° 10'	29.300	W.S.W.	10	N.N.W.	60
Saint Magnus	19° 58'	88° 28'	29.370	W.S.W.	10	N.N.W.	115
British Princoss ..	20° 24'	88° 42'	29.340	S.W. by S.	10	N. W.	95
Prince Amadeo.....	20° 00'	88° 55'	29.320	W.to S.S.W.	8 to 10	N. W.	125
Star of Albion ...	19° 43'	88° 37'	29.53	S. W.	9 to 10	N.N.W.	145
Pemba	19° 16'	89° 56'	29.50	S. W.	9	N. W.	200

The preceding table shows that the vessels were all in the south eastern quadrant. They were experiencing violent west to south-west winds with frequent squalls of hurricane force. The majority of them were for the first time feeling the full strength of the storm.

The storm continued to pass to the westward during the day. The centre was probably in Lat. 21° 35' N. and Long. 87° 30' E. at 4 p. m.

The observations taken at the light-vessels and the neighbouring land stations, with the probable distance and bearing of the centre from each, are given below :—

	Position.			Wind.			Distance from probable position of centre.
	Latitude. N.	Longitude. E.	Baro	Dir	Stren	Dir	
Calcutta (Alipore)	22° 32'	88° 20'	29.214	E.	Strong	S.W.	85
Burdwan	23° 14'	87° 54'	29.245	N. E.	Light	S.W.	115
False Point	20° 20'	86° 47'	29.361	W. S. W.	Strong	N.N.E.	98
Cuttack	20° 29'	85° 54'	29.285	W. N. W.	Light	N.E.	130
Saugor Island Light House.	21° 39'	88° 5'	29.112	S. W.	Very strong	W.	38
Upper Gasper Light Vessel.	21° 31'	88° 3'	29.108	S. W.	9	W.	36
Intermediate Light Vessel.	21° 15'	88° 11'	29.199	S. W.	9	W.N.W.	50
Eastern Channel Light Vessel.	21° 1'	88° 12'	29.237	S. W. by W.	8 to 9	W. N. W.	60

The preceding observations show that the light-vessels were now experiencing very strong south-westerly winds, and that frequent severe squalls passed over them.

The remarkable difference between the force of the south-westerly winds at distances of more than 30 miles from the centre and the winds from other directions and also the winds near the centre, is shown very conclusively by the Saugor Island observations. The greatest amount of wind, as registered by the anemometer at that station in any interval of two hours between 1 p. m. of the 28th and 3 p. m. of the 29th, was 23 miles. The amount recorded between 1 p. m. and 3 p. m. of the 29th, when very variable insteady winds were blowing, was only 5 miles. Between 3 p. m. and 5 p. m., during which hours south-west winds prevailed, 78 miles of wind were recorded, and between 5 p. m. and 7 p. m., 46 miles. During this period, a severe gale of wind blew from the south, and gave rise to a tremendous sea.

The position of the centre has been deduced from the various observations. It moved during the day almost due westwards, parallel to the coast of the Sunderbunds. The vessels bound for Calcutta, which were approaching the entrance to the Hooghly, were almost without exception in the eastern quadrant during the day. Their logs describe the force of the south-westerly winds in this part of the whirl in very similar language.

The Commillah, in Lat. $20^{\circ} 18'$ N. Long. $88^{\circ} 40'$ E. at noon, had terrific gales, with continual rain and furious squalls, in the morning. Squalls of hurricane force passed over the steamer. A tremendous and dangerous sea was running. South-westerly winds of average force 11 obtained during the morning. The wind and weather slightly moderated during the afternoon, but violent squalls continued to come up from the south-west, bringing very heavy rain.

The Pemba, 100 miles to the S. E. of the Commillah, experienced a fierce gale with hard squalls blowing with hurricane violence. No improvement occurred in the weather until late in the evening, when the sky began to clear and the sea to moderate a little.

The Star of Albion and the Scottish Chieftain experienced similar weather. The log of the Saint Magnus (in Lat. $19^{\circ} 58'$ N. Long. $88^{\circ} 28'$ E. at noon) describes the weather in the morning as a heavy gale with terrific gusts and continued heavy rain. The Captain of the British Princess (in Lat. $20^{\circ} 24'$ N. and Long. $88^{\circ} 42'$ E. at noon) notes that the wind decreased from force 11 in the morning to force 9 in the evening, and that torrents of rain fell during the morning. The wind blew steadily from the south-west quarter, and brought up a very high sea.

The Captain of the *Comet* speaks as follows of the weather on the 29th: "Weather was very threatening. A heavy sea came up from the south-east; the wind was very variable, shifting all round the compass. Rain squalls frequently came up. At midnight it was blowing a furious gale."

The Captain of the *Meteor* remarks of the weather he experienced during the day: "The sea was very rough and a high squall from south-west came up at 8 a. m. Frequent heavy rain-squalls passed over the vessel. The wind shifted to south-west at 10:30 a. m. The barometer began to rise at 2 p. m. During the evening a strong south-west gale blew, and frequent terrific rain-squalls passed over the vessel. At 11 p. m. the wind began to decrease in force and the squalls were less frequent."

30th June.—The depression off the mouth of the Hooghly on the 29th had travelled in a westerly direction, crossed the coast near Balasore, and passed westward to the north of Cuttack.

The depression was apparently smaller than on the previous day, the lowest recorded reading of the barometer at 10 a. m. being 29.35". It was, however, a well-marked depression of about a quarter of an inch at the centre. The westward motion of the disturbance caused the barometer to fall briskly at Cuttack and in the adjacent districts of Chutia Nagpore and the Central Provinces, whilst, over the whole of Bengal, a very rapid recovery of pressure occurred. The wind directions in North-Eastern India indicated the continuance of cyclonic circulation in Bengal, Orissa, the Central Provinces, and Chutia Nagpore. Winds were from west in Orissa, south to east in Bengal, north in Chutia Nagpore, and north-west in the Central Provinces.

In other parts of India, the barometer rose generally during the preceding 24 hours. The changes over the greater part of the North Western Provinces and Bombay slightly exceeded a tenth of an inch, but the relative distribution of pressure was unaltered, except in Bengal and Orissa. The wind on the Bombay Coast had veered again to south-west, and was moderating. Very cloudy skies prevailed over the whole of Northern India. Heavy rain showers had fallen in the North-Western Provinces, and diminished the temperature over a large portion of Upper India from 10° to 15°.

Heavy rain continued to fall in connection with the cyclonic vortex in Orissa and the western districts of the Central Provinces.

The preceding remarks are illustrated by the following observations:—

STATIONS.	Barometer A. M. red sea level]	10 to change since 1 A. M. previous day.	Wind.		Wind velocity in miles per hour since 10 A. M. previous day.	Mile age
			10 h.	16 h.		
Nancowry	29.912	— .002	S. W.	. S. W.	10	91
Port Blair	29.846	— .029	S. W.	S. W.	12	109
Diamond Island ...	29.832	— .003	S. S. W.	S. W.	9	113
Akyab	29.776	+ .081	S. S. E.	S.	7	175
Chittagong	29.758	+ .150	E.	E.	9	129
Dacca.....	29.684	+ .154	S. E.	S.	12	150
Jessore	29.645	+ .200	E. S. E.	S. E.	21	420
Calcutta (Alipore)	29.555	+ .233	S. E.	|S. S. E.	16	267
Saugor Island	29.517	+ .344	S. E.	S. E.	19	136
Balasore	29.433	+ .078	S.	?	14	737
Cuttack	29.382	— .086	W.	W. N. W.	10	250
False Point	29.444	+ .004	S.	S.	24	240
Vizagapatam	29.618	+ .005	W.	W. by S.	6	150

The following observations taken at stations in and near the area of cyclonic disturbance on the morning (10 A. M.) of 30th June give data for the determination of the storm centre at that hour :—

STATION.	B	at M. r. qu. seale	C	Change since 10 A. M. previous av.	Wind.		Cloud anno. 10 A. M.	Amount in miles per hour since 10 A. M. pre- vious day.	Mile age
					Direr. 10	Direr. 10			
Saugor Island	29.517	+ .344	S. E.		19·0	10	0·36		
Calcutta.....	29.556	+ .233	S. E.		16·0	10	1·17		
Burdwan	29.546	+ .121	E.		12·0	10	0·88		
Hazaribagh	29.518	— .027	E. N. E.		18·0	10	0·38		
Jubbulpore	29.686	+ .042	W. N. W.		6·0	10	0·45		
Seoni.....	29.665	+ .002	N. W.		5·0	6	0·45		
Nagpur	29.674	+ .017	N. W.		9·0	10	...		
Raiapore	29.512	— .087	W.		20·8	10	1·28		
Sambalpore	29.353	— .111	S. W.		3·3	10	4·74		
Cuttack.....	29.382	— .086	W.		10·0	10	4·08		
False Point	29.444	+ .004	S.		24·0	9	1·47		

The observations indicate that the cyclonic area extended over Orissa and the north-eastern districts of the Central Provinces, and that the centre was in the neighbourhood of Sambalpore and to the north-west. The probable position of the centre at 10 A. M. was Lat. $21^{\circ} 45' N.$ and Long. $83^{\circ} 50' E.$; and the barometric height there was almost certainly not lower than $29\cdot3''$. It had consequently crossed over the Northern Orissa Hills (in the Hill States of Morbhanj, Keunjhar, and Pal Lahara), the average height of which appear to be about 2000 ft., and the highest points of which slightly exceed 3,500 ft. This area is described in the following language by Dr. Hunter in his Statistical Account of the Orissa States :—" From the north bank of the Mahanadi, the ranges tower into a fine watershed, from 2000 to 2500 feet high, running north-west and south-east, and forming the boundary of the States of Nursingpore and Baramba. On the other side, they slope down upon the States of Hindol and Dhenkanal supplying countless little feeders to the Brahmani, which occupies the second of the three valleys. From the north bank of this river, the hills again roll back into magnificent ranges, running in the same general direction as before, but more confused and wilder, till they rise into the Keunjhar watershed, with peaks from 2500 to 3500 feet high, culminating in Malayagiri, 3,895 feet high, in the State of Pal Lahara. This watershed, in turn, slopes down into the third valley, that of the Baitarani, from whose eastern or left bank rise the hitherto almost unexplored mountains of Morbhanj, heaped upon each other in noble masses of rock, from 3,000 to nearly 4,000 feet high, sending countless tributaries to the Baitarani on the south, and pouring down the Burabalang, with the feeders of the Subarnarekha, on the north. The peaks are densely wooded to the summit, and, except at the regular passes, are inaccessible to beasts of burden. The intermediate valleys yield rich crops in return for negligent cultivation; and a vast quantity of land might be reclaimed on their outskirts and lower slopes."

Hence, during the interval between 4 P. M. of the 29th and 10 A. M. of the 30th, the centre of the storm had crossed the Balasore coast, been transferred across the very broken and elevated ground of the North Orissa Hills, and was at 10 A. M. of the 30th in the direct line of its advance previous to crossing the hills. What actions occurred during its passage across this hilly country are unknown, but it is certain that they produced no appreciable resultant effect on the line of motion of the vortex, and only a very moderate one on the depression at the centro. This was $29\cdot3''$ at 10 A. M. of the 30th, as compared with $29\cdot14''$ at 10 A. M. of the 29th. There can be little doubt that the effect of the irregular character of the country would be to break up and disintegrate the cyclonic or rotatory motion in the lower atmospheric strata, or to dimi-

nish as a whole the intensity and amount of the cyclonic motion, and, therefore, also of the depression at the centre, which roughly measures the intensity of the disturbance.

The observations taken at 4 P. M. in the neighbourhood of the centre are given in the following table :—

Station.	Barometer P. M. redu- sea level.	Change since 4 P. M. previous day.	Wind.	Amount in miles per hour since 10 A. M.	Cloud amount at 4 P. M.
	Direct at 4 P.				
Sangor Island	29.508	+ .371	S. E.	20·0	10
Burdwan ....	.516	+ .172	S. E.	12·0	9
Hazaribagh ....	.446	— .001	E.	22·9	10
Sutna..... ....	.533	+ .013	E. N. E.	24·5	6
Jubbulpore ....	.538	— .033	N. W.	24·8	10
Seoni..... ....	.543	— .038	W. N. W.	24·4	5
Nagpur .....	.546	+ .007	N. W.	12·2	10
Raiapore .....	.415	— .084	W.	60·0	10
Sambalpore ....	.215	— .122	S. W.	1·5	10
Cuttack .....	.395	+ .020	W. N. W.	65·0	10

In comparing these observations with the preceding 10 A. M. observations, it should be remembered that the fall of the barometer between 10 A. M. and 4 P. M., due to the diurnal oscillation, is ·11" during the months of June and July in the Central Provinces. Hence, making allowance for this, it will be seen that the barometric changes due to the storm were of the following character. Pressure had increased about ·08" at Cuttack and ·11" at Hazaribagh, and had fallen ·03" at Sambalpore. It had, consequently, risen during the previous six hours at all stations in the immediate neighbourhood of its centre, except Sambalpore, the nearest station. These facts appear to establish in this case that which I believe, from an examination of other similar cyclonic disturbances, to be a general result of the advance of a storm over a hilly country, *viz.*, that the storm tends to break up, the cyclonic motion becoming more irregular, and the barometric depression smaller in amount over the greater part, if not the whole, of the area of cyclonic circulation, but fre-

quently extending over a larger area. In other words, the cyclonic action becomes less intense and more diffuse, which is probably the first step in the disintegration of cyclonic disturbances. On the other hand, if, after its passage across hills, it receives increased energy and again intensifies, this is usually indicated by a contraction of the storm area, and by an increase of the depression near the centre.

The position of the centre at 4 p. m. was apparently almost identical with that in which it had been at 10 a. m., and was, so far as can be inferred from the observations, in Lat. $21^{\circ} 50'$ N. and Long. $83^{\circ} 30'$ E., or about 20 miles to the west of its position at 10 a. m.

The rainfall during the previous 24 hours in Orissa and Chutia Nagpur is given in the following table:—

DIVISION.	Districts.	Average rainfall of district.	Highest rainfall in district.
Orissa	Pooree	1.83	3.88
	Cuttack.....	2.07	3.21
	Balasore...	3.02	5.64
Chhattisgarh	Bilaspore	0.51	2.54
	Sambalpore	1.17	4.08
	Raipore	1.30	2.03
Nagpur	Wardha	1.82	2.71
	Bhundara.....	2.71	4.54
	Balaghat	0.03	0.10
	Nagpur	nil.	nil.
Jubbulpore	Jubbulpore	0.54	0.65
	Seoni	0.73	2.09
	Mandla	0.26	1.81
	Damoh	0.26	0.90
	Saugor	0.03	0.11
Nerbudda	Narsinghpore	0.88	3.00
	Chhindwara	1.03	4.09
	Betul.....	0.43	2.83
	Hoshangabad	0.01	0.05
	Nimar	nil.	nil.

The meteorological information extracted from the logs of vessels at the Head of the Bay on the 30th is given to show the improvement in the weather, and the establishment of southerly winds over the Head of the Bay.

30th June 1883.

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable re- duced baro- meter.	Wind.		REMARKS.
					Dir.	Force.	
Bancoora ..	4 A. M.	20° 01'	88° 25'	29·552	S. W.	5	Strong wind and over- cast.
	8 A. M.			·539	S. W.	3	Moderate breeze and fine throughout.
	Noon			·542	S. W.	3	Do. do. do.
	4 P. M.			·638	S.	3	Current 80 miles ad- verso.
	8 P. M.			·539	S.	3	Moderate breeze and fine.
	Midnt.			·552	S.	3	Moderate and fine at Saugor.
Star of Al- bion ...	4 A. M.	20° 15'	87° 28'	29·540	S. S. W.	6 to 4	Gale moderating, wea- ther finer and less sea.
	8 A. M.			·570			Latter part much finer.
	Noon			·610			
	4 P. M.			·620			
	8 P. M.			·670			
Saint Mag- nus	Midnt.			·670			
	4 A. M.	20° 32'	87° 56'	29·440	S. S. W.	8	Squally rainy weather, heavy sea.
	8 A. M.			·490	S. S. W.	7	Do. do. do.
	Noon			·470	S. S. W.	6	Strong breeze, cloudy hazy weather.
	4 P. M.			·490	S.	5	Cloudy rainy weather, nasty sea.
	8 P. M.			·570	S.	4	Moderate and fine.
Scottish Chieftain	4 A. M.	20° 50'	87° 34'	29·450	S. W.	5	Weather having a much finer look, and barometer rising, are proofs that the strong winds are now over.
	8 A. M.			·500	4	A very strong westerly current.	
	Noon			·430	3		
	4 P. M.			·580	1		
	8 P. M.			·620	1		
	Midnt.			·680			
Pemba ...	4 A. M.	20° 33'	88° 31'	29·490	S. W.	6	A. M. Strong breeze, sea going down.
	8 A. M.			·540	6		
	Noon			·540	5	Noon. Moderate breeze and clear.	
	4 P. M.			·520	5	3-45 P. M. Passed E. Channel Light Vessel,	
	8 P. M.			·580	5	8 P. M. Anchored in Saugor Roads.	
	Midnt.			·600	5		

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable re- duced baro- meter.	Wind.		REMARKS.
					Dir.	Force.	
British Princess	4 . M.	"				9	Squally with rain.
	8 A. M.					9	Sea very high.
	Noon	20° 33'	88° 19'			8	Sea very high.
	4 P. M.					8	
	8 P. M.					6	Sea very high.
Prince Amadeo	Midnt.					5	High confused sea.
	4 A. M.				S. S. W.	10	Midnight. Gale break- ing.
	Noon	20° 39'	88° 20'	29·530	S.	8	
	8 P. M.					5	4 A. M. Strong S. S. W., occasional heavy squalls.
Commillah	Midnt.					5	Noon. Strong wind S., weather finer.
	4 A. M.			29·349	S. W.	9	
	8 A. M.			·423	S. S. W.	8	A. M. Hard squalls and heavy rain and high sea, stood to south- ward.
	Noon			·434	S. S. W.	7	A very high sea running from S. W. 5 A. M. Stood up to Northward.
	4 P. M.			·401	S. W.	5	Weather clearing at times for observa- tions. 8 A. M. Hard squalls from S. W.
	8 P. M.			·464	Var.	4	and high sea. Noon. Overcast, weather hazy. 4 P. M. Fine weather.
	Midnt.			·569	E. S. E.	3	

The preceding observations call for little remark. They show that south-westerly winds were fully established over the whole of the north of the Bay, but that they were diminishing rapidly in force. Before sunset, moderate breezes and finer weather had set in. Heavy squalls came up during the early part of the day, but the only vessel which reports rain during the afternoon was the Saint Magnus. In her case, however, it is stated that the weather improved rapidly and was fine, with moderate winds, at 8 P. M. Hence, the stormy weather in the Bay ceased about noon of the 30th. A heavy swell continued to run for some little time afterwards, and strong westerly winds prevailed for the next 24 hours.

July 1st.—The following table gives the observations taken at a few of the most important stations, and indicates the general character of the weather over India on the morning of the 1st:—

STATION.	C A. M. day.	Wind.	Amount in miles per hour since 10 A. M. pre- vious day.			Cloud at 10 A.	Weather.
			Direction.	hour since 10 A. M. pre- vious day.	Cloud at 10 A.		
Calcutta....	29° 676	+ .121	S. E.	7	0° 29	Fine.	
Allahabad.	.566	— .070	E. N. E.	8	...	Strong wind.	
Lahore ....	.701	+ .212	N.	3	0° 77	Dark, gloomy.
Kurrachee.	.642	+ .057	W. S. W.	17	0° 17	Sultry.	
Bombay ..	.765	— .010	W.	17	0° 21	Showery.	
Jeypore ....	.678	+ .032	N.	5°	0° 74	Showery.
Nagpur ..	.471	— .203	W.	11	4° 08	Continuous rain.	
Madras ....	.775	— .038	W.	8		Fine.
Bangalore.	.803	— .042	S. W.	11		Fine.	

The observations of the 1st indicate that the barometric depression moved during that day in the same direction as hitherto and at a rate of about 15 miles per hour. The westward motion of the depression had caused a fall of nearly two-tenths of an inch in the barometer over the greater part of the Central Provinces, and a general, although a slight, decrease over the whole of the Peninsula and Bombay. In Bengal, the rapid recovery in progress on the 30th continued. A rapid rise had also occurred over the Punjab and the western districts of the North Western Provinces, due to some other and independent action. A very distinct circulation of the air was shown round the centre of depression. In the mid-Gangetic valley, the winds had drawn round to north-east, and, over the western portions of the Central Provinces, they were blowing from north-west. Moderately strong winds continued at the Head of the Bay and in South Bengal. No change of importance had occurred in the wind directions over Bombay and the south of the Peninsula. Strong west winds prevailed along the Bombay coast, where, however, little or no rain was falling. Local winds obtained in the Punjab. The sky was less clouded, the weather finer, and rainfall less in amount over the Gangetic delta and valley. The depression was, however, giving very heavy rain to the Central Provinces, where the sky was overcast. Over the remainder of the country, the weather was of the usual monsoon character.

The storm had advanced through the Chhatisgarh division of the Central Provinces (which includes the Sambalpore, Bilaspore, and Raipore districts), and was now passing through the Jubbulpore and Nagpur divisions.

The following table gives the 10 A. M. observations at the stations in the neighbourhood of the centre at that hour :—

STATION.	Barometer at 10 A. M. reduced to sea level.	Change since 10 A. M. previous day.	Wind.			Cloud amount at 10 A. M.	Rainfall at 10 A. M. of preced- ing 24 hours.	Weather.
			Direction. at 10 A. M.	Amount in miles per hour since 10 A. M. pre- vious day.	Cloud amount at 10 A. M.			
Sambalpore ..	29.526	+ .173	S. W.	1·4	6	1·84		
Raijore .....	.535	+ .024	S. W.	20·0	10	...	Overcast.	
Hazaribagh ..	.627	+ .109	E. S. E.	20·0	8	0·34	Gale of wind.	
Sutna.....	.534	— .090	E.	21·0	10	0·08	Ditto.	
Seoni .....	.463	— .202	N. N. W.	15·0	10	4·60	Continuous rain.	
Jubbulpore ..	.483	— .204	N. N. E.	8·0	10	1·82	Moist & muggy.	
Nagpur .....	.471	— .203	W.	11·0	10	4·08		

The number of observatories in Chutia Nagpore and the north-eastern districts of the Central Provinces is very small for their extent. Hence, it is not possible to state with approximate exactness the position of the centre of the depression at this time.

The observations, however, indicate that the centre was to the east of Seoni, and that it was at nearly equal distances from Jubbulpore, Seoni, and Nagpore, and hence almost certainly in Lat. 22° N. and Long. 81° E.

The following table gives the observations at 4 p. m. for the determination of the position of the centre at that hour:—

STATION.	Barom. P. M. red sea level.	Change since 4 P. M. previous day.	Wind.			Cloud amount at 4 P. M.	Cloud amount at 10 A. M.	Weather.
			Direction at 4 P. M.	Amount in miles per hour since 10 A. M.	Cloud amount at 4 P. M.			
Nagpur	29.355	— .191	W.	11·7	10	Overcast.		
Raijore .....	.415	— 0	S. W.	64·1	10	Overcast.		
Seoni .....	.323	— .220	E.	9·2	10	Overcast, raining.		
Sutna .....	.435	— .098	E.	30·0	7			
Jubbulpore ..	.375	— .163	E. N. E.	14·2	10	Gloomy.		
Seugor .....	.412	— .178	N. W.	2·3	8			
Hoshangabad	.420	— .153	W. S. W.	2·8	10	Overcast.		
Khandwa .....	.478	— .132	W. N. W.	20·1	10	Raining.		
Akola .....	.509	— .091	W. N. W.	21·0	10	Overcast.		
Indore .....	.533	— .073	W. N. W.	15·0	10	Overcast.		

Allowing for the amount of the fall of the barometer between 10 A. M. and 4 P. M. due to the diurnal oscillation, the barometer had risen at Sambalpore '11", and had also risen at Akola '02". The only portion of the area in which it had fallen was that represented by the station of Seoni, where it had fallen '03".

The wind directions at Seoni and Nagpore were east and west respectively, and indicate that the centre was between these two stations, and probably some little distance to the east of the line joining them. Its probable position was hence in Lat. 22° N. and Long. 79° 45' E.

The following table gives the average rainfall during the previous 24 hours in every district of Orissa and the Central Provinces :—

	Division.	District.	Highest in district.
Orissa	Pooree	0.05	
	Cuttack	nil.	
	Balasore	0.20	
Chattisgarh	Sambalpore ..	5.25	
	Raiapore.....	4.25	
	Bilaspore	2.92	
Nagpore	Bandhara	4.36	
	Balaghat	5.00	
	Nagpore	4.80	
	Wardha	4.18	
Jubbulpore.	Jubbulpore ..	1.62	
	Seoni.....	5.65	
	Mandla	0.15	
	Damoh	0.80	
	Saugor	0.48	
Nerbudda	Nursinghpore	1.25	
	Chhindwara ..	4.90	
	Betul.....	6.13	
	Hoshangabad	5.99	
	Nimar	1.01	

This table indicates that rain had practically ceased to fall in Orissa, and that moderate rain had fallen in Chattisgarh. Heavy rain had been received in all districts of the Central Provinces through which the cyclone passed during the day, namely, the Seoni, Chhindwara, and Hoshang-

abad districts, and also in the districts to the south of the line of motion; whilst in the districts to the north the rainfall was light.

The following table shews that the amount of rain in Bengal was very small:—

Districts.	Average rain-fall of district.	Highest in district.
Orissa	0.04	0.20
South West Bengal	0.12	0.96
East Bengal	0.09	0.50
North Bengal	0.08	1.37
North Behar	nil.	0.07
South Behar	0.05	0.80
Chutia Nagpore	0.11	0.46

2nd July.—The following table gives the 10 A. M. observations of this day at the nine most important observatories in India.

STATIONS.	Barometer at 10 A. M. reduced to sea level.	Change since 10 A. M. previous day.	Wind.			Cloud at 10 A. M.	Rainfall at 10 A. M. of prece- ding 24 hours.	Weather.
			Direction.	Amount in miles per hour since 10 A. M. pre- vious day.				
				* 10 h.				
Calcutta	29.673	— 003	S. W.	4	8	0.03	Fine.	
Allahabad	613	+ .047	E.	8	2	0.04	Strong wind.	
Lahore .....	.590	— 111	W.	2	5	...	Fine.
Kurrachee .....	.556	— .086	N. W.	18	2	...	Fine.
Bombay .....	.708	— .057	W. S. W.	20	10	0.15	Showery.
Jeyapore .....	.541	— 137	E. S. E.	7	6	...	Fine.
Nagpore .....	.621	+ 150	S. W.	18	10	3.22	Strong wind.
Madras .....	.795	+ .020	W.	6	7	1.83	Thunder storm.
Bangalore .....	.794	— .009	W. S. W.	10	6	...	Fine.

The observations taken throughout India shew that the barometric depression had continued to travel westward in the same general direction as during the previous two days, and with the same velocity approximately as during the afternoon of the 1st. A rapid recovery of pressure had occurred over the greater part of the Central Provinces, amounting at several stations to '15'. The barometer had on the other hand fallen over the districts towards which the centre was advancing. The fall was greatest at Indore, where it slightly exceeded '25" since 10 A. M. of the 1st. Pressure had decreased over the whole of the Punjab, the North-Western Provinces, Bombay, and the greater part of Bengal and Burmah. This fall was due to general actions unconnected with the continuance of the depression in Western India.

The general character of the air motion remained the same, except in the neighbourhood of the moving area of depression. Southerly winds now prevailed in the Central Provinces. The westerly winds on the Bombay coast were slightly stronger than they had been on the previous day. The easterly winds prevalent over the area to the north and north-east of the storm centre were comparatively dry, and little or no rain fell in that part of the depression where they were blowing. The rainfall was heavy in the southern quadrant of the disturbance.

Little or no rain was falling at the time in Assam, North Bengal, Behar, the North-Western Provinces, the Punjab, and over the greater part of Bombay.

During the interval between 4 P. M. of the 1st and 10 A. M. of the 2nd, the centre continued to advance in a general westerly direction through the Narbadda Division of the Central Provinces.

The following are the observations taken at the meteorological stations in the area of depression at 10 A. M. of the 2nd.

STATIONS.	Barometer at 10 A. M. reduced to sea level.	Change since 10 A. M. previous day.	Wind.		Cloud amount at 10 A. M.	Rainfall at 10 A. M. preceding 24 hours.	Weather
			Direction at 10 A. M.	Amount in miles per hour since 10 A. M. pre- vious day.			
Sangor	29.488	- .056	N. E.	11.0	8	0.38	Showery.
Akola.....	.577	- .061	W.	22.0	10	7.43	Continuous rain. Ditto.
Amraoti.....	.553	- .050	W. S. W.	42.0	9	6.35	
Neemuch .....	.509	- .154	E. N. E.	20.0	10	0.86	Showery.
Indore .....	.410	- .259	N. E.	13.0	10	1.58	Showery.
Jeypore .....	.541	- .137	E. S. E.	7.0	6	"	Fine.
Ajmere .....	.546	- .140	N. E.	5.0	4	0.43	Thunder.
Khandwa .....	.494	- .141	W. S. W.	13.0	10	2.64	Continuous rain. Ditto.
Mount Abu ...	25.692	- .169	N.	9.0	9	3.34	
Surat	29.588	- .138	S. W.	17.0	10	0.33	Showery.
Malagaon .....	.670	- .073	W.	18.0	10	2.88	Continuous rain. Strong wind.
Nagpore .....	.621	+ .150	S. W.	18.0	10	3.22	Strong wind.
Seoni .....	.603	+ .140	S.	12.0	8	1.20	Continuous rain.
Jubbulpore ...	.599	+ .116	S.	12.0	9	0.05	Strong wind.

The barometer was lowest at Indore. The barometric heights and wind directions, when charted, indicate that the centre of the depression was at noon very near Indore and to the east of it, and hence in Lat. $22^{\circ} \frac{1}{2}'$ N. and Long. 76° E. Strong winds and very heavy rain characterized the western and southern quadrants. In the northern quadrant, winds were much more moderate, and rain fell only near the centre of the depression.

The following are the 4 p. m. observations, which enable the position of the depression and its centre to be determined at that hour:—

STATION.	Barometer at 4 P. M. reduced to sea level.	Change since 4 P. M. previous day.	Wind.		Cloud amount at 4 P. M.	Weather.
			Direction at 4 P. M.	Amount in miles per hour since 10 A. M.		
Saugor	29.473	+ .061	S.	14.0	8	Cloudy.
Akola.....	.529	+ .020	W. S. W.	21.7	10	Strong wind.
Amraoti.....	.565	+ .136	S. W.	23.3	10	Strong wind.
Neemuch .....	.368	— .148	E.	11.7	9	
Indore .....	.414	— .119	S. W.	8.7	10	Overcast.
Jeypore .....	.398	— .125	E.	10.9	7	Strong wind.
Ajmere .....	.399	— .183	E.	12.4	5	
Khandwa .....	.444	— .034	W.	17.6	10	
Surat .....	.495	— .135	W. S. W.	33.0	10	Overcast.
Malegaon .....	.557	— .050	W.	19.8	10	Strong wind.
Deesa.....	.370	— .166	W.	18.0	10	Overcast.
Rajkot .....	.458	— .131	W.	20.3	10	Strong wind.
Bhuj .....	.422	— .151	W.	15.8	8	Strong wind.
Hyderabad .....	.422	— .175	S. W.	5.0	9	Overcast.

Allowing for the amount of the diurnal oscillation between 10 A. M. and 4 P. M., it will be seen that the barometer had fallen during the preceding six hours at Neemuch, Ajmere, and Deesa, whilst it had risen rapidly in the Central Provinces. The centre was between Neemuch and Deesa, where the barometric heights were practically the same, and winds were in opposite directions. It was approximately in Lat. $23^{\circ} 30'$ N. and Long. $74^{\circ} 30'$ E.

The following table gives the rainfall in each district of the Central Provinces during the 24 hours preceding 6 P. M. of the 2nd.

Division.	District.	Average Rainfall of district.	Highest in district.
Chattisgarh	Sambalpore	0.09	0.45
	Raiapore.....	nil.	nil.
	Bilaspore ...	0.05	0.20
Nagpur	Bhandara ...	0.25	0.70
	Balaghat ...	0.71	1.90
	Nagpur ...	2.25	3.86
	Wardha ...	nil.	nil.
Jubbulpore	Jubbulpore	0.02	0.05
	Seoni.....	0.06	0.17
	Mandla.....	nil.	nil.
	Damoh	0.07	0.20
Narbudda	Saugor.....	0.10	0.41
	f Narsinghpore	0.19	0.75
	Chhindwara ...	0.06	0.19
	Betul.....	0.91	2.45
	Hoshangabad	0.96	3.35
	Nimar	5.62	8.20

The rainfall of the previous 24 hours was small in amount. The Nagpur district received local heavy rainfall. The only district where the rainfall due to the cyclonic disturbance was large in amount was the Nimar district. It was in the southern quadrant of the storm area during the greater part of the day, and received an average of 5.62 inches.

3rd July.—The following table gives the observations for the 3rd July at the chief meteorological stations in India :—

STATION.	Barometer at 10 A. M. reduced to sea level.	since 10 previous day	Wind.			Cloud a 10 h.	Rainf. 10 h. of prev. hours.	Weather.
			Chan. A. day	10 h.	mmes per hour since 0 A.M. pre- vious day.			
Calcutta	29.685	+ .012	E. S. E.	3	9	nil.		Fine.
Allahabad ..	.712	+ .099	N.	4	4	nil.		Fine.
Lahore .....	.613	+ .023	E.	1	5	nil.		Fine.
Kurrachee .....	.446	- .110	N. N. W.	18	9	0.05		Gloomy.
Bombay.....	.732	+ .024	S. S. W.	25	10	0.21		Gale of wind.
Jeypore .....	.664	+ .123	S. S. W.	12	8	nil.		S t r o n g wind.
Nagpur .....	.760	+ .139	S. S. W.	6	5	0.04		Showery.
Madras ....	.845	+ .050	S. W.	6	5	0.11		Showery.
Bangalore .....	.854	+ .060	S. W.	8	5	nil.		Fine.

The depression was now in the immediate neighbourhood of the Arabian Sea, between Kurrachee and Rajkot. The barometer during the previous 24 hours had fallen between '1" and '15" in Sind, Cutch, Guzerat, and the adjacent districts of Rajputana. In the rear of the disturbance, over the Central Provinces, the Berars, and Central India, a recovery of pressure, varying in amount between '15" and '25", had occurred. Over the remainder of India, pressure had increased briskly. The depression in Cutch and Guzerat had consequently been emphasized by these changes, and the baric gradients over the area of depression were large. South-westerly gales were now blowing on the west coast, from Bombay northwards, and were giving very heavy rain over the southern and eastern portions of the depression. Over Northern India, the winds varied considerably in direction and were light and unsteady. The weather was cloudy, and light and partial rain was falling, over the greater part of Northern India, except the Punjab and parts of the North-Western Provinces.

The centre of the depression at 4 p. m. on the 2nd was to the west of Neemuch in the Indore State, and was advancing westwards into Guzerat. The following table gives the 10 a. m. observations of the 3rd at the stations in the area of cyclonic disturbance:—

STATIONS.	Barom. at 10 A. M. referred to sea level.	gc since 10 M. previous day.	Wind.		Weather.
			Direction at 10 A. M.	Amount in miles per hour since 10 A. M. pre- vious day.	
Kurrachee . . .	29·446	-- ·110	N. N. W.	18·0	Gloomy.
Rajkote	29·435	— ·171	S. W.	33·0	Dust storm with rain.
Deesa	29·467	— ·076	S. E.	17·0	Threatening weather.
Ajmere	29·636	+ ·090	S. E.	11·0	Strong wind.
Indore	29·676	+ ·266	S. E.	7·0	Gloomy.
Neemuch	29·639	+ ·130	S. S. W.	22·0	Thunder and lightning at distance.
Bhuj	29·326	— ·207	N. N. W.	3·0	Fine.
Hyderabad	29·420	— ·137	N.	5·0	Strong wind.

The barometer had risen rapidly at Indore and Neemuch, whilst it had fallen somewhat less rapidly at Bhuj, Rajkote, Deesa, Hyderabad, and Kurrachee. The preceding observations indicate that the centre

was between the three stations of Bhuj, Rajkote, and Deesa, and probably not far from the first-named station, in Lat. $23\frac{1}{2}^{\circ}$ N. and Long. $69\frac{3}{4}^{\circ}$ E., and hence nearly in the centre of the district of Cutch. The observations show that winds were unusually light in the north-western quadrant. The average wind velocity at Bhuj during the previous 24 hours was only 3 miles, and at Hyderabad 5 miles. The westerly and south-westerly winds at Rajkote and other stations in the easterly and southerly quadrants contrast strikingly with the feeble winds to the north of the centre of the depression.

The following are the 4 P. M. observations taken at the stations within the storm area:—

STATIONS.	Barometer at 4 P. M. reduced to sea level.	Change since 4 P. M. previous day.	Wind.		Cloud amount at 4 P. M.	Weather.
			Direction at 4 P. M.	Amount in miles per hour since 10 A. M.		
Kurrachee.....	29.304	— 182	N. N. W.	16.8	10	Strong wind.
Rajkote	29.454	— .004	S. S. W.	32.3	10	Strong wind.
Mount Abu ..	25.598	+ .042	S.	13.8	10	Gloomy.
Ajmore	29.565	+ .166	W.	12.2	5	Gloomy.
Indore	29.627	+ .213	S.	6.7	10	Gloomy.
Neemuch	29.587	+ .219	S. S. W.	11.2	10	Gloomy.
Bhuj	29.215	— .207	S.	25.7	10	Thunderstorm.
Hyderabad ...	29.317	— .105	E. N. E.	58.8	6	Strong wind.
Jacobabad.....	29.382	— .066	E.	17.2	6	Strong wind.
Multan	29.481	+ .021	N. E.	3.0	4	Fine.

When the observations are charted, they indicate that the centre was between Bhuj and Kurrachee, where the barometric readings were lowest, and winds were from S. and N. N. W.; and at a short distance to the W. N. W. of the former station. Its probable position was in Lat. $23\frac{3}{4}^{\circ}$ N. and Long. $68\frac{3}{4}^{\circ}$ E. If allowance be made for the diurnal oscillation, it will be seen that the barometer had altered little at Bhuj, and was rising quickly at Rajkote, but continued to fall rather rapidly at Kurrachee.

The following table gives the average rainfall in the divisions of Bengal:—

	Average rainfall in previous 24 hours.	Highest rainfall in 24 hours.
Orissa.....	0·03	0·30
South West Bengal	0·04	0·52
East Bengal	0·12	1·40
North Bengal	0·04	0·56
North Behar	nil.	nil.
South Behar	0·03	0·40
Chutia Nagpur	0·06	0·50

The above return shews that, with the exception of a few local showers, rain had ceased in the Province of Bengal.

As daily returns of rainfall in Central India and the Bombay Presidency are not at my disposal, it is not possible to give full details of this element of observation for the previous 24 hours. The returns of Bhuj, Rajkote, Kurrachee, &c., however, indicate clearly that the rainfall was heavy over the southern half of the cyclonic area and light over the northern.

4th July.—The following are observations taken at 10 A. M. of the 4th, and illustrate the more important changes that had occurred during the previous 24 hours in the meteorology of India.

STATIONS.	Barometer at 10 A. M. reduced to sea level		Wind. Direction at 10 h.	Amount in miles per hour since 10 A. M. previous day.	Cloud amount at 10 A. M.	Rainfall at 10 A. M. preceding 24 hours.	Weather.
	Change since A. M. previous day.	Change since 10 A. M. previous day.					
Calcutta .	29·643	— ·042	N. W.	5	10	2·12	Gloomy.
Allahabad ...	29·669	— ·043	N. W.	2	5	...	Fine.
Lahore	29·652	+ ·039	Calm.	5	6	0·89	Fine.
Kurrachee...	29·380	— ·066	E.	33	10	0·83	Duststorm with rain.
Bombay.....	29·867	+ ·135	S.	28	10	0·23	Gale of wind.
Jeypore	29·751	+ ·087	W. N. W.	7	8	...	Fine.
Nagpore.....	29·811	+ ·051	W.	4	7	...	Fine.
Madras	29·864	+ ·019	W. S. W.	7	4	...	Fine.
Bangalore ...	29·901	+ ·047	W.	7	4	...	Fine.

The observations taken at the observing stations in Sind and Guzerat at 10 A. M. are given below. They shew that the whirl was still quite distinctly marked, that it continued to advance to the westward, and that it was now near the Head of the Arabian Sea, to the S. W. of Kurrachee. A rapid rise of the barometer had occurred over upper Sind and Guzerat. Kurrachee was the only station where pressure was lower than on the morning of the 3rd. South-westerly winds prevailed in Cutch and Guzerat. The wind had shifted round to east at Kurrachee, and was blowing with considerable force. It brought up a dust-storm from the Rajputana desert followed by rain.

The centre of the depression had crossed the Sind coast during the previous evening. It is not possible to follow its motion further, as no observations are available for this portion of its path. It is, however, probable that it speedily broke up.

The following 10 A. M. observations taken at stations in Western India nearest the area of cyclonic disturbance illustrate the previous remarks.

STATION.	Barometer 10 A. M. reduced to sea level.	Change since 10 A. M. previous day.	Wind.				Cloud amount at 10 A. M.	Rainfall at 10 A. M. preceding 24 hours.	Weather.
			Direction at 10 A. M.	Amount in miles per hour since 10 A. M. pre- vious day.	Cloud amount at 10 A. M.				
Kurrachee ..	29.380	— .066	E.	33.0	10	0.83	Duststorm with rain.		
Mount Abu	25.890	+ .221	S. S. W.	17.0	10	2.36	Passing showers.		
Deesa	29.725	+ .258	S.	?	10	0.39	Strong Wind.		
Rajkote	29.695	+ .260	S. S. W.	24.0	10	0.58	Clouds low, moving rapidly with scuds.		
Bhuj	29.583	+ .257	S. S. W.	11.0	10	4.24	Continuous rain.		
Hyderabad .	29.626	+ .206	S. W.	240	10	0.05	Gale of wind.		
Jacobabad...	29.614	+ .132	E.	90	3	...	Fine weather with passing clouds.		
Mooltan.....	29.648	+ .073	S. W.	30	0	...	Fine weather with passing clouds.		

The following 4 P. M. observations shew that the barometer was rising rapidly at Kurrachee, as well as at the neighbouring stations, and that the wind at that station was slowly shifting round to its normal direction (S. W.) in July. They indicate clearly the continued existence of the whirl at the head of the Arabian Sea.

STATIONS.	Barometer at 4 P.M. reduced to sea level]	Wind.	Wind.				Weather.
			Dir 4	Cha p	Amount in miles per hour since 10 A. M.	Cloud 4 P. M.	
Kurrachoo....	29.490	+ .186	E. S. E.		38.7	10	Strong wind.
Mount Abu ..	25.856	+ .258	S. S. W.		18.5	10	Gloomy.
Dcessa	29.667	+ .163	E. N. E.			10	Strong wind.
Rajkote	29.653	+ .199	S. W.		28.7	8	Strong wind.
Bhuj	29.581	+ .366	S. S. W.		23.0	10	Strong wind.

The history of the cyclone ends with the evening of the 4th, as the observations of the 5th and subsequent days shew that normal winds were established in Sind, and no further evidence of the existence of the cyclonic whirl is furnished by the land observations.

CHAPTER III.

DISCUSSION OF THE MORE IMPORTANT FEATURES OF THE STORM OF THE 26TH JUNE TO THE 4TH JULY, 1883.

The cyclonic storm of the last week of June and the first week of July is interesting in several respects. It occurred after the rains had fully set in over Bengal, and was of unusual intensity in the Bay for a storm of the rains. After it passed into the Central Provinces, it acquired fresh energy, and advanced slowly across the Head of the Peninsula into Guzerat. During this part of its motion, it gave excessive rain, and presented in a marked degree the phenomena of a south-west monsoon storm on land. It was thus one of the most complete storms of the rains that has occurred in recent years, and as such is deserving of careful study. Before discussing its more important features in detail, it appears desirable to give a brief connected history of the antecedents, the formation, the progress, and the dissolution of the storm.

The south-west monsoon proper of 1883 commenced a few days earlier than usual at the Head of the Bay and in Bengal. The Bombay branch of the monsoon current was first felt in force on the Bombay coast on the 24th and 25th of June, when strong winds, almost approaching to a gale, were blowing, and general rain began and extended to the Central Provinces. Very shortly after the commencement of the south-west

monsoon proper in Bengal, an atmospheric eddy, or cyclonic vortex, formed in the north-west angle of the Bay. It passed through North Orissa, Chutia Nagpore, and South Behar into North Behar, where it broke up on the 20th of June. This disturbance drew large supplies of vapour from the southerly current advancing into Bengal from the Bay, which it discharged as rain in unusually large amounts over a considerable portion of Central and North Behar, and thus occasioned very heavy floods in the Gya, Behar, Patna, Durbhangā, and Mozufferpore districts.

The disappearance of this eddy or whirl was followed by a partial break in the rains. The winds, although they continued to blow from the normal directions over Bengal and in the south and centre of the Bay, fell off in strength. The sky was less densely clouded, more especially in Central Bengal and Behar. The air also was drier, and the rainfall much smaller in amount and confined to local showers, which fell chiefly in the neighbourhood of the hills in North and East Bengal. Whilst this partial break in the rains (which commenced on the 20th) held in Bengal, the winds diminished in strength *pari passu* over the north of the Bay. They were light to moderate, and rarely exceeded force 3. The weather was comparatively fine, and the sea almost smooth.

The wind observations taken at Nancowry and Port Blair show that the south-westerly winds of the centre and south of the Bay, which had been very feeble from the 15th, began to increase in force on the 23rd, and blew strongly during the remainder of the month. This apparently indicated the commencement of another burst of the monsoon.

It appears to be a general rule that each strong advance of south-west monsoon winds and consequent influx of aqueous vapour into Bengal commences in the south of the Bay. The winds first strengthen for some days in that part of the Bay, as is proved by the wind observations at the Ceylon stations and at Nancowry in the Nicobars. The area of strong winds then extends northwards. When the advancing strong winds approach the Burmah and Bengal coasts, there is a strong tendency to eddying motion at and near the front. This incipient vortieose motion may, under favourable conditions, develop into a large cyclonic circulation and storm.

The strong current, in the present instance, advanced northwards along the Burmese and Arrakan coasts, and increased the strength of the winds at Diamond Island from the 25th, and at Akyab from the 26th. These may, therefore, be assumed as the dates of the arrival of the front of the advancing mass of air in the latitudes of these two stations. The log of the Pemba proves that, on the 27th, the force of the winds off the west Burmese coast was very considerable and averaged 9. At the same time that these strong winds were blowing off the Burmese coast, the winds at the Head of the Bay

were very light and variable, and of average force not exceeding 2. The strong advancing south-westerly current was opposed by the line of the Arrakan hills, by the resistances due to friction between itself and the earth's surface, and by the slower moving air currents to the west. The actual effect of the various resistances was to produce a deflection of the current to the west in the neighbourhood of the Burmese and Arrakan coasts, and a large amount of eddying or rotatory motion in the front of the current, and, therefore, also of ascensional motion and its concomitant action (in the case of a very humid current), rainfall. The energy or latent heat given out in the process of condensation, or rain formation, in its turn increased the ascensional motion, and the various actions and reactions gave rise to an extensive whirl near the Head of the Bay. The existence of this was plainly indicated on the morning of the 27th, when winds shifted round to north-east over the north-west of the Bay. Very heavy rain ("torrents of rain") were then falling over a comparatively small area near the Head of the Bay, which became an area of increasing barometric depression and of cyclonic air motion. The disturbance increased in intensity on the 28th and moved slowly westwards near the parallel of 21° N. At 10 A. M. of the 29th, the centre of the depression was between the Light Vessels at the Intermediate and Upper Gasper stations. It was then travelling with an average velocity of about 3 miles an hour. Its rate of motion apparently increased as it approached the Balasore coast.

The storm advanced in a general W. N. W. direction during the afternoon of the 29th, and crossed the Balasore coast a few miles to the north of the station of Balasore a little before midnight. It then apparently marched without change of direction across the North Orissa hills, as, next morning at 10 A. M., the centre of the barometric depression was near to Sambalpore and in the continuation of its line of its advance on the 29th. The disturbance apparently diminished for some time, but began to draw supplies of vapor from the Bombay branch of the monsoon current, which had been blowing strongly for some days previous. In consequence of the increased energy thus given to it, it again intensified slightly and moved almost due westward across the Head of the Peninsula at an average rate of about fifteen miles per hour. On the morning of the 1st, the centre was near Seoni, on the morning of the 2nd near Indore, and on the morning of the 3rd near Bhuj, whence it passed westwards across the coast into the Arabian Sea, and was a little to the south of Kurrachee on the evening of the 3rd. The wind directions at Kurrachee and the neighbouring stations indicated cyclonic indraught to a centre, to the south-west of Kurrachee on the morning of the 4th, after which they give no further indications of

its existence. In the absence of observations, it is impossible to state whether it broke up immediately, or passed over the whole breadth of the Arabian Sea.

The following table gives the positions of the centre at the hours stated, from the 27th of June to the date of its disappearance beyond the limits of India in the Arabian Sea:—

Date.	Hour.	Position of centre.				Distance travelled during preceding interval.	Rate of motion.		
		Latitude. N.	Longitude. E.						
June 27th ... {	Noon.	20° 30'	89° 45'			12	3		
	4 P. M.	20° 35'	89° 35'						
June 28th ... {	10 A. M.	21° 0'	88° 45'			62	3½		
	Noon.	21° 3'	88° 40'						
	4 P. M.	21° 10'	88° 30'						
June 29th ... {	10 A. M.	21° 30'	87° 55'			45	2½		
	Noon.	21° 30'	87° 50'						
	4 P. M.	21° 35'	87° 30'						
June 30th ... {	10 A. M.	22° 0'	84° 0'			230	13		
	4 P. M.	22° 0'	83° 30'						
July 1st {	10 A. M.	22° 0'	81° 0'			162	9		
	4 P. M.	22° 0'	79° 45'						
July 2nd {	10 A. M.	22° 30'	76° 0'			245	13½		
	4 P. M.	23° 30'	74° 30'						
July 3rd {	10 A. M.	23° 30'	69° 45'			308	17		
	4 P. M.	23° 45'	68° 45'						
						66	11		

The atmospheric whirl was fully developed on the 27th and continued intact for at least seven days. During the latter part of its existence, it drifted across from the coast of Orissa to the coast of Cutch, or Sind, and disappeared and probably broke up in the Arabian Sea.

The following table gives the lowest reading of the barometer at 10 A. M., the average barometric height at the same station, and the amount of the greatest known barometric depression at 10 A. M. on each day:—

	Lowest 10 A. M. barometric reading.	Average 10 A. M. barometric height. July 1st.	Depression, July 1st.
June 29th.. Bay (Sandheads)	29·140	29·602	·462
June 30th.. Sambalpore	29·353	29·589	·236
July 1st ... Seoni.....	29·463	29·624	·161
July 2nd... Indore	29·410	29·662	·252
July 3rd ... Bhuj	29·326	29·616	·290
July 4th ... Kurrachee	29·380	29·589	·209

Hence the barometric depression at the Head of the Bay was very nearly half an inch. During its progress overland, the depression observed nowhere exceeded ·29", and, as two of the stations named in the preceding table (Indore and Bhuj) were at a very short distance from the centre, it is almost certain that the barometric depression on land, after crossing the Orissa hills, never exceeded three-tenths of an inch. The decrease in the amount of the depression was evidently due to the greater frictional resistance encountered by the cyclonic disturbance on land than at sea.

An interesting feature of the storm was that its centro moved in a path which was approximately straight. The general direction of its path was N. 83° W. or almost due west.

The steady march in an almost constant direction across the Continent is very striking, when the varying character of the surface over which it passed is taken into consideration. During the first part of its existence, it passed slowly over the water surface at the Head of the Bay, where the resistance to its motion was a minimum. After crossing the Balasore coast, it advanced intact over the North Orissa hills, a very broken and irregular country, the highest points of which are from 3000 to 4000 ft. high. It then crossed the highlands of Sambalpore (where the hills which rise out from the plateau attain an elevation varying from 1,500 to 2,500 feet) and passed over the comparatively low plain of Chattisgarh, the average height of which is less than 1000 feet. Thence it advanced through the Balaghat, Seoni, Chhindwara, and Betul districts of the Central Provinces, which cover the extensive highlands known as

the Satpura plateau, and have an average height of 2000 feet. It thence passed across the valleys of the Taptee and Nerbudda and the Vindhya Hills into Indore and Malwa. The average elevation of the Vindhya in that portion over which the cyclonic storm advanced is 2,500 feet. From Malwa, it passed westwards over the low plains of Guzerat and Cutch, the highest points of which do not exceed 800 or 900 feet in height, and crossed the coast of Sind between Bhuj and Kurrachee into the Arabian Sea, where its existence for at least twelve to eighteen hours afterwards is proved by the direction of the winds at Kurrachee and the neighbouring stations.

The above briefly indicates the varied character of the surface over which it advanced. During a considerable portion of its course on land, the average elevation of the country over which it travelled exceeded 2000 feet. Much of the ground was very broken and irregular country, the higher points of which exceeded 3000 feet in elevation. The only inference that can reasonably be drawn is that the cyclonic circulation extended to a height very considerably greater than 2000 or 3000 feet. Hence it was a cyclone of high elevation, and the cyclonic circulation near the earth's surface was of comparatively little importance, and not necessarily an index or measure of the intensity of the cyclone.

The chief features of the motion of the storm centre have already been indicated in the history of the cyclone. Its very slow motion during and for some time after its formation, or from noon of the 27th to noon of the 29th, is remarkable. During this interval of 48 hours, its rate of motion apparently never exceeded 5 miles per hour, and during the greater part of the period it varied between 2 and 4 miles. After noon of the 29th, it rapidly increased its speed, and, during the greater part of the next 24 hours, moved with a velocity varying between 10 and 15 miles. When the centre approached the high hills and broken ground of North Orissa, it experienced a very considerable retardation. As already stated (*vide* page 99), it lost energy and shewed signs of disintegration. The rainfall decreased in amount, the barometric depression was much smaller, and the disturbance was diffused over a larger area, although it was less regular and weaker in character. This was, however, followed by an increase of its energy due to its drawing supplies of vapour from the Bombay coast. The preceding changes were reversed. During this interval, the average rate of its motion was about 8 miles per hour. Its velocity increased on the 1st of July, and, during the remaining three days of its existence on land, it moved with a fairly uniform velocity of about 15 miles per hour.

Another important feature was the amount and distribution of the rainfall during the cyclonic storm. At the Head of the Bay, the rainfall

was torrential in character, more especially in the eastern and southern quadrants. The British Princess had "torrents of rain," the Saint Magnus "heavy continuous rain," the Star of Albion "thick continued rain," the Commillah "very heavy rain," and the Scottish Chieftain "heavy rain."

The following table gives the daily rainfalls during the period—June 28th to July 4th—at the meteorological stations situated in the area covered by the cyclonic storm during its existence on land :—

Stations.	June 1883.				July 1883.		
	28th.	29th.	30th.	1st.	2nd.	3rd.	4th.
Pooree	0·59	9·44	2·25				0·23
Sugor Island .....	...	0·17	0·36			1·08	3·82
Balasore	0·94	2·65	5·64	0·17	0·21	0·12	0·76
False Point	8·04	5·39	1·10	0·05			0·09
Cuttack	1·79	5·61	3·21	...			...
Sambalpore	0·05	2·47	7·00	1·84			0·80
Raijore		0·11	2·03	2·16			0·03
Nagpur	0·17	...		6·22	1·12		
Seoni	1·22	0·45		5·65	0·17		
Jubbulpore ...	0·12	0·12	0·65	1·62	0·05	0·06	
Pachmarhi	1·29		0·02	5·99	1·36		0·05
Amraoti	0·85			4·60	3·65		
Akola	0·42			2·17	6·85	0·03	
Indore	0·07			1·01	0·89	0·02	
Neemuch.....	0·04		1·47	0·86	0·21	0·09	
Surat	3·64	3·51	0·52	0·11	1·78	3·76	0·35
Ahmedabad...	0·18	0·05		...	0·76	3·88	0·79
Rajkote		0·46		0·13	...	10·05	0·40
Bhuj	0·90	0·54	0·02		0·48	3·78	1·56
Hyderabad ...	0·42	...			...	0·26	0·12
Kurrachee ...		0·37		0·17	0·06	0·12	1·65
Deesa	1·23	0·08	0·03		1·84	0·03	0·74
Mount Abu ..	0·45	0·18	0·14	2·16	2·64	1·31	2·22
Ajmere.....	0·07				0·48	0·10	

As the rainfall was especially heavy in Orissa and the Central Provinces, I give the following table shewing the average district rainfall for each day of the period (June 27th to July 3rd) in these two divisions of the Empire, and illustrating more fully than the previous statement the distribution of the rainfall in a portion of the area covered by the disturbance. As daily returns of rainfall in Central India and the Bombay Presidency are not at my disposal, I am not able to give the corresponding data for the western portion of the course of the cyclone.

Division.	District.	No. of Station	27 ^t	3rd	Total
Orissa .	Pooree	5	0·23 2·58 6·15 1·83 0·01 nil.	0·06	10·86
	Cuttack	5	1·06 3·03 4·50 2·07 nil. nil.	nil.	9·66
	Balasore	6	0·71 2·00 2·66 3·02 0·09 0·09	0·13	8·70
	Sambalpore ..	5	0·32 0·31 0·74 1·17 1·05 0·09	0·01	3·69
Chittasgarh ...	Raiapore	4	1·74 nil 0·73 1·30 1·60 nil.	0·01	5·38
	Bilaspore.....	7	0·11 0·51 0·35 0·51 0·56 0·05	0·01	2·05
	Nagpur	5	1·06 1·48 0·19 nil. 3·88 2·25	0·01	8·87
	Bhandara	3	2·81 0·57 0·04 2·71 2·99 0·25	0·05	9·42
Nagpore .	Wardha	4	1·29 0·01 nil. 1·82 1·91 nil.	0·01	5·04
	Balaghpat	4	1·21 0·08 0·23 0·03 2·47 0·71	0·06	4·79
	Jubbulpore	3	0·59 0·13 1·44 0·54 0·66 0·02	0·02	3·40
	Saugor	4	0·46 0·26 nil. 0·03 0·28 0·10	nil.	1·18
Jubbulpore.....	Damoh	5	0·41 0·04 nil. 0·26 0·27 0·07	nil.	1·05
	Seoni	3	0·83 0·68 0·38 0·73 2·76 0·06	0·03	5·47
	Mandla.....	7	0·02 0·20 0·04 0·26 0·02 nil.	nil.	0·54
	Betul	7	0·55 0·19 0·12 0·43 3·91 0·91	0·04	6·15
Nerbudda	Chhindwara....	3	1·15 0·37 nil. 1·03 4·16 0·06	nil.	6·77
	Hoshangabad ..	5	1·01 0·72 0·01 0·01 2·90 0·96	0·07	5·68
	Nursinghpore ..	4	0·05 0·68 0·15 0·88 0·53 0·19	nil.	2·48
	Nimar	3	0·06 0·44 0·14 nil. 0·64 5·62	0·38	7·28 .

The chief peculiarity in the distribution of the rainfall was the contrast between the large amounts registered at stations to the south of the

line of advance and those received at stations situated to the north of the path of the centre.

The following tables give the average district rainfall in the districts immediately to the south of the centre and those to the north of it for the same periods in the Central Provinces, Orissa, and the adjacent districts of South-west Bengal :—

Districts to north of centre.	Total average rainfall June 27th to July 1st.	Districts in Orissa to south of centre.	Total average rainfall of the same period.
-------------------------------	--	---	--

24-Pergunnahs	2·50	Balasore	8·47
Midnapore	3·58	Cuttack	9·66

Districts in the Central Provinces to north of the path of the centre.	Total district rainfall June 30th to July 2nd.	Districts of the Central Provinces through which the path passed, or which lay to the south of the path of the centre.	Total district rainfall June 30th to July 2nd.
--	---	--	--

Bilaspore.....	1·12	Sambalpore	
Mandla.....	0·28	Raiapore	
Jubbulpore ..	1·22	Balaghat.....	
Narsinghpore	1·80	Seoni	
Damoh.....	0·60	Chindwara	
Saugor	0·41	Hoshangabad	
		Nugpur	
		Bhandara	
		Wardha	
		Betul	
		Nimar	

The centre, it should be remembered, passed westwards near the northern boundaries of Sambalpore and Raiapore and thence across the centre of the Balaghat, Seoni, Chindwara, and Hoshangabad districts. It will thus be seen that the rainfall was distinctly heaviest at some distance to the south of the path of the centre, and that the rainfall in the northern half of the cyclonic area was barely twenty-five per cent. of the amount received in the southern half.

It is not possible to give similar details for Central India and the northern districts of the Bombay Presidency. The following table gives the rainfall at the nearest meteorological observatories to the north and south of the path of the centre, and a glance will show that there was the same marked contrast between the rainfall in the northern and southern portions of the storm area during the latter part of its course, when it was approaching the Arabian Sea. :

Meteorological stations north of path of centre.	Total rainfall July 1st to 4th.	Meteorological stations south of path of centre.	Total rainfall July 1st to 4th.
--	---------------------------------	--	---------------------------------

Indore	1·92	Surat	5·80
Neemuch ...	1·16	Ahmedabad	5·43
Deesa	2·61	Malegaon ...	4·17
Ajmere.....	0·53	Bombay	1·09
Hyderabad	0·38	Rajkot	10·58
Kurrachee	2·00	Bhuj	5·82

The previous peculiarities to a certain extent explain the striking contrast between the force of the wind in different quadrants, more especially when the storm was advancing over the sea or low ground. This has already been briefly referred to in the account of the meteorology of the present storm on the 28th and 29th (*vide* pages 86 and 93). It was there shown that the Pemba, at a distance of at least 200 miles to the south-east of the centre, had strong south-westerly winds of average force 9, which were frequently interrupted by excessively violent squalls; and that the ships and light-vessels, so long as they were in the western and northern quadrants, had winds from directions between N. W. and N. E. varying in force from 1 to 5, but that, when they passed in to the opposite quadrants, they experienced very violent westerly or south-westerly winds of force varying from 9 to 11.

This feature is shewn most strikingly by the anemometric observations taken at Saugor Island during the storm, which have been referred to in page 95, but are now given in full in illustration of this feature:—

Date.	Hour.	Barometer.	Wind.		Weather and Sea.
			Direction.	Amount during preceding 2 hours.	
June 28th..	13	29.332	N. N. E.	37	Sea rough. Threatening.
	15	·389	N. E.	38	Dark gloomy weather.
	17	·287	N. N. E.	45	Thunder and lightning at distance.
	19	·289	N. N. E.	48	
	21	·327	N.	43	Raining.
	23	·286	N. W.	54	Strong wind.
	1	·204	W.	53	Raining.
	3	·126	N. N. E.	27	
	5	·176	N.	37	
	7	·183	N.	44	Sea very rough.
June 29th..	9	·171	E.	18	Dark gloomy weather.
	11	·166	E.	34	
	13	·126	N. N. E.	54	
	15	·129	W.	5	
	17	·162	S.	78	Sea tremendous.
	19	·242	S.	46	Severe gale of wind.

Hence a prominent feature of this, as of many of the storms of the rains in the Bay, was excessively violent westerly and south-westerly winds in the southern and eastern quadrants and comparatively feeble winds in the northern and western quadrants. The great inequality of the winds in different quadrants in the majority of storms of the rains has caused them to be considered as mere westerly gales by seamen. It is, however, now proved beyond doubt that they are cyclonic disturbances in which the winds are rarely violent and dangerous except in the south and east quadrants, where westerly and south-westerly winds of force 8 to 10 may be experienced, interrupted by squalls as violent in character, so far as can be judged from the accounts of sailors, as are felt in the largest and most intense cyclones of the Bay.

The following additional illustrations are given of the difference of the force of the wind in the different quadrants of the cyclonic disturbance. It should, however, be remembered that it is difficult to explain many of

the differences in the amount of wind recorded at different stations apparently similarly situated with regard to the storm. They can only be ascribed either to erroneous reading of the anemometers by the observers at the stations under consideration, or to slight but influential differences in the geographical or topographical features of the districts or stations in which the meteorological observatories are situated. The latter appears to be the more probable explanation. :

		Stations.	Direction.	Average wind velocity during previous 24 hours	Stations.	Direction.	Average wind velocity during previous 24 hours.
		Saugor Island ...	N. N. E.	8·0	False Point	W. S. W.	10·0
		Saugor Island ..	E.	16·0	False Point	W. S. W.	23·0
30th		Seoni	N. W.	5·0	Raipur	W.	20·8
		Jubbulpore ...	W. N. W.	6·0	Cuttack	W.	10·0
		Nagpur	N. W.	9·0	Saugor Island	S. E.	19·0
31st		Seoni	N. N. W.	15·0	Raipur	S. W.	20·0
		Jubbulpore	N. N. E.	8·0	Nagpur	W.	11·0
		Sutna	E.	21·0	Sambalpore	S. W.	1·4
2nd		Indoro	N. E.	13·0	Cuttack	W.	7·0
		Jeyporo.....	N. E.	7·0	Surat	S. W.	17·0
		Ajmere .....	| E. N. E.	5·0	Akola	W.	22·0
		Saugor	N. E.	11·0	Amraoti	W. S. W.	43·0
3rd		Kurrachoo.....	N. N. W.	18·0	Khandwa	W. S. W.	13·0
		Bhuj	N. N. W.	3·0	Nagpur	S. W.	18·0
		Hyderabad	N.	8·0	Deesa	S. E.	33·0
							22·0

The contrast between the winds in different quarters is also evidenced by the amounts of wind received at the same station from different directions. Thus, at Saugor Island, the amount of wind registered for the 24 hours preceding 4 p. m. of the 28th was 192 miles, and for the same period prior to 4 p. m. of the 29th it was 524 miles. The wind during these intervals was from N. E. During the next 24 hours, when southerly winds chiefly prevailed, 776 miles were recorded. Similarly, at Balasore, 240 miles were registered for the 48 hours pre-

ceding 10 A. M. of the 29th, and 576 miles during the succeeding 48 hours (with southerly winds). At Rajkot, the amount of north-westerly winds during the 24 hours preceding 4 P. M. of the 2nd was 272 miles, and at Bhuj 390 miles. During the next 24 hours, when south-westerly winds blew at these stations, 391 and 760 miles respectively were registered. The amount of wind (mainly from N. W.) recorded at Kurrahee for the 24 hours preceding 4 P. M. on the 3rd was 406 miles. For the succeeding 24 hours, when easterly winds prevailed, 933 miles were registered.

There are other and less important features, to which it will be sufficient to refer briefly. One of these was the comparative smallness of the storm area proper. If we estimate it by the area in which strong winds prevailed and heavy rain fell, it almost certainly did not exceed 250 miles in length by 100 to 150 miles in breadth, at any time during its passage across the continent. The smallness of the storm area and the slight barometric depression in all storms of the rains are cognate features due probably to the peculiar conditions of their formation, as cyclones of high elevation. Another feature was the very great irregularity of the winds. This was shown (at Saugor Island, for instance) by intervals of comparatively feeble winds during the middle of the storm, and also by the apparent occurrence of much feebler winds at stations nearer to the centre than at those at a greater distance. As, however, anemometric observations are confessedly not intercomparable, it is not possible to establish the fact of this irregularity on such evidence.

APPENDIX I.

*Extract from the Log of the F. L. V. Comet, giving observations during
Storm of June 27th to 30th...*

Date.	Hour.	Wind. Direction.	Wind. Force.	Barometer reduced.	Weather.	REMARKS.
28th of June 1882.						
	8	N.	4	29.321	Thunder.	Commences with dirty threatening weather. Lightning all round the horizon. A long heavy swell from E. S. E. 3 A. M. Squally with passing showers, ugly appearance of weather. 8 A. M. Weather the same. A large circle round the sun.

Date.	Hour.	Wind.		Barometer reduced.	Weather.	REMARKS.
		Direction.	Force.			
28th of June 1883.	9	N. N. E.	4	29.327		
	10	N. E.	4	29.327	Raining.	
	11	...	3to5	29.308		
	12	...	4to6	29.277	Thunder.	Noon. Every appearance of a cyclone. Heavy confused sea, with squally weather, and passing showers and thunder.
	13			29.266		
	14	...	6to5	29.252	Thunder.	
	15			29.241		
	16	...	5	29.215	Squally.	4 p. m. Wind and weather the same. Observed the sky of dark red appearance to the southward and eastward.
	17			29.220		
	18	N.	5	29.226	Squally.	
	19			29.230		
	20	...	5	29.253	Thunder.	8 p. m. Wind and weather the same.
	21	...		29.260		
	22	N. N. W.	5	29.236	Thunder.	
	23			29.197		
	24	N. W.	6	29.195	Thunder.	Midnight. Wind and weather the same. Barometer still falling, every appearance of heavy weather. Thunder and lightning all round the horizon.
29th of June 1883.	1	W. N. W.	6	29.148		Commences with dirty and very threatening weather. Lightning all round the horizon. A very heavy sea running from S. E. Winds variable.
	2	N. N. E.	6	29.070	Raining.	
	3	...	6	29.094		
	4	...	5	29.074	Thunder.	
	5	N. N. W.	5to6	29.112		
	6	...	6	29.126	Squally.	
	7	...	6	29.138		

Wind.

D.	Hou	Baromete reduced.	Weather.	REMARKS.
	W.	29·120	Squally.	
		29·122		
10	S. S. E.	3 | 29·140	Squally.	8 a. m. Wind and weather the same, but sea increasing. Wind shifting all round the compass, from west through south and east, accompanied with terrific rain squalls.
11		29·086		
12	E. N. E.	28·998	Raining	Noon. Blowing a furious gale with terrific heavy squalls. Sea still increasing and barometer falling.
13	N. N. W.	*8 | 28·989	Raining.	
14	W.	8 | 29·068	Raining.	
15		8 | 29·088	Raining.	
16	S. W.	9 | 29·108	Raining.	4 p. m. Wind and weather the same.
17	S. S. W.	29·184	Raining.	
18	S. W.	29·184	Raining.	
19	S. S. W.	29·164	Raining.	
20		29·247	Raining.	8 p. m. Wind and weather the same.
21	S. S. W.	9 | 29·288	Raining.	
22		29·306	Raining.	
23		29·320	Raining.	
24		29·326	Raining.	Midnight. Weather more moderate, less wind and sea.
30th o	S. S. W.	29·324	Raining	Commences with moderate gale and high sea but better appearance in the weather.
		29·336	Raining.	
		29·346	Raining.	
		29·353	Raining.	
		29·356	Raining.	
		29·361	Overcast.	
	S.	29·365	Overcast.	
		29·415	Raining.	8 a. m. Observed a large circle round the sun.
		29·440	Raining.	
		29·474	Overcast.	
9		29·486	Overcast.	
10		29·464	Raining.	Noon. Strong breezes with blinding rain squalls.
11				
12				p. m. Weather fine. Heavy swell from southward.

CHAPTER IV.

THE HISTORY OF THE STORM OF THE 10TH TO 15TH NOVEMBER, 1883.

The present storm was generated in the Gulf of Martaban, after the north-east monsoon had been established for more than a month over the north and centre of the Bay. The rains of the south-west monsoon terminated prematurely in Bengal in the last week of September. It is a well-known fact that the commencement of the north-east monsoon on the Coromandel coast is due to the recurvature of the south-west monsoon winds over the south and centre of the Bay. The lower atmospheric current, which is from south-west in the extreme south, at that period changes, through south-east and east in the centre of the Bay, to north-east on the Madras coast. The south-west monsoon current of the year 1883 was unusually weak, and, when it retreated from Bengal, it recurred immediately, and north-east winds were established on the Madras coast in the first week of October. Hence the north-east monsoon rains set in over the Madras Presidency a week or ten days earlier than usual. They gave general, and unusually heavy, rainfall, as is shown by the following table of rainfall at eight of the more important stations in that Presidency.

Rainfall at eight stations of the Madras Presidency, October 1883.

Stations.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Coconada	1·62	2·35	0·10	0·23	1·50
Masulipatam	0·30	...	0·18	0·13	...	0·01	0·08	0·02	...	...	...	0·75	2·44	...	1·47	0·31
Madras	4·88	0·20	0·34	...	0·01	0·08	...	...	...	0·18	0·36	1·81	1·51	1·06	3·40	0·57
Salem...	...	2·75	...	0·20	0·15	...	...	...	0·01	1·05	0·75	0·14	0·66	1·04	1·83	0·80
Nellore	0·50	0·35	...	...	...	0·05	0·15	...	...	...	0·50	0·60	4·45	0·95	0·45	2·20
Madura	...	0·05	0·04	0·35	...	...	...	0·45	...	...	2·10	0·26	0·20	2·16	0·34	0·13
Trichinopoly	...	0·43	1·55	...	...	...	...	...	0·70	...	...	0·10	0·26	0·46	0·63	...
Tanjore	1·04	...	0·47	...	...	...	...	...	...	...	0·06	1·47	0·83	0·10	...	...

Stations.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Total.	Average.
Coconada ...	0·66	...	...	...	...	...	...	...	...	...	0·90	0·25	5·70	13·31	8·60
Masulipatam	0·28	...	0·21	0·05	0·01	...	0·24	0·03	...	0·03	1·25	0·70	4·95	18·35	8·58	
Madras	0·16	0·10	0·12	0·37	...	...	0·02	0·16	2·89	2·12	1·54	...	...	22·18	10·80
Salem...	1·27	...	0·08	...	...	...	...	0·40	0·35	...	...	...	0·96	12·44	7·22
Nellore	0·30	...	...	...	...	...	...	0·15	...	...	2·55	8·20	3·00	24·40	9·84
Madura	0·41	...	0·07	...	0·50	...	1·35	...	0·25	0·12	...	...	0·20	8·98	8·88
Trichinopoly	2·47	...	0·46	...	...	...	...	0·10	0·09	...	...	0·69	7·94	7·86	...
Tanjore	0·08	0·06	1·70	...	...	...	...	0·20	0·60	...	0·05	...	0·20	0·86	5·60

Rainfall at eight stations of the Madras Presidency, November 1883.

Stations.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Coconada ...	6·45	3·25	0·22	...	0·05	...	...	...	...	...	...	...	...	...	...
Masulipatam	12·56	2·20	...	...	...	...	...	...	...	...	...	...	...	...	...
Madras	1·87	2·46	2·12	1·15	0·27	0·12	0·14	0·41	0·02	...	...	...	...	...	...
Salem...	0·73	0·94	0·27	1·16	0·16	...	0·02	0·01	0·75	0·06	...	...	...	...	...
Nellore	1·00	1·60	0·45	0·60	0·05	0·95	...	...	...	...	...	...	...	...	...
Madura	1·95	1·80	1·08	3·00	...	0·20	0·04	0·03	...	0·33	2·00	...	...	...	...
Trichinopoly	...	0·06	0·25	1·96	...	...	1·44	...	0·10	...	...	...	...	...	...
Tanjore	...	0·27	0·08	1·78	1·02	0·06	...	0·85	...	...	...	...	...	...	...

Stations.	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	Total.	Average.
Cocanada	9·97	3·59
Masulipatam	14·85	4·11
Madras	0·30	4·75	1·31	...	...	...	...	...	...	...	...	...	...	14·92	13·40
Salem...	0·25	0·01	...	...	...	...	...	...	...	...	...	...	...	4·36	2·65
Nellore	0·55	0·70	...	...	...	...	...	...	...	...	...	...	...	5·90	10·17
Madura	0·20	...	...	0·35	...	...	...	...	...	...	...	...	...	10·98	5·37
Trichinopoly	...	1·26	...	0·08	0·07	...	...	...	...	...	...	...	...	...	...	5·22	5·23
Tanjore	2·90	0·02	0·17	0·48	...	...	...	...	...	...	...	...	...	7·63	5·54

The preceding table shews that rain fell more or less continuously during the whole of October and until the 4th of November, after which a few showers fell until the 9th and 10th, when rain entirely ceased for several days. After the 4th, the north-east monsoon current decreased

in strength, as is shewn by the following return of the wind observations on the Madras coast :—

	November average.		1st.		2nd.		3rd.		4th.		5th.		6th.		7th.	
	Dir.	Amount.	Dir.	Amount.	Dir.	Amount.	Dir.	Amount.	Dir.	Amount.	Dir.	Amount.	Dir.	Amount.	Dir.	Amount.
Vizengapatam.	N88°E	2·5	N	2	N	1	N	3	N	3	NE	3	N	4	NE	2
Masulipatam.	N56°E	6·0	NNE	9	SE	9	ENE	6	ENE	9	ENE	7	NE	8	NNE	7
Madras.	N24°E	6·8	WSW	5	SE	6	SE	7	NNE	5	N	5	N	6	E	4
Negapatam.	N37°E	5·6	SW	?	SW	0	WNW	?	NE	?	NNE	2	NE	4	NNE	6

The preceding observations shew that the north-east winds on the Madras coast were diminishing in force. It is, therefore, probable that the south-west monsoon current over the south of the Bay was much weaker, and that, instead of recurring and blowing strongly on the Madras coast, it was continued over the centre of the Bay as light and variable winds. This supposition is, it will be seen, confirmed by the accounts of the weather contained in the logs of the vessels navigating the Bay to the west of the Andamans at that time. The cyclone did not commence to form until the 9th of November, but the meteorology of the Bay on the 7th and 8th is given to shew the character of the weather prior to the storm.

7th November.—The barometer was oscillating at the time slowly over the whole of India, and the distribution of pressure was almost identical with that which had obtained for the previous three or four days, and differed very slightly from the normal. A slight rise of the barometer occurred during the previous 24 hours at the great majority of stations. The barometric changes were, however, of no importance. The barometer was highest in Scind and Rajputana, where the readings averaged 30·05", and was lowest over the south of the Bay, where, as shown by the returns of Negapatam, Trincomalee, Port Blair, and Nancowry, it was slightly below 29·95". The differences of pressure were hence comparatively small over the whole area.

The following table gives the 10 A. M. readings of the barometer,

reduced to sea level and for temperature, at the more important meteorological stations around the Bay :—

Stations.	Barometer at 10 A. M. reduced to sea level.	Stations.	Barometer at 10 A. M. reduced to sea level.
Saugor Island	30.028	Chittagong,	29.994
False Point	30.028	Akyab	29.975
Gopalpore	30.016	Diamond Island	29.970
Vizagapatam	30.014	Port Blair	29.945
Madras	30.013	Nancowry	29.943
Negapatam	29.948	Moulmein	29.958
Trincomalee	29.951	Rangoon	30.004(?)
		Mergui	29.956

The gradients over the Bay were normal in character, pressure decreasing from north to south. The total barometric difference was slightly less than nine-hundredths of an inch. The average barometric difference between the north and south of the Bay in the middle of November is '075". The distribution of pressure over the Bay on the 7th was very approximately normal.

Over the greater part of India, including the whole of Northern and Central India and the North Deccan, the weather was fine and skies clear. These were clouded in Southern India, more especially on the Coromandel coast, where they were generally overcast. Over the whole of the Indian land area, winds were normal in direction. North-westerly to westerly winds prevailed over the greater part of the Gangetic plain, and northerly winds in the Gangetic Delta. Along and near the Coromandel coast, north-easterly humid winds were giving moderate showers of rain. In Burmah, winds varying between east and north-east prevailed. The weather in every part of the Indian area, so far as can be judged from the land observations, was of the usual November, or cold weather, type. There were no signs of the existence of any atmospheric disturbance either in the land or adjacent sea area.

The only indications of the probable early occurrence of stormy weather in the Bay were the lightness and variability of the winds over the centre and south of the Bay, and the rapid and steady decrease in the rainfall of the Madras Presidency.

The following table gives the chief observations taken during the day at the stations subsequently affected by the cyclone:—

Stations.	Barometer at A. M. reduced to sea level.	since 10 previous	Wind direction			Velocity per hr. A. M.	Cloud 10 A. M.	Cloud 10 A. M.	Wind preceding hours.	Weather.
			10 A. M.	4 P. M.	C					
Nancowry	29.943	+ .041	S.	S.S.W.	4		0.62			
Port Blair	29.945	+ .003	S. E.	S. E.	• 4					
Diamond Island	29.970	+ .033	E. N. E.	E.	5	5	0.11.	Thunder.		
Akyab	29.975	+ .027	E. N. E.	W.	2	1	...	Fine.		
Chittagong ...	29.994	+ .027	N.N. E.	E.	2	1	...	Fine.		
Toungoo	29.969	+ .081	N. W.	N. W.	?	10	...	Threaten-ing weather		
Bassein	20.977	+ .037	E.	S. E.	4	10	0.02	Gloomy.		
Rangoon	30.004?	+ .068	E. N. E.	.N.E.	3	10	0.28	Cloudy.		
Moulmein	29.958	+ .073	E.	N. NW	2	9	...	Cloudy.		
Mergui	29.956	+ .015	N.	Calm	1	6	..	Cloudy.		

The information relating to the state of the weather in the Bay on the 7th of November, contained in the logs of vessels navigating the Bay at this period, is given in the following statement:—

Vessel.	Hour.	Latitude N.	Longitude E.	Probable reduced barometer.	Wind.		REMARKS.
					Dir.	Force.	
Mount Stuart	Noon	11° 50'	91° 50'	29.925	E.	...	Passing clouds towards noon, heavy rain clouds all round, but cleared away towards sunset. Weather unsettled-looking.
	4 P. M.				E.	2	
	8 P. M.			variable.	3		
	Midnt.				S.	...	
Kwang Tung	4 A. M.			29.851	S. E.	2	Fine weather throughout.
	8 A. M.			.909	N. E.	2	
	Noon	12° 33'	93° 6'	.943	N. E.	2	
	4 P. M.			.921	N. E.	2	
	8 P. M.			.909	N. E.	2	
	Midnt.			.906	S. W.	2	

Vessel.	Hour.	Latitude. N.	Longitude.	Probable reduced barometer.	Wind.		REMARKS.
					Dir	Force.	
Frank Staff- ford ..	4 A. M.	:			N	4	Fine weather and smooth sea.
	Noon	19° 43'	88° 15'	29.980	N.	4	
	Midnt.	,			N.	4	
Parthenope	Noon	20° 10'	89° 51'	29.975	N.	Moderate	A. M. Light unsteady breeze, fine, and clear. Noon. Wind very unsteady. Current perceptible, setting to the S. W. 4 P. M. Moderate breeze. 8 P. M. Light breeze and clear, with frequent lightning.
	Midnt				N. W.	Light.	
Breadalbane	Noon	20° 55'	88° 8'	29.975	N. N. E.	0 to 1	Calm and variable airs throughout, current to S. W.
	4 P. M.				NE by N	2 to 3	

The information respecting the weather in the Bay is very limited, and confined to extracts from the logs of five vessels, and to the observations at Port Blair, Nancowry, the coast stations, and on board the light vessels near the entrance to the Hooghly.

Three vessels, the Frank Stafford, Parthenope, and Breadalbane, were near the Head of the Bay. The weather was fine, the sea smooth, and winds light and unsteady. These varied between N. E. and N. W. in direction, and did not exceed force 4 at any time during the day. At Port Blair, the sky, which had been almost clear on the 4th, 5th, and 6th, was clouding over. The air was unusually clear in the morning, but the weather became cloudy and gloomy in the afternoon. No rain fell on this day, nor had any fallen since the 4th. The winds also were extremely light. Only 100·6 miles were registered for the 24 hours preceding 4 p. m., the smallest amount in 24 hours recorded during the month.

The sky had been densely clouded at Nancowry for some days past, and rain in moderate amounts had been recorded on every day. On the 6th 62 inch fell with S. S. W. winds. During the first three days of the month, the winds were from south-east, the normal direction

in November, when the south-west monsoon is recurring over the centre of the Bay, and giving north-easterly monsoon winds and rain to the Coromandel coast. The amount of wind registered at Nancowry on each day of the first week of the month, is given in the following table :—

	Total wind amount of the 24 hours previ- ous to 4 p. m.	Rainfall at 6 p. m. of the preceding 24 hours.	Wind direction 10 A. M.
1st	46.7	0.47	S. E.
2nd	38.2	0.21	S. E.
3rd	44.0	2.86	E. S. E.
4th	19.5	0.41	S. W.
5th	18.8	0.96	S. W.
6th	17.1	0.62	S. W.
7th	125.4	1.14	S. S. W.
Average October	149.7	...	S. 50° W.
,, November ...	117.2	...	S. 29° E.

This shows that, in consequences of atmospheric actions, the nature of which can only be conjectured, the air motion over the south of the Bay was unusually and remarkably feeble during the first week of the month. The moist current advancing northward, instead of curving through south-east and east and arriving as north-east winds charged with vapour on the Coromandel coast, was exceedingly weak for some days in the neighbourhood of the Nicobars. It had also shifted in direction on the 4th, and was proceeding from the south-west directly into the Martaban Gulf. Rain also began to fall in increasing amounts over this and the adjacent parts of the Bay.

The ship Mount Stuart was advancing northwards, a little distance to the west of the Andamans. She was in Lat. 11° 50' N. and Long. 91° 50' at noon, and during the day had very variable winds commencing from N. E. by N. and ending at S. The weather was fine, but the air was charged with moisture. This is shown by the fact, noted by the Captain, that, during the hotter part of the day, when there is undoubtedly much upward movement of the air, heavy rain clouds formed all around, but cleared away again towards sunset.

The Kwang Tung, on the other hand, was to the east of the Andamans in Lat. 12° 33' N. and Long. 93° 6' E. She had fine weather throughout, with light and variable winds during the day of force 2. The wind shifted from S. E. to N. E. and thence to S. W. during the day.

Hence, so far as can be judged from the various meteorological returns, light winds and fine weather prevailed over the greater part of the Bay. The usual change in the direction or recurvature of the south-west monsoon current (which gives a feeble cyclonic circulation to the air over the centre and south of the Bay) was not only much weaker than usual, but was suspended over a part of the area in the neighbourhood of the Nicobars and Andamans, where very light unsteady winds had prevailed for the previous two or three days. There is, however, no evidence in the meteorology of this day of the existence of any local cyclonic circulation, such as might form the initial stage in the development of a cyclonic disturbance or storm.

The observations at Moulmein and Mergui confirm the previous statements, and prove the existence of light variable winds, chiefly from the east and north, on the east coast of the Martaban Sea.

8th November.—During the preceding 24 hours, a rapid fall of the barometer had taken place in the Punjab. The amount of the fall was ·26" at Mooltan, ·13" at Quetta, and ·12" at Dera Ismail Khan and Lahore.

It will be seen from the meteorology of the 9th and 10th that this fall was the first indication of the occurrence of a cold weather or north-east monsoon storm in Upper India. It is during these storms that a large portion of the snowfall of the higher Himalayas takes place. In consequence of this rapid fall, pressure was lowest over the Punjab. Sudden and large changes of pressure are a frequent feature of the cold weather in the Punjab. It is not yet quite certain whether the formation of these Punjab areas of low pressure commences simultaneously over the Western Punjab and the adjacent districts of Afghanistan or Belochistan. This appears to be the most probable explanation, but it is not unlikely that some may occasionally form much further to the west, and pass through Afghanistan or Belochistan into the Punjab or Sind. It will, however, presently be seen that this considerable disturbance in the Punjab exercised no appreciable action on the atmospheric circulation in the Bay of Bengal.

The distribution of pressure was somewhat complicated over India itself. Pressure was lowest in the Indus Valley. A broad band of high pressure stretched down the middle of India from Ajmere to Secunderabad, whilst pressure was approximately uniform over the Bay.

The changes of pressure were not accompanied by any immediate marked change in the wind or weather. Skies were clear, and weather fine and dry over all parts of India, except South Burmah and Southern India (more especially the Coromandel Coast), where skies were overcast and occasional showers continued to be received. The amounts which fell at the various rainfall registering stations were very small.

The only alteration in the wind directions that deserves notice occurred at Diamond Island and Akyab, where the wind had shifted round to south-east. This of course indicated the further northward extension of the south-west monsoon current which had commenced on the 4th at Nancowry.

The following table gives the 10 A. M. reduced barometric readings of the recording stations on the coast of the Bay :—

Stations on west coast of the Bay. Stations on east coast of the Bay.

Stations.	Barometer 10 A. M. reduced to sea level.	Stations.	Barometer 10 A. M. reduced to sea level.
Saugor Island	29.977	Chittagong	29.953
False Point	29.983	Akyab	29.930
Vizagapatam	29.976	Diamond Island	29.930
Madras	29.983	Moulmein	29.928
Negapatam	29.978	Port Blair	29.936
		Nancowry	29.922

The differences of pressure along the west coast were much smaller than on the 7th, and pressure was very approximately uniform. It was slightly lower at the east coast stations, but, even there, the differences were extremely small.

The following table gives the 10 A. M. observations at stations in the neighbourhood of the area in which the storm was generated :—

Stations.	B. rom. at re- seen	Change 10 A. M. previ- ous day.	Wind direction.	Velocity in miles per hour since 10 A. M. previous day.	Weather.	
					Cloud at 10 ^o A. M. prec- ing 24 hor	
Nancowry	29.922	·021	S. W. S. W.	7	1·14	
Port Blair	29.930	— ·009	W. S. W. W. S. W.	5	0·18	
Diamond Island	29.930	— ·040	E. S. E. S.	13	2·35	Thunder.
Akyab	29.930	— ·045	S. S. E. ?	2	0·16	
Chittagong ...	29.953	— ·041	N. E. S. E.	1		
Toungoo	29.980	+ ·011	S. W. S. E.	?		
Bassein	29.941	— ·036	S. E. S. S. E.	4	0·10	
Rangoon	29.965	— ·039	E. S. S. E.	2	0·41	Showery.
Moulmein	29.928	— ·030	S. E. N. W.	2	...	Thunder.
Mergui	29.965	+ ·009	E. S.	2	0·25	

The information relating to the meteorology of the Bay on the 8th is given in the following table :—

Vessels.	Hour.	Latitude. N.	Longitude. E. du m|	Winds.		REMARKS.
				Dir.	Force.	
Mount Stuart	4 A. M.			S. to W.	2 to 3	Sea smooth. Passing showers during day. Heavy black clouds all round, with momentary puffs from N. W., and smart showers towards midnight. There was lightning in the N. W. during the morning. Midnight. Weather was a little squally.
	Noon	12° 17' 92° 00'	29.925		1 to 2	
	4 P. M.			[W to SE.]	1	
	Midnt.			[W to NW]	2 to 4	
Scottish Hill	Noon	[12° 31']	25' 29.920	E. to W.		Light airs and calms. Wind very variable. Sky dull lead colour.
	P. M.					
	3 P. M.					
	Midnt.		29.900			
Kwang Tung	4 A. M.		29.901	N. W.		Smooth sea.
	8 A. M.		.926	N. W.		
	Noon	15° 11' 92° 6'	.893	N. W.	2	
	4 P. M.		.901	N. W.	4 to 5	
	8 P. M.		.871	N. W.	do.	
	Midnt.		.903	N. W.	do.	
Frank Staf- ford.	4 A. M.			NW by N		Fine weather, smooth sea. Very sharp lightning in the S. E. during the night.
	8 A. M.			North.		
	Noon	[20° 16' 30° 28']	29.974	E. N. W.		
	8 P. M.			N. N. W		
	Midnt.			N. N. W		
Breadalbane	Noon	[21° 00' 88° 18']	29.975	N.		Sunrise. Moderate breeze from N., dying away in the afternoon to a calm.
Parthenope	Noon	21° 2' 88° 52'	29.975	N. W.	gentle	
	Midnt.			N. by E.		A. M. Light breeze, fine and clear. 8 A. M. Moderate breeze and hazy. Noon. Less wind, current setting west. 4 P. M. Light airs. 8 P. M. Calm. Midnight. Gentle breeze and clear.

The Nancowry returns prove that the south-west winds in the neighbouring part of the Bay began to increase in strength. The sky was overcast during the day, and 1·14 inches of rain were registered for the 24 hours preceding 1 p. m. The wind during the previous night had shifted round to W. S. W. at Port Blair, and blew steadily during the day, and somewhat more strongly than on either of the previous two days. The sky had clouded over, and rain in small amounts began to fall. 18 inch was recorded at 4 p. m.

The weather was slightly disturbed in South Burmah. Passing showers fell during the day, and thunderstorms occurred in one or two cases. East-south-east winds set in at Diamond Island and at Rangoon. In the interior of Burmah, winds were not so steady as they had been previously. The sky was overcast at Mergui, winds were light and variable, and veered from east to south during the day.

The prevalence of S. W. winds at Port Blair and Nancowry, and of E. and S. E. winds at the Burmah stations, shews that there was on this day no well-defined cyclonic circulation, or centre of large disturbance, in the Martaban Gulf.

The logs of the vessels in the Bay for the day indicate that similar conditions obtained to those of the preceding day.

The Frank Stafford, Parthenope, and Breadalbane were at the Head of the Bay near the entrance to the Hooghly. They experienced fine weather, light winds and calms, and a smooth sea. The Kwang Tung had steamed to the north-west during the previous 24 hours, and was in Lat. 15° 11' N. and Long. 92° 6' E. at noon. Her log shows that there was no perceptible current in this part of the Bay at this time, an almost conclusive proof of the absence of any strong atmospheric cyclonic circulation in the neighbourhood. The ships Mount Stuart and Scottish Hill were a little to the west of the Andamans. The former was in Lat. 12° 17' N. and Long. 92° E. Her log states that the sea was smooth, but that the weather was becoming unsettled. She began to experience puffs or slight squalls from the north-west. The sky during the day was covered with dense black clouds, and occasional showers fell, which became heavier and "smarter" as the day advanced. The winds were very variable, veering from S. through W. thence to S. E. and back to W. and N. W. The log of the Scottish Hill, which was about 180 miles to the west of the Mount Stuart, gives similar information. The winds were very light and variable, veering round the compass, the sky was heavily clouded, and the weather dull and gloomy.

Hence the various observations indicate the continuance and slight development of the conditions which, according to our experience of the meteorology of the Bay, precede the formation of cyclonic storms. On the other hand, they give no evidence of the existence at this time of a

cyclonic circulation in the Martaban Gulf. South-westerly winds were increasing in force over the south-east of the Bay, and were being continued much further north than is usual in the month of November. To the west of the Andamans, winds were exceedingly light and variable, and such as to show that the south-west winds advancing northwards were not being continued in that direction near the earth's surface. The clouding over of the sky, the commencement of showers increasing in intensity and accompanied with slight squalls, indicate clearly that ascensional movement on a large scale was commencing over that area, and giving rise to its usual result when it is partly fed and maintained by a moist current, namely, rainfall increasing in intensity, which, by a known law of rainfall, tends to become concentrated over a limited area.

9th November.—There are no new features of interest in the meteorology of the Indian land area. Pressure continued to give way in all parts of India. The decrease was greatest in Sind, Rajputana, and the Punjab. The area of barometric depression over the Indus valley was now very distinctly marked. It had as yet exercised no marked influence in the weather of Upper India. The winds were, however, drawing round in the Punjab and neighbouring districts, and indicated a feeble cyclonic air circulation over Upper India. The ascensional movement which necessarily accompanied it, had not given rise to the formation of cloud, except over the North-Western Himalayas.

Over the whole of Bengal and the North-Western and Central Provinces, the air motion was very slight, averaging only 1 to 2 miles per hour.

In Southern India the weather conditions were unchanged. Cloudy skies continued in the Madras Presidency, and a few occasional showers of no importance were received.

The observations at the coast stations of the Bay of Bengal present the same features as hitherto. The baric gradients were apparently normal in direction, but somewhat smaller than usual, and the differences of pressure comparatively small. The most important feature was the weakness of the north-easterly winds on the Coromandel coast. This is shown by the following statement:—

Stations.	Amount of wind in miles per hour since 10 A. M. previous day.	Average daily amount of wind (miles per hour) in November.
Vizagapatam	2	2·5
Masulipatam	2	6·0
Madras	5	6·8
Negapatam	3	5·6
Trichinopoly	1	4·6
Madura	3	4·1

The information respecting the weather in the Bay is as hitherto meagre.

The following are the observations taken at the land observatories in the neighbourhood of the cyclonic disturbance :—

Stations.	Barometer at 10 A. M. reduced to sea level.	Change since 10 A. M. previous day.	Wind direction.		Velocity in miles per hour since 10 A. M. previous day.	Cloud amount at 10 A. M.	Rainfall at 10 A. M. preceding 24 hours.	Weather.
			10 A. M.	4 P. M.				
Nancowry	29.897	— .025	S. W.	S. W.	8	9	2.02	
Port Blair.....	29.894	— .042	W.	W. S. W.	7	9	0.17	Gloomy.
Diamond Island	29.900	— .030	E. S. E.	E. S. E.	10	5	1.41	Fine.
Chittagong ...	29.921	— .032	E. N. E.	N. N. W.	1	2	...	Fine.
Toungoo	29.873?	— .107?	N. W.	N. W.	?	10	1.10	Thunder storm.
Bassein	29.924	— .017	E. S. E.	S. E.	5	10	0.17	Gloomy.
Rangoon	29.942	— .023	E. S. E.	S. S. E.	4	10	0.69	Showery
Moulmein	29.898	— .030	N. E.	E. S. E.	2	1	0.71	Showery
Mergui	29.995?	+ .030?	S. S. E.	S. S. E.	2	10	...	Gloomy.

The Nancowry returns shew that a fall of '03" had occurred in the barometer. The winds were slightly stronger, but were only blowing with an average velocity of 8 miles per hour, the normal rate at that station in November. The sky was overcast, and rain continued to fall in moderate amounts. 2.02 inches were registered for the 24 hours preceding 10 A. M.

Heavy rain was apparently falling at this time to the north-east of the Nicobars and to the east of the Andamans. There is no direct evidence of this statement. The first indications, however, of cyclonic motion are presented by the Port Blair observations of this day. The barometer was falling at that station, the sky was, as on the 8th, densely clouded, and heavy rain began to fall in the afternoon and evening. The wind shifted round to west at 10 A. M. and to W. S. W. at 4 P. M. On the opposite coast of the Martaban Gulf, the sky was overcast, but little rain fell. In South Burmah, the weather was fine with passing clouds, which gave occasional showers. The sea was slight at Diamond Island. Hence the evidence is fairly complete that there was, as on the 8th, no definite cyclonic circulation, although there were slight indications of its commencement.

The shift of wind at Port Blair, and the occurrence of rainfall with squalls to the west of it, render it almost certain that the usual actions, which initiate the formation of an atmospheric whirl on a large scale, were now commencing. The meteorology of the 10th will show that the formation probably proceeded slowly during the afternoon and night of the 9th, but afterwards with increasing rapidity.

The meteorological information relating to the weather in the Bay of Bengal on the 9th, extracted from the logs of vessels, is tabulated below:—

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable re- duced baro- meter.	Winds.		REMARKS.
					Dir.	Force.	
Scottish Hill	Noon	13° 1'	89° 42'	29.920	N. W. W.	1 0	Light airs and calms. Very sultry, clouds in light masses.
	8 P. M.				N. N. W. W.	0 2	Sky dull lead colour.
	Midnt.			.890			
Mount Stuart	Noon	13° 8'	92° 2'	29.875		0	Sky overcast with heavy clouds all round. Weather unsettled. There was a good deal of lightning in the sky this morning and towards midnight, mostly in the N. W. Midnight. Weather showery.
	8 P. M.				N. E.	1 to 3	
	Midnt.				E. S. E.	1 to 2	
Kwang Tung	4 A. M.			29.924	N. E.	5	
	8 A. M.			.911	N. E.	5	Current during the 24 hours, S. 12° E. 15 miles.
	Noon	17° 37'	90° 20'	.936	N. E.	5	Sea smooth.
	4 P. M.			.883	N. E.	6	
	8 P. M.			.856	N.	5	
	Midnt.			.891	N. E.	6	
Satara	Noon	Anchored at Gopaul-pore	red Roads.	29.950	E. by N.	2	Light breeze and fine clear weather.
	4 P. M.			.840	...	1	Light airs and fine.
	8 P. M.			.880	...	1	
	Midnt.			.870	N E by E	3	Gentle breeze and fine.
Frank Staf-ford.	4 A. M.				N.	2	
	8 A. M.				...	2	Fine and smooth sea.
	Noon	21° 03'	90° 10'	29.935	...	0	
	4 P. M.				N. W.	2	
Parthenope	Noon	Near Sand	the heads.	29.930	N.	Moderate	A. M. Light breeze and clear. Noon. Moderate breeze and hazy.
Breadalbane	Noon	Near Sand	the heads.	29.935	N.		Calms and light airs from north throughout.
	4 P. M.				N.	1	Sea smooth and smart showers in the latter part of the day.
	8 P. M.				Calm.	0	

The Parthenope and Breadalbane, near the Sand Heads, had light airs and calms during the day. The ship Frank Stafford (in Lat. $21^{\circ} 3'$ N. Long. $90^{\circ} 10'$ E.) experienced gentle northerly winds with fine weather and a smooth sea.

The S. S. Kwang Tung had advanced 200 miles to the N. W., and was at noon in Lat. $17^{\circ} 37'$ N. and Long. $90^{\circ} 20'$ E. She experienced steady north-east winds of moderate force (5) during the day. The ships Mount Stuart and Scottish Hill were proceeding very slowly up the Bay, and had only made about 50 miles during the 24 hours preceding noon. The former was in Lat. $13^{\circ} 8'$ N. and Long. $92^{\circ} 2'$ E., and experienced similar weather to that of the preceding day. The sea was smooth as hitherto. The sky was covered with dense clouds, and heavy showers fell, more especially in the afternoon. The Scottish Hill was in the same latitude, but 160 miles further to the west. She had calms during the greater part of the day. The weather was very sultry. The air was apparently almost saturated with moisture. The sky was covered with clouds, and had an ominous appearance suggestive of bad weather.

The observations of the 9th shew that no atmospheric whirl had been initiated as yet in the Gulf of Martaban. Several of the conditions necessary for the formation of a cyclonic disturbance were present. Winds were light and variable over a considerable portion of the Bay. A strong humid current was advancing over the south of the Bay into the Gulf of Martaban, and was giving moderately heavy rain in the neighbourhood of the Andamans and Nicobars. The rainfall had hitherto been too diffused to initiate a large cyclonic disturbance. It was, however, increasing in amount, and becoming more concentrated in character, the one additional condition now apparently required for the establishment of a large atmospheric whirl.

10th November.—During the previous 24 hours, a further barometric fall occurred throughout the greater part of India. The fall was not so general as on the 8th and 9th, and was much smaller in amount. Pressure was very considerably below the normal over the whole country. The distribution of pressure was generally similar to that which obtained on the morning of the 9th. The area of lowest pressure included the south-western districts of the Punjab and Rajputana, over which there was a distinctly marked cyclonic circulation of the air. In the south of the Punjab, cloud had formed to a considerable extent, whilst, in the north-western Himalayas, thunder-storms with rain had occurred over the lower ranges, and snow had fallen on the higher ranges.

In the North West Provinces, Bengal, the Central Provinces, Central India, Bombay, and the northern districts of Madras, the sky was, as it had been for some time, clear, and the weather fine and settled, but un-

usually dry for the season. The sky was clouded on the Madras coast, but rain had now ceased to fall, as is shewn by the data given in the table on p. 130. The winds on the Madras coast were approximately normal in direction, varying between N. and N. N. W., but were unusually weak.

Hence the effect of the deflexion of the south-west monsoon current from its usual course at this time, which had been previously indicated by the light winds experienced by the Mount Stuart and Scottish Hill to the west of the Andamans, had now extended across the centre of the Bay to the Coromandel coast, over the whole of which area light unsteady winds were blowing. Pressure was very uniform round the north and west coasts of the Bay, as is shown by the following :—

Saugor Island	29.929	Vizagapatam	29.957
False Point	29.951	Madras	29.960

The following table gives the observations at the land stations for the day :—

Stations.	Barometer at 10 A.M. reduced to sea level.	Change since 10 A.M. previous day	Wind direction.		Velocity in miles per hour since 10 A.M. previous day.	Cloud at 10 A.M.	A.M. p. 24 hours	Weather.
			10 A.M.	4 P.M.				
Nancowry	29.856	—·041	S. W.	S. W.	8	1·16		Showery.
Port Blair	29.850	—·044	N. N. W.	W. N. W.	7	0·30		Gloomy.
Diamond Island	29.917	+·017	E. S. E.	E. S. E.	12	10	0·65	Gloomy.
Chittagorg ...	29.915	—·006	N.	N. W.	1			Fine.
Toungoo	29.905?	+·032?	N. W.	N. W.	?		0·22	Gloomy.
Bassein	29.917	—·007	N. E.	S. S. .	4		0·18	Overcast.
Rangoon	29.920	—·022	N. E.	E. S. E.	4		0·85	Showery.
Moulmein	29.871	—·027	E. N. E.	S. E.	2			Showery
Mergui	29.868?	—·127?	E. S. E.	E.	1	10	0·65	Gloomy.

The preceding observations establish that a considerable fall of the barometer had taken place during the previous 24 hours. The fall amounted to ·04" at Nancowry and Port Blair, ·03" at Moulmein, and ·02" at Rangoon, and was greatest at Port Blair. Westerly winds of the same average strength as on the 9th had prevailed during the

previous 24 hours at Nancowry. The sky was densely clouded and moderate rain was falling. 1.16 inches of rain were registered at 10 A. M. At Port Blair, the wind had shifted round to north-west, but was not as yet blowing strongly. Rain was falling, but the amount registered up to 10 A. M. of the 10th was small. In South Burmah, the sky had become overcast, and the weather gloomy and threatening, more especially at Diamond Island and Toungoo. Less rain, however, fell on the Burmah coast than had been received on the previous day. It thus again appears probable, if not certain, that the rainfall was becoming more concentrated over a smaller area than hitherto, a favourable, if not a necessary, condition, according to the condensation theory, for the development of an atmospheric whirl.

These observations also show that cyclonic circulation had been initiated, and was now established over the centre and north of the Gulf of Martaban, and the adjacent part of the Bay; and that the central depression or centre of disturbance, as determined by the fall of the barometer, the amount of rain, and the velocity of the wind, was nearest to Port Blair, and to the east of it.

Hence it is evident that, although the conditions for the formation of a whirl had been present for some days, it was only on the 10th that the meteorological observations at the nearest land stations gave clear indications of its existence.

The information contained in the meteorological abstracts from the logs of vessels is tabulated below:—

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable re- duced baro- meter.	Winds.		REMARKS.
					Dir.	Force.	
Scottish Hill	4 A. M.				N.	1	Light airs and calms.
	8 A. M.				N. E.	1	Winds very variable.
	Noon	13° 31'	89° 40'	29.910	N. W.	1	Light airs and calms.
	4 P. M.				N. N. W.	2	Squally and dirty.
	8 P. M.				N. N. E.	3	Arched rain squalls.
	Midnt.			890	N. W.	3	
Mount Stuart	4 A. M.				N. E.	1 to 0	Sea moderate with light westerly swell.
	8 A. M.				...	3 to 4	Light fleecy clouds.
	Noon	13° 55'	91° 31'	29.865	...	...	Lightning in the N.W.
	4 P. M.				...	4	Towards the afternoon, weather began to be squally. At sunset, sharp squalls
	8 P. M.				...	...	and squally-looking all round. Midnight Showery.
	Midnt.				E. by N.	...	

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable re- duced baro- meter.	Winds.		REMARKS:
					Dir.	Force.	
Satara	4 A. M.	:		29·870	N. N. E.	5	Fresh breeze and fine.
	8 A. M.			·940	E. N. E.	4	Moderate breeze & fine.
	Noon	17° 56'	88° 45'	·890	NE by E.	5	Fresh breeze and fine throughout. Current during previous 24 hours, north 4 miles.
	4 P. M.			·810	N. E.	4	Moderate breeze and fine.
	8 P. M.			·800	E. by S.	2	Light breeze and fine clear weather.
	Midnt.			·860	E. N. E.	2	Same wind and weather.
Kwang Tung	4 A. M.			29·942	N. E.	5	
	8 A. M.			·899	N.	4	
	Noon	20° 00'	88° 49'	·920	N.	3	Current S. 32° E. 24 miles.
	4 P. M.			·859	N.	3	Sea smooth.
	8 P. M.			·904	Calm.		
	Midnt.			·934	Calm.		
Frank Staf- ford.	4 A. M.				N. N. W.	2	
	Noon	21° 16'	89° 20'	29·915	...	2	Fine, and smooth sea.
	Midnt.				...	2	Lightning during the night.
Chanda	Noon	Hughly River		29·910	E. N. E.	2	
	4 P. M.			·830	E. N. E.	4	
	8 P. M.			·870	Calm.	...	
	Midnt.			·910	E.	2	
Mahratta ...	4 P. M.	Passing San- gor Island		29·820	E.	2	Fine weather.
	8 P. M.			·900		0	Clear sky but slightly hazy.
	Midnt.			·920	N. N. E.	2	
Parthenope	Noon			29·915	N.		A. M. Light breeze and hazy weather.
	4 P. M.	Passing San- gor Island.			Calm.		P. M. Wind unsteady with gusts and calms. Midnight. Wind north and light.

The observations given in the ships' logs, although not numerous, confirm the information of the land observations given above.

The Frank Stafford and Kwang Tung, north of Lat. 20° N. and near the Head of the Bay, met with light northerly winds or calms and a smooth sea. The Mount Stuart and Scottish Hill were passing very slowly up the Bay at this time. The former was in Lat. $13^{\circ} 56'$ N. and Long $91^{\circ} 31'$ E., and observed several of the evidences of cyclonic formation in its neighbourhood. The area of heavy rainfall, as already noticed, had contracted. This explains the fact mentioned in her log that in the morning there were only a few light clouds in the sky. The weather, however, rapidly changed during the day, and became squally in the afternoon. Sharp squalls were experienced at sunset. The barometer was also falling rather rapidly. Winds were from north, and increased in strength from 1 to 4 during the day, indicating the rapid increase of indraught. The Scottish Hill was 120 miles further to the west, and had winds ranging between N. E. and N. W. during the day. They were very light and variable during the earlier part of the day, but the weather became squally towards the evening, and arched rain squalls passed over the ship at 8 P. M. The Satara, which was passing from Gopalpore to Rangoon, was in Lat. $17^{\circ} 56'$ N. and Long. $88^{\circ} 45'$ E. at noon. The winds varied during the day between N. N. E. and E. N. E., but decreased in strength during the afternoon. She experienced light breezes and fine clear weather throughout the day. The Chanda and Marhatta left Saugor in the evening, and had fine weather and a clear sky.

Hence, except in the neighbourhood of the Andamans, weather was fine. A definite cyclonic circulation had been established to the east of the Andamans between 10 A. M. of the 9th and 10 A. M. of the 10th. The area of rainfall had for some time contracted, and the rainfall had intensified over the diminished area. Winds of indraught had hence been established, and were increasing in force. This proceeded slowly at first, but, during the evening of the 10th and morning of the 11th, it went on more rapidly, and there was a perfectly well-defined cyclonic circulation, or large atmospheric whirl, established in that part of the Bay on the morning of the 11th November.

• *11th November.*—During the previous 24 hours the barometer had risen rapidly over Northern and Central India. The increase of pressure was due to the filling up of the depression in the Punjab and neighbouring districts. The rise of the barometer at Peshawar and Rawal Pindi was '2". The depression had given a large amount of rain over the Punjab, and stormy weather over the north-west Himalayas, on the higher parts of which much snow had fallen. Amongst the heaviest rain-

falls during the previous 24 hours were the following:—Simla 2·15 inches, Peshawar 1·22 inches, and Rawal Pindi 1·20 inches.

The sky was overcast, and the weather unusually cold, in Upper India. The winds over a large part of Northern India continued to indicate feeble cyclonic circulation about a centre in the north-eastern districts of Sind. Over the whole of Bombay (excluding Sind), Bengal, the Central Provinces, and Central India, the weather was fine, skies cloudless, and the winds blowing from the usual quarter.

Round the coast of the Bay, from Saugor Island to Madras, the differences of pressure were unusually small. The following statement gives the 10 A. M. reduced readings at the more important stations:—

Saugor Island	29·940
False Point	29·955
Vizagapatam	29·945
Madras	29·948

The winds at the Bengal stations near the Head of the Bay blew from directions between north and north-east, the easterly component being probably due to the cyclonic circulation in the middle of the Bay. They were very light. On the Madras coast, the winds were not only more northerly than usual, but were unusually feeble. The data are given in the following table:—

Stations.	Amount of wind in miles per hour since 10 A. M. previous day.	Daily average amount of wind (miles per hour) of November.
Vizagapatam.	1	2·5
Masulipatam.	3	6·0
• Madras	5	6·8
Negapatam .	2	5·6
Salem	2	3·6
Madura	2	4·1

Over the Coromandel coast, the weather was fine with passing clouds, and rain had entirely ceased.

The following table gives the observations taken at the recording stations in the neighbourhood of the disturbance :—

Station	Barometer at 10 A. M. Reduced to sea level	Change at 10 A. M.	Wind		Velocity in miles per hour since midnight	Clouds at 10 A. M.	Rainfall at 10 A. M.	Sea
			W.	N.				
Nancowry . . .	29.83	—.020	S. W.	S. W.	1		0	Fine.
Port Blair . . .	29.7	—.000	W. N. W.	W. S.	9	3:00		Overcast and rain.
Diamond Island	29.83	—.02	W. N. E.	E. N.	1		1.2	
Chittagong . . .	29.9	—.01	W.	W. N.				Fine.
Toungoo . . .	29.86	—.015	N. W.	N. W.	?			Gloomy.
Bassein	29.86	—.015	N. N. E.	N. N.			1.1	Overcast.
Rangoon . . .	29.91	—.01	N. E.	N. E.				Showery.
Moulmein . . .	29.38	—.01	N.	E. S.				Fine.
Mergui . . .	29.88	—.012	W. S.	S.				

These observations show that the barometer had fallen considerably at Port Blair, and to a less extent at Nancowry and Diamond Island. The cause of this is also evident from the observations. Heavy rain had fallen at Port Blair and the neighbourhood. Port Blair registered 3.9 inches at 10 A. M., Nancowry 2.90 inches, and Diamond Island 1.12 inches. The rainfall on the Burmese coast was smaller than on the previous day. Hence the evidence indicates that the rainfall was more concentrated than hitherto, and was falling mainly over an area near to and including Port Blair. This is confirmed by the fact that cyclonic circulation of the air was now fully established. Winds were S. W. at Nancowry, E. S. E. at Mergui, E. N. E. at Diamond Island, and W. N. W. at Port Blair. They were increasing in force rapidly, but were as yet of moderate strength. The wind directions indicate that the centre of the cyclonic circulation was to the east-north-east of Port Blair. It is not possible to infer its position with any approach to exactness from the observations, but we are probably not far from the truth in placing it in Lat. $13^{\circ} 30' N.$ and Long. $94^{\circ} 15' E.$

As the vessels which have contributed meteorological data were all to the west and north of the Andamans, they only furnish information

of the weather in the outer portion of the north-west quadrant of the cyclonic circulation.

The following table gives the whole of the information contained in their logs respecting the weather in the Bay on the 11th:—

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable re- duced baro- meter.	Winds.		REMARKS.
					Dir.	Force.	
Scottish Hill	4 A. M.				N. E. {	4	Dirty rain squalls.
	8 A. M.				to N. W. }	4	No sea.
	Noon	14° 08'	90° 33'	29.850			Heavy rain squalls and hail.
	4 P. M.						Cloudy, gloomy sky.
	8 P. M.				N. N. W.	2	6 P. M. Heavy swell from N. E.
	Midnt.			.870	N.	5	Seud from N. E. and N. N. E.
Mount Stuart	4 A. M.				E.N.E.	2 to 3	A. M. Moderate in the first part of the day
	8 A. M.				E by N.	....	Towards night, a heavy swell from E.
	Noon	15° 30'	91° 06'	29.820	NNE to E	3 to 5	by N. Thick heavy rain most of the day.
	4 P. M.			.750	N. E.	...	Overcast heavy sky all round, and dark gloomy weather.
	8 P. M.			.810			Bent storm sails at 2 P. M. and kept away south, as weather was looking very bad.
	Midnt.				N. by E to N. by W.	Squally.	Heavy swell from E. N. E. at midnight.
Byculla	4 A. M.			29.880	N. E.		7 A. M. Moderate breeze and squally.
	8 A. M.			.890	E. N. E.		8 A. M. Overcast and squally with heavy rain.
	Noon	16° 00'	91° 10'	.840	...		Noon. Moderate breeze and overcast, with threatening appearance and rising sea.
	4 P. M.			.770	...		4 P. M. Strong breeze and overcast, with frequent hard squalls.
	8 P. M.			.770	...		8 P. M. Strong freshening breeze, with hard squalls and rising sea.
	Midnt.			.740	...		Midnight. Moderate gale and heavy squalls.

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable re- duced baro- meter.	Winds.		REMARKS.
					Dir.	Force.	
Satara	4 A. M.			29.800	N. E.	4	4 A. M. Moderate breeze and overcast sky, with passing squalls of wind. 8 A. M. Fresh breeze, sky cloudy and overcast. Squally appearance. Black bank of clouds rising to the East. 10 A. M. A gale of wind from N. E. 11 A. M. Wind moderating. Noon. Strong head wind and mountainous sea. Shipping large quantities of water, vessel pitching and rolling. 4 P. M. Strong breeze and heavy sea, with severe squalls of wind, and incessant rain. 8 P.M. to midnight. Same weather continued.
	8 A. M.			.850	N. E.	5	
	Noon	16° 35'	92° 09'	.800	E. N. E.	6	
	4 P. M.			.740	E. N. E.	6	
	8 P. M.			.800	E.	6	
	Midnt.			.780	E. by N.	6	
Loanda	Noon	16° 30'?	92° 0'?		N. E.	4 to 5	Weather overcast.
Bancoora ...	4 A. M.			29.902	E.	2	Moderate wind and fine.
	8 A. M.			.929	N. E.	3	
	Noon	17° 19' 85° 44'		.887	N. E.	4	
	4 P. M.			.838	N. N. E.	4	
	8 P. M.			.867	N. E. by N.	4	
	Midnt.			.840	N. N. E.	4	
Chanda	4 A. M.			29.830	N. E.	2	Hazy.
	8 A. M.			.920	N. N. E.	4	
	Noon	18° 50'	90° 30'	.920	N. N. E.	4	Current N. 23° E. 0.5 mile per hour.
					N. E. to S. E.		
	4 P. M.			.750	S. E.	2	
	8 P. M.			.770	Variable.	4	At short intervals, heavy squalls from S. E.
	Midnt.			.770	S. E. to E. by S.	5	Heavy squalls from the eastward.

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable re- duced baro- meter.	Winds.		REMARKS.
					Dir.	Force.	
Asia	Noon	18° 53'	84° 39'		N. E.		Moderate wind, clear weather.
Mahratta ...	4 A. M.			29·860	N. N. E.	4	
	8 A. M.	,	,	·920	...	4	
	Noon	21° 16'	90° 35'	·940	...	4	Fine weather, smooth sea, and clear sky throughout.
	4 P. M.			·800	N.	3	
	8 P. M.			·870	...	3	
	Midnt.			·900	...	2	

The Satara, Byculla, Mount Stuart, and Scottish Hill were now in directions varying between N. N. W. and W. N. W. from the centre and at approximately the same distance, 250 miles. The Satara was in Lat. 16° 35' N. Long. 92° 9' E. by account at noon, and proceeding eastwards to Rangoon. Early in the morning, the weather was fine with moderate breezes. Occasional squalls of wind passed over the vessel. The weather became rapidly worse after 8 A. M. A heavy and dark bank of clouds appeared in the east, and at 10 A. M. a gale of wind blew from north-east. The sea rose very rapidly. During the afternoon and evening, the vessel experienced strong easterly winds with frequent heavy squalls, incessant rain, and a heavy sea. The Satara was not only approaching the centre, but was crossing its line of motion in front. Hence the very rapid change of weather which she experienced during the afternoon.

The Byculla was about 70 miles to the W. S. W. of the Satara at noon in Lat. 16° N. and Long. 91° 10' E. Her positions, as obtained by observation and dead reckoning, agree so closely as to show that there was no strong current in the northern and western quadrants of the cyclone, and hence that the position assigned to the Satara by account is probably approximately correct. The Byculla was advancing in almost the same track as the Satara, and gives a similar account of the weather. The morning began with moderate breezes and occasional squalls. The sky clouded over about 8 A. M., and heavy rain fell. The winds increased in force, and frequent hard squalls passed over the ship.

The Log of the ship Mount Stuart, which was in Lat. $15^{\circ} 30'$ N. and Long. $91^{\circ} 6'$ E. at noon, states that the sky was overcast, weather dark and gloomy, and so threatening at 2 p. m. that the Captain changed her course and kept away south. The Scottish Hill was 100 miles to the south-south-west in Lat. $14^{\circ} 8'$ N. and Long. $90^{\circ} 33'$ E. at noon. The sky was overcast, and frequent heavy rain squalls passed over the ship. A heavy swell from the north-east came up during the day. The weather over the north-east of the Bay is described in the logs of the Chanda, Bancoora, and Mahratta. The Bancoora, in Lat. $17^{\circ} 19'$ N. and Long. $85^{\circ} 44'$ E. at noon, had fine weather and moderate north-easterly winds of force varying from 2 to 4 during the day. The Chanda, in Lat. $18^{\circ} 56'$ N. and Long. $90^{\circ} 30'$ E. at noon, had fine weather with a hazy atmosphere, and light to moderate north-east winds. She was proceeding to Rangoon, and steaming directly towards the northern quadrant of the cyclone. Late in the evening, she began to experience squally weather and variable winds. Frequent heavy rain squalls came up from south-east and east after 8 p. m. The Mahratta proceeding from Chittagong to Calcutta, and the light vessels at the entrance to the Hooghly, had fine weather, clear skies, and a smooth sea throughout the whole day.

The meteorological data hence shew conclusively that, during the 24 hours preceding 10 A. M. of the 11th, a definite cyclonic circulation of considerable intensity had been established to the west of the Andamans, the centre of which at noon of the 11th was probably in Lat. $13^{\circ} 30'$ N. and Long. $94^{\circ} 15'$ E. Heavy rain was falling over and near the centre, winds increased considerably in force during the day, the sea rose rapidly, and gave rise to a heavy swell extending to a distance of three or four hundred miles from the centre. The very rapid changes which had been initiated by the cyclonic motion are indicated very clearly by the weather experienced by the Satara.

12th November.—The barometric changes of the preceding 24 hours were irregular. This was in part due to the continuance of unsettled weather in Upper India. The depression which had formed on the 9th and 10th was filling up, and its existence was chiefly shewn on the morning of the 12th by cyclonic circulation of the air in Sind, and the adjacent districts of Rajputana. A smaller depression had, however, formed in the south-eastern districts of the Punjab, the centre of which was at or near Lahore. This was shown by a slight fall of the barometer at Lahore and the neighbouring stations. The barometer had continued to rise rapidly over the greater part of the Punjab, Rajputana, and the Central Provinces, and over the whole of Central and Southern India. A rapid fall had occurred in Burmah, and a slight one in Bengal, due to the development and extension of the atmospheric whirl in the neighbourhood of the Andamans.

In Upper India, skies were more or less clouded in the area of the small depression, and rain fell during the day over nearly the whole of the Punjab, and the western districts of the North Western Provinces. In Bengal, the Central Provinces, Bombay, and Madras, skies were generally clear, weather fine, and winds light. Skies were overcast in Southern Burmah, and rain was generally falling.

Over the west coast of the Bay, pressure was remarkably uniform, the isobar of 29.95 being, in fact, almost identical with the coast line. The winds on the Coromandel coast were stronger than they were on the previous day, but were below their normal force. This is shown by the following statement:—

Stations.	Amount of wind in miles per hour since 10 A. M. previous day.	Daily average amount of wind per hour.
Vizagapatam	2	2.5
Coconada ...	6	9.0
Masulipatam	2	6.0
Madras	5	6.8
Negapatam	5	5.6
Salem	2	3.6
Madura	4	4.1

The following are the observations taken at the stations affected by the cyclonic depression:—

Stations.	Barometer at 10 A. M. reduced to sea level.	Changes since 10 A. M. previous day.	Wind direction.		Velocity in miles per hour since 10 A. M. previous day.	Cloud amount at 10 A. M.	Rainfall at 10 A. M. preceding 24 hours.	Weather.
			10 A. M.	4 P. M.				
Nancowry	29.884	+ .048	S. W.	S. W.	7	7	1.91	Fine.
Port Blair	29.834	+ .074	W. S. W.	W. S. W.	18	8	0.41	Overcast
Diamond Island	29.659	- .189	E. S. E.	S. S. E.	25	10	4.58	Severe gale.
Akyab	29.887	?	N. N. E.	E. N. E.	?	10	...	Fine.
Chittagong ...	29.899	- .019	Calm.	N. N. W.	1	6	...	Fine.
Toungoo	29.885	+ .025	N. W.	N. W.	?	10	...	Gloomy weather.
Bassein	29.762	- .099	E. N. E.	E. S. E.	12	10	5.97	Overcast
Rangoon	29.870	- .043	E. N. E.	S. E.	6	10	0.84	Showery
Moulmein	29.869	+ .014	S. E.	S. E.	3	6	0.04	Clouds low with send.
Mergui	29.936	+ .052	E. S. E.	S. S. E.	4	10	0.50	Overcast

The following information relating to the meteorology of the Bay for the 12th is taken from the logs of the vessels named:—

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable re- duced baro- meter.	Winds.		REMARKS.
					Dir.	Force. :	
Mount Stuart	4 A.M.			29.700	N. N. W.	5	
	Noon	14° 19' 91° 41'		·750	W. N. W.	5 to 6	A number of small land birds at about sunset. The moon has had a large ring round it the last few nights.
	4 P.M. Midnt.				N. W. N. W.	5 5	
Scottish Hill	4 A.M.			29.770	N. N. W.	5	4 A.M. Cloudy and rain squalls. Heavy sea from N.E.
	8 A.M.			·790	N. N. W.	4	8 A.M. Heavy rain squalls, sky thick and gloomy, heavy sea from N. N. E. Noon. Shift of wind to N.W. with heavy, fierce squalls. Sky one mass of heavy black clouds, and rain like a black wall to W.N.W.
	Noon	14° 36' 92° 17'		·720	N. W. to W. N. W.	10	
	4 P.M.			·630	W. S. W.	10	2 P.M. Fierce squalls. Heavy bank of clouds to the N. W. and N.
	5 P.M.			·660	W. S. W.		5 P.M. Weather clearer, and squalls lighter. Heavy confused sea. Scud in dark masses from N. W. Midnight. Fresh squalls and heavy rain.
	Midnt.			·720	SW by W	8	
						•	
Byculla ...	2 A.M.			29.730	E. N. E.		A.M. Freshening gale with very heavy squalls, blinding rain, and high head sea. Ship labouring heavily. 8 A.M. Strong gale with heavy squalls, and high N.E. sea. Shipping water fore and aft.
	4 A.M.			·660	...		
	6 A.M.			·570	.		
	8 A.M.			·480	N. E.		
	10 A.M.			·480	...		
	Noon	16° 03' 92° 36'		·410	NE. by N.		Noon. Wind and sea increasing. Heavy gale, with overcast sky, and continual heavy squalls. Ship labouring heavily, and shipping heavy seas fore and aft.
	2 P.M.			·380	N. N. E.		
	4 P.M.			·380	N. by E.		
	6 P.M.			·370	N. by W.		

Vessel.	Hour.	Latit. N	Longt. E	Winds.		REMARKS.
				[Probab] duced meter.	Dir.	
Byculla <i>(Contd.)</i>	8 P.M.	29°37'0	N. N. W			
	10 P.M.	·390	N. W. to W. N. W			
	Midnt.	·400	West.			
Satara	4 A.M.	29°71'0	NE. by E			
		·660	N. E.			
	8 A.M.	·650				
	Noon	16° 30' 93° 30'	·610 | E. by N.			
	4 P.M.	·530				
	8 P.M.	·540				
			| E. S. E.			
	Midnt.	·520	S. E.			
Chanda	4 A.M.	29°71'0	E. to NE.			
			| E.N.E. t			
	8 A.M.	·730	N. E.			
	Noon	16° 31' 13° 09'	·640 | N. E.			
	4 P.M.	·560	N. E.			
	8 P.M.	·610	N.N. E.			
	10 P.M.	·490				
	Midnt.	·560	N. N. W			Cleared up a little, less rain and sea.
Bancoora .	4 A.M.	29°79'8	N.			
	8 A.M.	·849	N.	5		6 A. M. Squally appearance to northward.
	Noon	16° 40' 89° 11'	·805 N.	5		2 P. M. Fresh breeze and squally with light rain.
	4 P.M.	?	N. N. W.	4		Heavy sea from E. and E. N. E.
	8 P.M.	·818	N. W.	4		
	Midnt.	·849	N. N. W.	4		

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable re- duced baro- meter.	Winds.		REMARKS.
					Dir.	Force.	
Loanda	Noon	16° 45'?	91° 46'?	29.700	E. N. E.	6	Heavy rain and sky overcast.
Asia	4 A. M.				N. E.	Moderate.	Clear weather.
	8 A. M.				N. E.	Fresh.	
	Noon	17° 42'	87° 42'		N. E.	"	Cloudy and confused swell.
	4 P. M.				N. E.	"	Cloudy and heavy S.W. swell.
	8 P. M.				N. E.		Cloudy and heavy S.E. swell.
	Midnt.				N. E.	Strong.	Overcast and heavy easterly swell.

The observations at the land observatories indicate that the depression was to the north of the Andamans on the morning of the 12th. The centre had thus moved in a north-north-west direction since noon of the 11th. The barometer had risen considerably at Port Blair and Nancowry, and on the east coast of the Martaban Gulf. Strong winds continued at Nancowry and Port Blair, more especially at the latter station. The sky was cloudy at Nancowry, and was still very dark and gloomy at Port Blair. Moderate rain had fallen during the preceding 24 hours at these stations.

A very considerable fall of the barometer had occurred in South West Burmah, more especially at Diamond Island and at Bassein. The winds were unusually strong at Diamond Island. The observer at that station reported a severe gale at 10 a. m. Very heavy rain was also falling in South Burmah. Diamond Island registered 4.58 inches at 10 a. m., and Bassein, 5.97 inches. On the Arakan coast, the weather at 10 a. m. was fine with passing clouds, and light N. N. E. winds.

The position of the centre can only be roughly approximated from the land observations. It was evidently to the W. S. W. of Diamond Island and at no great distance. The information extracted from the ships' logs enables us to determine it with approximate accuracy. An examination of the positions of the vessels, as determined by observation and dead reckoning on the 12th and 13th, indicates, that the positions assigned to all the vessels, except the Satara, at noon of the 12th, may be accepted as approximately true. There appears to have been very little current in the western and

northern quadrants of the cyclonic area. The only marked current at this time in the Bay was in the eastern quadrant of the storm area, where the winds were strongest. This current was continued northwards along the west coast of Burmah. The Satara, which was nearest the coast, experienced a very strong northerly current, which carried her 171 miles to the northward and westward (N. 13° W.) between noon of the 11th and noon of the 14th. Her probable position at noon of the 12th, so far as can be determined from the wind direction and height of her barometer, was in Lat. $16^{\circ} 30' N.$ and Long. $93^{\circ} 30' E.$

The Byculla, Satara, Loanda, and Chanda were all in the northern quadrant. The Byculla was nearest the centre, which apparently passed a short distance to the east of that steamer, late in the evening (about 8 p. m.) Early in the morning, she had a gale with very heavy squalls, blinding rain, and a high sea. The weather grew worse as she advanced southwards. At noon, she experienced a heavy gale with continual heavy squalls. The weather was at its worst about 8 p. m., when a heavy gale was blowing with terrific squalls. Her barometer (corrected) stood at that hour at 29.37, the lowest reading taken during the storm. The weather began to moderate at midnight, when she had westerly winds, and the storm was passing to the northward.

The Chanda also passed to the westward of the storm. She was at least 150 miles from the centre early in the morning of the 12th. At that time, heavy squalls from the E. N. E. passed over the vessel, and a swell came up from the south-east which increased rapidly. At noon, she had a fierce gale with hard squalls, and heavy rain. The barometer fell slowly, and the Captain at 4 p. m. judiciously changed the course of the vessel to the south-west, and thus kept clear of the storm centre. At 8 p. m., the squalls were terrific in force, and the sea very high. The barometer was at its lowest at 10 p. m., when the corrected reading was 29.49. The wind at that hour was hauling from N. N. E. to N. N. W. Shortly afterwards, the weather began to moderate.

The Satara was to the north of the centre during the day, and crossed from the western to the eastern quadrant. She, consequently, not only experienced the full force of the hurricane, but was carried a considerable distance to the northward by the current, and thus involved in it for a much longer time than either of the preceding vessels. Early in the morning, she had a strong gale from the N. E. with heavy squalls, incessant rain, and a high sea. She continued to experience similar weather during the day. The wind, which was from N. E. at 4 A. M., shifted to E. by N. at noon, and to S. E. at midnight. She was, judging from the unusually small rise of her barometer between 4 p. m. and 8 p. m., probably nearest to the centre between 8 p. m. and midnight. Her low-

est reading is not given, but when corrected, it probably slightly exceeded 29.5. She was about the same distance as the Chanda from the centre. The Mount Stuart and Scottish Hill were in the south-west quadrant, but at considerable distances from the centre. The former, which was in Lat. $14^{\circ} 19' N.$ and Long. $91^{\circ} 41' E.$ at noon, had winds of force 5 to 6 during the day. The Scottish Hill was nearer to the centre. During the morning, she had cloudy weather with rain squalls, and a heavy sea. Occasional shifts of wind occurred in heavy squalls, which passed over the vessel from the N. W. She was just on the margin of the storm area. The force of the wind varied from 4 to 5. The Captain describes the appearance of the cyclone area crossing to the N. W. in front of his ship as a mass of heavy black cloud and rain. During the remainder of the afternoon, fierce squalls passed over the vessel. The wind was of force 10, and hauled to W. S. W. at 4 p. m. The weather moderated a little afterwards, but she continued to have fresh squalls, heavy rain, and a high confused sea, during the remainder of the night.

The Asia was about 400 miles to the W. N. W. in Lat. $17^{\circ} 42'$ and Long. $87^{\circ} 42' E.$ at noon. She had fresh to strong N. E. winds during the day, and a heavy swell from the S. E. The Bancoora was 260 miles to the W. N. W. in Lat. $16^{\circ} 40' N.$ and Long. $89^{\circ} 11' E.$ She had northerly winds of force 5 until noon, and N. N. W. winds of force 4, during the remainder of the day. The weather had a squally appearance in the morning. As she advanced eastward, a heavy swell set in from the E. and E. N. E., which increased during the day. The logs of the Bhandara and of the light vessels near the mouth of the Hoogli show that light northerly winds were blowing at the Head of the Bay, and that the weather was fine, sky clear, and sea smooth.

A comparison of the position of the vessels at noon with respect to the storm indicates that the centre was approximately in Lat. $15^{\circ} 30' N.$ and Long. $93^{\circ} E.$ at noon.

On this supposition, the following were the distances and bearings of the vessels from the storm centre at noon:—

	Bearing of centre of storm.	Distance of centre of storm.	Barometer at noon.
Diamond Island	E. N. E.	90	29.64
Byculla	N. N. W.	45	29.41
Chanda	N.	75	29.64
Satara	N. E.	75	29.61
Scottish Hill.....	S. W.	85	29.72
Mount Stuart ...	S. W.	120	29.75
Bancoora	W. N. W.	260	29.81
Asia	W. N. W.	400	?

13th November.—The chief feature in the meteorology of India on the 13th was the cyclonic disturbance off the Burmese coast. A rapid rise of the barometer during the preceding 24 hours over the Punjab and Sind, completely obliterated the barometric depression in that area. Pressure was highest over the Indus valley, where it slightly exceeded 30.15". The barometer had also risen in the Central Provinces, Bombay, and Madras, but had decreased in Bengal and Arakan. Hence pressure diminished from west to east, and was lowest at Diamond Island, where it was 29.826".

The large depression off the Burmese coast was very distinctly marked. Winds were blowing a southerly gale in the Gulf of Martaban. They were easterly at Akyab, northerly in Bengal and on the Ganjam and Madras coasts, thus establishing general cyclonic circulation over the Bay. Elsewhere the winds were generally from the eastward, except in the Indus valley, where they were northerly.

The sky was dull and cloudy in the Punjab, and moderate rain had fallen during the previous 24 hours. The sky, however, rapidly cleared during the day, and was almost free of cloud by 4 p. m. Over the remainder of the Indian land area, excepting Burmah, the sky was clear and the weather fine. The following table gives the more important meteorological observations taken at the land stations:—

Stations.	Barometer at 10 A. M. reduced to sea level.	Change since 10 A. M. previous day.	Wind direction.		Velocity in miles per hour since 10 A. M. previous day.	Cloud amount at 10 A. M.	Rainfall at 10 A. M. preceding 24 hours.	Weather.
			10 A. M.	4 P. M.				
Nancowry	29.940	+ .056	S. W.	S. W.	3	7	0.83	Fino.
Port Blair	29.896	+ .062	W. S. W.	W. S. W.	10	5	0.15	Fino.
Diamond Island	29.826	+ .167	S.	S.	29	10	1.47	Severo gallo.
Akyab	29.863	- .024	E. N. E.	N. N. E.	5	10	0.59	Showery.
Chittagong ...	29.855	- .044	N.	Calm.	1	9	...	Sultry.
Toungoo	29.881	- .004	N. W.	N. W.	?	10	0.42	Threatening weather.
Bassein	29.830	+ .068	E. S. E.	S. S. E.	18	10	5.90	Overcast.
Rangoon	29.887	+ .017	E. S. E.	S. S. E.	9	8	2.42	Constant rain.
Moulmein	29.902	+ .033	S. S. E.	S. S. E.	3	3	1.11	Constant rain.
Mergui	29.943	+ .007	S. E.	Calm.	2	5	0.30	

The information extracted from the logs of vessels affected by cyclonic disturbance off the Burmese coast is given in the ensuing statement:—

Vessel.	Hour.	Latit. N.	Longi. E.	Winds.		REMARKS.
				rol. up duced meter.	Dir. | Force.	
Shazada.....	8 A. M.	13° 14'	94° 00'	29·836	S. by E.	Strong.
	Noon	13° 51'	93° 57'			Cloudy and overcast.
	4 P. M.			714	S.	
Mount Stuart	4 A. M.			N. W.		Sea heavy from N. E.
	8 A. M.		29·870			by N. It was more northerly towards noon.
	Noon	14° 47'	91° 20'	W. N. W.	5	2 P. M. Showery.
	4 P. M.		710	...	5 to 6	4 P. M. Heavy detached clouds.
	8 P. M.			...	5	5 P. M. Dull heavy sky, with bright pink colour at sunset.
Asia	Midnt		·800	vble. to W	5	
	4 A. M.			N. E.	Modo-	Cloudy, heavy easterly
	8 A. M.			N.	rate.	swell, and squally.
	Noon	15° 54'	90° 58'		Fresh.	Overcast and heavy N. E. swell.
	4 P. M.			...		Squally, overcast, heavy N. E. swell.
	8 P. M.			N. W.	Modo-	Overcast, N. E. swell going down.
Loanda . . .	Midnt.			W.	rate.	Moderate breeze and overcast. Swell gone down.
	Noon	6° 16'	92° 54'	29·500	N. E.	Moderate breeze and cloudy.
	Midnt.				10	Gale increasing.
Scottish Hill	8 A. M.		29·750			A hurricane.
	Noon	5° 56'	92° 10'	·720	W. by S.	Noon. Heavy rain squalls.
	4 P. M.			·700		6 P. M. Scud flying fast from N. W.
	6 P. M.			·680		Severe squalls and heavy sea.
	8 P. M.			W. by S.	10	10 P. M. Weather clearer, sea lighter, squalls less violent.
	Midnt.			·790		

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable re- duced baro- meter.	Winds.		REMARKS.
					Dir.	Force.	
Chanda	4 A. M.	16° 02'	93° 11'	29·610	NNW. to W. N. W.		Wind and sea going down. At short intervals, terrific squalls attended by heavy rain. Strong wind and heavy rain squalls. Strong breeze and cloudy. Occasional heavy squalls. Strong increasing breeze, and cloudy weather.
	8 A. M.			·650	WNW. to S. W.		
	Noon			·670	S. S. W.		
	4 P. M.			·690	S. S. W.		
	8 P. M.			·790	S. E.		
	Midnt.			·770	SE. by S.		
Byculla ..	2 A. M.	16° 10'	93° 11'	29·440	W.		Heavy gale with dark overcast sky. Wind veered to S. W., increased and blew with great violence in terrific squalls with rain. High confused sea.
	4 A. M.			·450	S. W.		
	6 A. M.			·460	...		
	8 A. M.			·510	S. S. W.		
	10 A. M.			·520	...		
	Noon			·560	...		
	2 P. M.			·580	S. W.		
	4 P. M.			·660	...		
	6 P. M.			·720	...		
	8 P. M.			·780	...		
	10 P. M.			·810	...		
	Midnt.			·830	...		
Satara	4 A. M.	16° 20'	93° 30'	29·520	S. E.	8	4 A. M. Fresh gale, violent squalls of wind and rain, heavy head sea. 8 A. M. Strong gale, violent squalls, heavy rain. 10-45 A. M. Wind shifted to S. by E. Noon. Strong gale
	8 A. M.			·630	...	9	
	Noon			·680	S. E.	9	
	4 P. M.			·670	S. E.	8	

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable re- duced baro- meter.	Winds.		Remarks.
					Dir.	Force.	
Satara	8 P. M.			730	...	8	from S. E. Violent squalls of wind and rain. 4 P. M. Fresh gale, violent squalls of wind and rain. Sea moderating. Water had a greenish tint. 6-30 P. M. Fresh gale, thick weather, with violent squalls.
	Midnt.			750	S by W to S. E.	8	
Bancoora ..	4 A. M.	16° 31' 91° 55'	20° 82S	N. W.	7	6-15 A. M. Tremendous heavy sea from N. E. 10 A. M. Lulls and very heavy squalls and rain. 7 P. M. Clearing somewhat, wind and sea moderating, vessel at times rolling fearfully.	
	8 A. M.			W. N. W.	7		
	Noon			W. N. W.	6		
	4 P. M.			West	7		
	8 P. M.			W. S. W.	4		
	Midnt.			30° 04S	W.	3	
Mahratta ..	Noon	22° 00'	91° 44'	29° 910	S. W. to S. E.	1	4 P. M. Slight swell from S. E. To eastwards, dense heavy clouds; to westwards, sky clear near the horizon; to northwards, light fleecy looking clouds, apparently motionless. Midnight. Sky completely overcast, with occasional rain and heavy swell.
	4 P. M.			760	E.	2	
	8 P. M.			780	N. E.	3	
	Midnt.			780	E. N. E. to N. E.	5	

The observations taken at the land stations show that the barometer had risen rapidly at Diamond Island, moderately at Bassein, Port Blair, and Nancowry, and very slightly at Mergui and Rangoon. It was falling slowly at Akyab and Chittagong, in front of the storm area.

Winds were much lighter at Nancowry and Port Blair, but were unaltered in direction, and continued to give moderate rain. They had veered to S. S. E. in Burmah, except at Diamond Island, where they were from the south. A severe gale of wind had prevailed at that station during the previous 24 hours, but was beginning to moderate. Heavy rain had been brought up by the southerly winds into South Burmah. Bassein received 5·9 inches, Rangoon 2·4, and Diamond Island 1·47 during the previous 24 hours.

The land observations are not sufficient to enable the position of the centre of the storm at this time to be inferred. The slight shift of wind at Diamond Island, the considerable rise of the barometer at that station, and the very small fall at Akyab, indicate that the storm was being largely influenced and retarded by the action of the Burmese and Arakan hills. The southerly winds in the easterly quadrant, instead of passing mainly over a water surface, were now blowing partly over South Burmah. The friction between the winds and the earth's surface, and the action of the hills in breaking up and disintegrating the rotatory or vorticose motion of the air, evidently account for the change which was taking place, and which is more clearly shown by the ships' observations.

The Satara was in the north-east quadrant. Her position at noon was probably about Lat. 16° 20' N. and Long. 94° E. She was between the storm centre and the Burmese coast, and received the full weight of the southerly winds during the day. She had strong gales with violent squalls and heavy rain during the whole day, and the weather only began to moderate about 8 p. m., after which she had a fresh gale with thick weather and heavy squalls.

The position of the Loanda is slightly doubtful. She was almost in front of the cyclonic centre, probably a few miles only to the west. She had north-easterly winds of force 10 at midday. The storm increased, and at midnight was blowing a hurricane. Her barometer at midday (corrected) was 29·5.

The Byculla was in the south-east quadrant. She had crossed the path of the centre on the previous evening at about 11 p. m., and steamed away to the east during the day. Early in the morning, she was near the centre, and received the full weight of the south-westerly winds. The wind veered to south-west shortly after midnight, and blew with great violence; terrific squalls of wind and rain passing over the ship at intervals. At 8 A. M., the wind blew a heavy gale with terrific squalls from S. S. W. and S. W., bringing up a high confused sea. Weather began to moderate after 11 A. M., and in the afternoon, when the vessel was probably 200 miles away from the storm centre, she experienced fresh breezes with passing squalls. The barometer rose rapidly and continuously during the day from 29·44 at 2 A. M. to 29·83 at midnight.

The Chanda and Bancoora were passing early in the morning through the south-west and south quadrants of the depression. The Chanda experienced terrific squalls with heavy rain. The winds commenced at W. N. W., and hauled round to S. W. at 8 A. M. As she advanced south-eastwards during the afternoon, the weather improved, and wind shifted round to S. E., when strong breezes with occasional squalls and cloudy weather prevailed.

The Bancoora was further to the westward, and hence did not encounter such strong winds as the Chanda. During the day, the winds gradually shifted from north-west to west, and were of average strength 7. Very heavy squalls of wind and rain passed over the vessel, and a tremendous heavy sea came up from north-east early in the morning. As the storm centre passed to the northwards, and the vessel proceeded eastwards, the wind and sea moderated.

The remaining vessels were at greater distances away. The Scottish Hill to the W. S. W. of the centre (in Lat. $15^{\circ} 56'$ N. and Long. $92^{\circ} 10'$ E.) had very heavy rain squalls (force 9 to 10) during the day. The weather began to clear at about 10 P. M.

The Asia, in Lat. $15^{\circ} 54'$ N. and Long. $90^{\circ} 58'$ E. at noon, was proceeding south-eastward to Port Blair, and passed through the outer part of the south-westerly quadrant. She had squally overcast weather with a heavy N. E. swell during the day. At midnight, she had steady, moderate S. W. breezes with cloudy weather. The Mount Stuart was in the west and south-west quadrants, and experienced moderate winds of force 5, with occasional squalls.

The Mahratta, between Chittagong and Akyab, had light variable winds, and fine weather, during the early part of the day. The sky clouded over and was overcast at night, when rain began to fall, and a heavy swell to come up. The Bhundara, off Gopaulpore, had light airs or calms, and a clear sky.

Assuming the position for the storm centre at noon to have been in Lat. $16^{\circ} 10'$ N. and Long. 93° E., the following table gives its position with respect to the vessels near it:—

Names of Vessels.	Position.		Direction of storm centre from vessel.	Distance of storm centre from vessel.	Barometer at Noon.
	Longitude. N.	Lattitudo. E.			
Loanda	$16^{\circ} 16'$	$92^{\circ} 54'$	N. N. W.	9	29.50?
Chanda	$16^{\circ} 02'$	$93^{\circ} 11'$	E.	15	29.69?
Bycula	$16^{\circ} 10'$	$93^{\circ} 11'$	E.	12	29.56
Satara.....	$16^{\circ} 20'$	$93^{\circ} 30'$	E. N. E.	35	29.68
Scottish Hill	$15^{\circ} 56'$	$92^{\circ} 10'$	W.	56	29.72
Bancoora	$16^{\circ} 31'$	$91^{\circ} 55'$	W.	74	29.77
Mount Stuart	$14^{\circ} 47'$	$91^{\circ} 20'$	S. S. W.	140	29.85
Asia.....	$15^{\circ} 54'$	$90^{\circ} 58'$	W.	130	29.85
Mahratta	$21^{\circ} 59'$	$91^{\circ} 44'$	N. N. W.	400	29.91
Bhundara	Off Gopaulpore.		W.	...	29.89

14th November.—The only feature of importance in the meteorology of India was the depression off the Arakan and Burmese coasts. Pressure was again giving way quickly over the Punjab, and to a less extent in all other parts of the country, except at a few stations in Bombay, South Madras, and in Arakan. The highest pressure (30·1) was over Sind, and the lowest (29·69) in Arakan at Akyab. Gradients were not steep, except in and near the cyclonic disturbance. The storm centro in the Bay was approaching Akyab at 10 A. M. The weather was overcast with heavy rain in Burmah and Arakan. A considerable increase of cloud had taken place in Lower Bengal. The sky had cleared in the Punjab and North-west Himalaya, and weather was fine over the whole of India, except in the immediate neighbourhood of the cyclonic disturbance. The winds were more northerly than usual in Northern India. In Bengal and on the Madras coast, winds were blowing chiefly from the north west. They were, however, as during the previous week, light in the neighbourhood of the Madras coast.

The following tables give the observations relating to the weather of the 14th taken at the land stations in the neighbourhood of the cyclonic disturbance, and the meteorological information extracted from the logs of vessels:—

Stations.	Barometer at 10 A. M. reduced to sea level		Wind direction.		Velocity in miles per hour since 10 A. M. previous day.	Cloud amount at 10 A. M.	Rainfall at 10 A. M. preceding 24 hours.	Weather.
	Change since 10 A. M. previous day.	10 A. M.	10 A. M.	4 P. M.				
Nancowry	29·921	—·019	S. W.	S. W.	2	8	0·63	Cloudy.
Port Blair	29·924	+·028	W. N. W.	S. S. E.	6	6	0·61	Cloudy.
Diamond Island	29·898	+·072	S.	S.	17	7	0·64	
Akyab	29·692	—·171	N.	W.	8	10	2·44	Raining.
Chittagong ...	29·772	—·083	N. W.	W.	1	8	...	Gloomy.
Toungoo	29·866	—·015	N. W.	S. W.	?	10	0·15	Showery.
Bassein	29·922	+·002	W. S. W.	S.	14	10	1·42	Overcast.
Rangoon	29·921	+·034	S.	S. S. W.	8	10	0·88	Drizzling.
Moulmein	29·913	+·011	S. E.	W.	4	1	0·33	Fine.
Mergui	29·948	+·005	N. E.	N.	1	8	1·55	Cloudy.

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable re- duced baro- meter.	Winds.		REMARKS.
					Dir.	Force.	
Asia	4 A.M.				S W by S.	Mod-	Moderate breeze and fine weather during the day.
	8 A.M.				S. S. W.	rate.	
	Noon	13° 26'	93° 27'		...	..	Light breeze.
Shazada.....	4 P.M.				S.	Light	
	8 A.M.	14° 05'	90° 50'	29.841	W. N. W.	Mod-	Moderate breeze, heavy confused sea, ship rolling violently.
	Noon.			·758	N. N. W.	rate.	
Chanda	4 P.M.				Light		
	8 A.M.	15° 27'	95° 15'	29.860	S. S. W.	5	Clear weather.
	8 A.M.			·860	S. S. W.	3	
Bancoora ...	4 A.M.			20.927	W. S. W.	3	4 A. M. Heavy northerly sea. Ship rolling heavily. 6 A. M. Moderate breeze, heavy confused sea, ship rolling violently. Noon. Pleasant breeze and cloudy.
	8 A.M.			...	W. S. W.	3	
	Noon	15° 51'	93° 50'	·899	S. E.	3	
	4 P.M.			·812	S.	3	
	8 P.M.			·907	E. S. E.	2	
	Midnt.			·897	S. E.	2	
Mount Stuart	4 A.M.				Varies to		Heavy cross N. N. W. to N. N. E. sea which gradually abated. A flash of lightning ahead at 3 A. M. Passing clouds, weather gradually getting finer looking. Passed through lots of bamboo roots to-day. Fine moonlight night.
	Noon	15° 51'	91° 30'	29.890	W.	5	
	4 P.M.				... N. W.	3	
	8 P.M.				...	2	
	Midnt.				N. N. W.	1 to 2	
Byculla	2 A.M.			29.780	S. W.		2 A. M. Fresh breeze and cloudy.
	4 A.M.			·760	..		4 A. M. Moderate breeze and cloudy, with passing squalls.
	6 A.M.			·820	..		7 A. M. Water very much discoloured, muddy appearance, bottom 28 fathoms. Moderate breeze and cloudy, light passing squalls.
	8 A.M.			·860	S.		0-40 P. M. Sighted Alguada Light House to S. E. 1-30 P. M. Light breeze and fine with smooth water.
	10 A.M.			·890	...		
	Noon	15° 58'	93° 58'	·890	...		
	4 P.M.			·880	S. W.		
	8 P.M.			·920	S. S. W.		
	Midnt.			·950	S. S. E.		

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable re- duced baro- meter.	Winds.		REMARKS.
					Dir.	Force.	
Satara	4 A. M.	$16^{\circ} 45' 34''$	$94^{\circ} 3'$	29.730	S. S. E.	7	Moderate gale accom- panied with heavy squalls of wind and rain. 4 A. M. Strong breeze with heavy squalls. 5 A. M. Very dirty weather, wind moderating, very heavy squalls, and sharp rain. 6.30 A. M. Sighted land. 8 A. M. Strong breeze and thick dirty weather. 10 A. M. Fresh breeze, weather clearing up generally, occasional heavy squalls. Noon. Light breeze and fino. Sea smooth. 4 P. M. Light breeze and fino, 8 P. M. Sighted Al- quada. Reef Light. Moderate breeze and fino. Sea smooth. Midnight. Light breeze and fino.
	8 A. M.			·850	S. S. W.	6	
	Noon			·880	...	6	
	4 P. M.			·730	...	2	
	8 P. M.			·900	...	4	
	Midnt.			·900	S. W.	2	
Scottish Hill	4 A. M.	$17^{\circ} 00' 92^{\circ} 25'$		29.820	W.		Sky clearing. Sea lighter, though much confused. Heavy sea from N. N. W. and N. Weather fine, but heavy bank of clouds to N. N. W. and N. N. E. Sea going down fast. Clouds clearing off.
	8 A. M.			·870	...		
	Noon			·880	...		
	8 P. M.				W. N. W.		
	Midnt.			·890	N. W.		
Loanda	4 A. M.	$17^{\circ} 34' 92^{\circ} 46'$					Wind hauled round through N.
	Noon				W.	7 to 8	Weather overcast with light rain.
	Midnt.						Weather improving.
Mahratta ...	4 A. M.	Entered Aky- ab.		29.500	N. N. E.	9	Thick continual rain, with heavy sea
	8 A. M.			·740	N. N. W.	8	

* A current set the ship from noon of 11th instant to noon of 14th instant
N. 13° W. 171 miles.

The barometer had risen at Diamond Island and all the stations to
the south and east, except Nancowry, where a slight fall was observed.

The rise was nowhere large, and was less than a tenth of an inch at all stations in that part of the Bay. A considerable ('17") fall had occurred at Akyab, and smaller changes of the same character at Chittagong and Toungoo. Judging from the barometric movements, the centre at 10 A. M. was in the immediate neighbourhood of Akyab.

The wind observations, however, are anomalous and almost unintelligible on the supposition of a well defined cyclonic circulation. The winds at Nancowry were steady from south-west, but were very feeble. At Port Blair, the wind was very unsteady, shifting from W. N. W. at 10 A. M. to S. S. E. at 4 P. M. Moderately strong S. W. winds continued at Diamond Island. The winds at 10 A. M. at Akyab were from N. and at Chittagong and Toungoo from N. W. They shifted at 4 P. M., to west at Akyab and Chittagong, and to S. W. at Toungoo. They were, however, very feeble at all these stations. The wind velocity averaged 8 miles per hour at Akyab, and only 1 mile per hour at Chittagong, where the air motion was actually less than the average in November, which is 2 miles per hour. The only inference from these observations is, that the cyclonic or vorticosc motion had been broken up to a large extent by the action of the hills and the friction of the land, and that it was no longer a well-defined cyclonic circulation. This is also indicated by the character of the rainfall at the land stations. It was more widely distributed than before, and was smaller in amount, the largest quantity registered being 2·44 inches at Akyab.

The vessels which have contributed logs were all on the southern and western quadrants at some distance from the centre. They give information which is less valuable and conclusive than that of the preceding days. The whole of the meteorological observations, when charted, indicate that the centre of the barometric depression at 10 A. M. was to the east of Akyab in Lat. 20° N. and Long. $93^{\circ} 2'$ E., and that the cyclonic circulation was very irregular and fast breaking up. The Mahratta, from Chittagong, entered Akyab harbour at 8 A. M. She had thick continued rain during the night with northerly winds of force 9. The Scottish Hill, in Lat. 17° N. Long. $92^{\circ} 25'$ E., was to the south of the centre at noon. She had winds from west to north-west. During the day, the sky cleared, and the sea went down. At noon, weather was fine, although a heavy bank of clouds was still to be seen to the N. N. W. and N. N. E., but it cleared off during the night.

The Loanda, in Lat. $17^{\circ} 34'$ N. and Long. $92^{\circ} 46'$ E. by account, had westerly winds, and overcast skies with slight rain.

The Satara found herself at noon in Lat. $16^{\circ} 45'$ N. and Long. $94^{\circ} 3'$ E. She experienced moderate winds of force 7 from S. S. E. early in the morning, and continued to have sharp squalls and heavy rain until

6 a.m., after which the weather rapidly improved. A fresh breeze was blowing at 10 a.m. with occasional heavy squalls. At noon, the storm was completely over, and she had light breezes of force 2 from the S.S.W., fine weather, and a smooth sea.

The Mount Stuart, in Lat. $15^{\circ} 51' N.$ Long. $91^{\circ} 30' E.$ at noon, had westerly winds of force 5 early in the morning, with a heavy cross sea. The weather improved rapidly, and was quite settled in appearance at night, with fine clear skies and light winds of force 1 to 2. The Byculla, Bancoora, and Chanda were steaming along the south coast of Burmah towards Rangoon. They had fine weather with south-westerly winds of average force 3.

It thus appears that the first action of the Burmese hills, which are comparatively low, had been to retard the advance of the centre very considerably between noon of the 12th and of the 13th. During the next 24 hours, it advanced rapidly almost due northwards with a very slight easterly tendency. It then approached the coast to the east of Akyab on the morning of the 14th. The depression was, however, very much smaller than hitherto, and the cyclonic motion very considerably broken up. The winds were irregular in direction near the centre. The rainfall was evidently much less in amount, and more widely distributed. The observations taken at Akyab and Chittagong at 4 p.m. shew that the disturbance was then almost completely disintegrated. There was at that hour an irregular, but very feeble, cyclonic circulation, which passed away before the following morning.

15th November.—The meteorology of the 15th is given to show how completely the cyclonic disturbance had broken up.

The barometric changes of the previous 24 hours were exceedingly irregular. The only important change was in Arakan, where the barometer had risen very rapidly with the disappearance of the cyclonic disturbance. The winds show very little alteration generally. In the North-West Provinces and Punjab, they were very variable. In Bengal and Orissa, they had a much stronger northerly component than is usual in November. The weather was fine, and skies were clear over nearly the whole country, except Burmah and Arakan, where they were still more or less clouded, and moderate rain was falling. In the Punjab, though the sky was generally clear and humidity decreasing, the weather still appeared unsettled. The exceptional character of the weather in the Punjab during the previous week, is illustrated by the fact that the average rainfall of the hill stations at Simla and Chakrata for the month of November is *nil*, whilst, during the previous fifteen days, four inches had fallen at the former station, and $3\frac{1}{2}$ inches at the latter.

The following tables give the observations of the same stations as hitherto, and the meteorological information from the logs of several vessels in the Bay for the 15th November:—

Stations.	Barometer at 10 A. M. reduced to sea level.	Winds.			Velocity in miles per hour since 10 A. M. pre- vious day.	Cloud amount at 10 A. M.	Rainfall at 10 A.M. preceding hours	Weather.
		Change since 10 A. M. previous day.	10 A. M.	4 P. M.				
Nancowry	29.889	- .032	E.	S.	• 2	8	1.47	Cloudy.
Port Blair ...	29.932	+ .008	N. N. E.	E. S. E.	5	3	0.13	Fine.
Diamond Island	29.937	+ .039	E. S. E.	E. S. E.	7	6	0.16	Fine.
Akyab	29.937	+ .245	E.	S. S. E.	5	9	0.33	Gloomy.
Chittagong ...	29.925	+ .153	S. S. E.	S. S. W.	2	6		Gloomy.
Toungoo	29.913	+ .047	N. W.	N. W.	?	6	0.04	Drizzling.
Bassein	29.952	+ .030	S. S. E.	W.	3	10	0.04	Cloudy.
Rangoon	29.952	+ .031	S. E.	S. S. E.	5	9	0.74	Cloudy.
Moulmein	29.899	- .011	N.	N. E.	2	0		Fine.
Mergui	29.920	- .028	Calm.	N.	1	10	1.50	Overcast.

Vessel.	Hour.	Latitude. N.	Longitude. E.	Probable re- duced baro- meter.	Winds.		REMARKS.
					Dir.	Force.	
Shazada.....	4 A. M.	•		29.911	N. N. E.	Light.	Weather fine with light winds.
	8 A. M.						
	Noon	12° 47'	87° 14'				
	4 P. M.			·781	N. N. E.	Light.	
	8 P. M.						
Satara	4 A. M.			29.870	S. E.	2	Light breeze and fine clear weather.
	8 A. M.			·940	...	4	Moderate breeze and fine weather.
	Noon	15° 50'	95° 50'	·980	...	4	Current during the previous 24 hours, W. 65 miles.
	4 P. M.			·810	N. E.	2	Light breeze and fine weather.

Vessel.	Hour.	Latitnd. N.	Ugitude E.	Probable re- duced baro- meter.	Winds.		REMARKS.
					Dir.	Force.	
Asia	4 A. M.			Variable	Light		Light and variable airs, fine weather.
	Noon	Port Blair.		...	...
	4 P. M.			E. N. E.	Light		Light breeze and fine clear weather.
	8 P. M.			...	Fresh		
Mount Stuart	4 A. M.			N. N. W.	1	1 p. m.	Smooth with light N. swell, 4 p. m.
	8 A. M.			N. by E.	1 to 2		Heavy clouds all round the horizon.
	Noon	16° 24' 92" 00' 29' 890		N. N. E.		5 p. m.	Weather set- tled looking.
	4 P. M.			NE by N			
	Midnt.			NNE to			
				NE by N			Midnight. Clear fine weather.
Scottish Hill	8 A. M.			N. W.			Light winds and swell from N. N. W.
	Noon	18° 03' 92° 48' 29' 900					
	8 P. M.			NNW to			Light winds and clear sky.
Loanda	Noon	18° 38' 92° 30' 29' 800		W by N.			

The observations call for little remark. The rapid recovery of pressure at Akyab, and the lightness and irregularity of the winds in Arakan and Burmah, indicate the complete disappearance of the cyclonic vortex. The land observations show that the winds were very unsteady during the day. For instance, at Nancowry, they were from east at 10 A. M. and south at 4 P. M. Similarly, at Port Blair, they shifted from N. N. E. at 10 A. M. to S. S. E. at 4 P. M. It is probable that these were light local winds, for the logs of the vessels prove that, over the greater part of the Bay, north-easterly winds were again established. The Clan Maepherson, at the entrance to the Bay, in Lat. 6° N., had moderate north-easterly winds.

Hence the cyclonic circulation had not only broken up, but the south-westerly winds which had, as shown by the Nancowry registers, prevailed steadily up to the afternoon of the 14th, although they had decreased in strength considerably during the 12th, 13th, and 14th, had given way so

rapidly and entirely on the afternoon of the 14th, that light north-easterly winds were again established over nearly the whole of the Bay on the morning of the 15th. This speedy restoration of the normal circulation of the air after the disappearance of the disturbance, is perhaps less remarkable than it might seem to be, but is nevertheless noteworthy.

CHAPTER IV.

DISCUSSION OF THE CHIEF FEATURES OF THE STORM OF NOVEMBER 10TH TO 15TH.

The following gives a brief connected narrative of the more important features of the storm.

After the termination of the south-west monsoon in Bengal in the last week of September 1883, the winds shifted round to north over the Head of the Bay, and the lower air current of the south-west monsoon recurred over the middle of the Bay. The north-east monsoon hence commenced on the Madras coast during the first week of October. Unusually heavy rain fell over Southern India, more especially over the eastern districts of the Madras Presidency, during the month of October and the first week of November. During the whole of this interval, the period of the year when the most severe and extensive cyclones are known to occur, the Bay was entirely free from storms. In the beginning of the second week of November, the rainfall rapidly decreased in amount in Madras, and ceased entirely on the 9th and 10th. The logs of vessels shew that winds were, at that time, as they had been for some days previously, very light and variable in the neighbourhood of the Andamans and Nicobars. South-westerly winds were re-established at Naucowry on the 4th, and south-easterly winds at Port Blair on the 7th, but they were at first very weak.

The wind observations taken on board the ships Mount Stuart and Scottish Hill prove that, at the same time, winds were unusually light over the centre of the Bay, in the neighbourhood and to the west of the Nicobars and the Andamans. This condition of excessively feeble air motion was very marked on the 7th and 8th. On the 9th, there were indications for the first time of the occurrence of moderately heavy and localized rainfall to the north-east of the Nicobars, and to the east of Port Blair, and also of a shift of wind, significant of the commencement and establishment of cyclonic circulation. On the morning of the 10th, there was a well-defined atmospheric whirl to the east of Port Blair. Weather was at that time cloudy, with very light breezes, and occasional passing showers; and the sea was smooth, and free from any considerable current over the greater part of the Martaban Gulf, and the north and centre of the Bay.

The ship *Kwang Tung*, it may be remarked, passed, on the 7th and 8th, over the area in which the disturbance was generated; and there is not the slightest indication in her log, or in the observations of the neighbouring land stations, of the existence of any atmospheric whirl, large or small, at that time, or previous to the 10th. The central depression at noon on the 10th was very small, probably less than a tenth of an inch, and the atmospheric whirl, although clearly established, was as yet in an initial state. It, however, rapidly acquired increased energy during the afternoon of the 10th, and the morning of the 11th. At noon of the 11th, there was a well-defined cyclonic disturbance with its centre in Lat. $13\frac{1}{2}^{\circ}$ N. and Long. $94\frac{1}{4}^{\circ}$ E., the barometric depression at which certainly exceeded '3". Strong winds were now blowing into it from the south, and bringing up much vapour. During the succeeding 24 hours, the centre moved to the north-westward through the channel separating Diamond Island and Cape Negrais from the Andaman Islands, and probably over the Coco Islands. Its centre, at noon on the 12th, was in Lat. $15\frac{1}{2}^{\circ}$ N. Long. 93° E. The disturbance was of small extent, as vessels at distances of only 150 miles had light to moderate winds of force 3 to 5. The Satara, Byculla, and Loanda, all of which were near the centre, on the other hand, experienced squalls of terrific and hurricane force.

Hence it was at that time a small but well-defined atmospheric whirl or cyclonic disturbance. The winds and squalls near the centre were of the most violent character, the sea excessively high and dangerous, and the currents in the eastern quadrant considerable. During the next 24 hours, it retained the same characteristics, but moved very slowly to the north, so that, at noon, its centre was in Lat. $16^{\circ} 10'$ N. and Long. 93° E. The retardation of its motion was evidently due to the resistance of the land and hills in the eastern quadrant. The centre passed a few miles to the east of the Loanda and the Byculla on the evening of the 12th and morning of the 13th. The decrease in the indraught from the eastern quadrant due to the action of the Burmese and Arakan coasts continued. The whirl began to diminish in intensity, and also recurred slightly after noon of the 13th, and passed to the north-north-eastward, thus approaching the Burmese and Arakan coasts. On the morning of the 14th, it was much enfeebled. The barometric depression was smaller in amount, the winds weaker, the rainfall more diffuse and less localised, and the sea less violent. Moreover, the directions of the winds were so irregular over the area of barometric depression as to suggest the existence of several imperfect and feeble vortices, rather than of one large and well-defined whirl. The centre of the depression was in the neighbourhood of Akyab on the morning of the 14th. The land observations at 4 p. m. of that day

indicate that the cyclonic circulation was completely broken up, and that fine weather, with moderate winds, and a slight sea, obtained at that hour in the north-east of the Bay, over which the cyclone had previously advanced. The disturbance passed so completely away on the 14th that normal north-easterly winds were re-established over the greater part, if not the whole, of the Bay, on the morning of the 15th. The storm hence was generated and dispersed between the morning of the 10th and the evening of the 14th.

The following are a few of the more important points in connection with this cyclone.

One of the more remarkable features, which has already been discussed, but which deserves special mention, was the change which occurred when the cyclone approached the Burmese coast. Whatever the explanation may be, there can be no doubt of the facts.

The following table gives approximately the position of the centre at noon on the various days, and the distance passed over by it in the preceding 24 hours:—

	Position of Centre.		Distance passed over in pre- ceding 24 hours.
	Latitude.	Longitude	
11th		13° 30'	94° 15'
12th		15° 30'	93° 0' 160 miles.
13th		16° 10'	93° 0' 47. ,,
14th		20° 0'	93° 30' 275

It will thus be seen that, between noon of the 12th and 13th, the storm centre began to recurve, and only advanced a distance of about 50 miles, as compared with 160 miles during the previous 24 hours, and 275 during the succeeding 24 hours. The only apparent explanation depends on what I have already suggested as probable, namely, that the cyclonic action extends through very different heights in different storms. In the storms of the rains proper, it is almost certain that the condensation, and therefore the seat of the disturbance, is at a much greater elevation than it is in storms formed during the October Transition period. In the latter case, the storms appear to be generated

near the northern limit of the retreating south-west monsoon current, which is at that period diminishing in strength. It is probably much shallower at its northern limits than elsewhere. Many of the phenomena of the cyclones of the Bay appear to be intelligible and explicable only on this supposition.

If it be granted that the October and November storms of the Bay of Bengal are formed near the northern edge of a diminishing and retreating current, it is hence almost certain that the vapour condensation, in the case of the November cyclone under discussion, occurred at a comparatively small height in the atmosphere, and that the resulting motion was mainly confined to the lower strata. Hence the effects due to friction with land, and to the destructive or disintegrating action of the hill barriers of Burmah and Arakan cutting almost radially across the cyclonic area, would be large and marked. This was undoubtedly the case. So long as the cyclone was to the south of the Burmah coast, the cyclone increased in intensity. When the centre was in a line with the coast, and at a short distance from it, retardation was at once shown, and the cyclonic or vorticose motion began to diminish. And as the centre advanced northwards, so that the Arakan hills (of greater height than the west Burmese hills) were included within the area of disturbance, the disintegrating action became rapidly more marked, and caused a speedy disruption of the vortex.

A feature which deserves special notice in the smaller cyclonic storms of the Bay is the behaviour of the barometer. The barometer affords practically no indication of the approach of a small cyclonic storm in the Bay, and should not be trusted by the mariner to give due warning. The reason of this is simple. A favourable condition antecedent to the formation of a storm is approximate uniformity of pressure over the whole or a large portion of the Bay. If a small atmospheric whirl be set up in an almost quiescent mass of air, which is therefore under nearly identical and uniform conditions, it produces a small depression at and near the centre, which extends slowly onwards. The fall of the barometer at distances of 80 or 100 miles from the centre is generally small in amount, and is frequently less than the changes due to general actions common to the whole of India. The depression at the centre rarely exceeds half an inch, and steep baric gradients are confined to its immediate neighbourhood. Over the rest of the Bay, the pressure is slightly affected by the indraught, but frequently not to such an extent as to obscure the changes going on over the whole of India. In other words, during the formation and existence of a small storm, the barometer immediately outside of the storm area proper oscillates in obedience to the larger atmospheric movements com-

mon to the whole of India, as well as to the distant storm, and hence, if used as a guide to the weather, it should be remembered that its indication may refer mainly to these general movements, and not to the whirl in the neighbourhood. Hence it cannot be used as a reliable guide to the existence of small storms in the Bay of Bengal.

A few examples from the present cyclone will not only indicate that the barometer gives no certain and marked warning of the approach of a smaller cyclone in the Bay, but suggest that the mariner in the Bay of Bengal should rely mainly on the appearance of the sky, the strength and changes of the wind, the amount of the swell, and the direction from which it travels, as indications of an approaching storm.

The Mount Stuart passed through the western quadrant. The following table gives her barometric readings, her position with respect to the storm centre, strength of wind, and amount of swell:—

	Barometer.	Wind.	Swell.	Distance of storm centre.	Weather.
7th	29.90	2 to 3	None	...	Unsettled.
8th .....	.92	1 to 4	None	...	Unsettled.
9th .....	.87	0 to 3	None	...	Unsettled.
10th ...	.86	0 to 4	None	...	Unsettled.
11th ...	.82	2 to 5	None	250	Weather looking very bad.
12th ...	.75	5 to 6	...	100	Squally.
13th ...	.87	5 to 6	Heavy sea.	125	Squally.
14th ...	.89	5 to 1	Heavy.	280	Fine.

The preceding table shows that, although she was within 100 miles of the centre of a storm between the 10th and 14th, the range of the barometer at noon during the whole interval was only .14", or very little more than the diurnal range of the barometer in the Bay.

The Bancoora may be taken for another example:—

	Barometer.	Dist- ance.	Wind.	Swell.	Weather.
11th ...	29.887	550	2 to 4	None.	Fine.
12th ...	.805	250	4 to 5	Heavy N. E. sea.	Squally.
13th ...	.770	70	3 to 7	Tremendous sea in the morning. Heavy sea during the after- noon.	Very squally
14th ...	.839	280	2 to 3	Heavy sea.	Improving.

The above shows that the Bancoora, which left the River Hooghly on the 11th, approached within 70 miles of the centre of the cyclone at noon of the 13th. She had heavy squalls and a tremendous sea; and yet the total range of her barometer, as determined by the noon observations, was only '117", or actually less than the diurnal range of the barometer in the Bay.

The Satara furnishes equally strong evidence. She was for a considerable time in the eastern quadrant of the cyclone at no great distance from the centre, and hence felt the full force of the storm.

	Barometer.	Dist- ance.	Wind.	Swell.	Weather.
10th ...	29.89		2 to 5	None.	Fine.
11th ...	'80	250	4 to 6	Heavy sea.	Gale. Heavy squalls.
12th ...	'61	90	9	Heavy sea.	Hard gale.
13th ...	'68	35	8 to 9	Heavy sea.	Strong gale.

The preceding observations show that on the 11th, when the state of the sea and the strength of the wind indicated the existence of a cyclonic storm, her barometer had not fallen a tenth of an inch. It was only on the 12th, when she was in the midst of the storm, and the wind had increased to force 9, and was blowing a hard gale, that the barometer began to fall to any considerable extent.

These examples appear to establish that the barometric movements are very small in the outer portion of the smaller cyclonic disturbances of the Bay, and are generally smaller than those due to the regular changes common to the whole of India. Hence the barometer gives little or no practical warning of the approach of a small cyclone in the Bay, and mariners should therefore rely mainly on other indications.

The path of the cyclone was contrary to all recorded experience of storms in the Martaban Gulf. The following is the list of storms that have been known to occur in that portion of the Bay, taken from Mr. Blanford's Catalogue of the recorded Cyclones in the Bay of Bengal, up to the end of 1876, in Journ. As. Soc., Bengal, 1876, Vol. XLVI, Pt. II:—

1840—November 21st. To the N. E. of the Andamans.

1844—November 9th—14th. East of the Andamans. Encountered by

- the Briton and Rupnymeade troop ships. Both vessels were dismasted and thrown on the Andamans.
- 1850.—November 17th—19th. In the Andaman Sea. Passed east of Port Blair and travelled N. N. W.
- 1854—April 21st—23rd. A violent hurricane in the Gulf of Martaban and Rangoon.
- 1858—April 9th—10th. A storm from the Andamans to Cape Negrais. Much destruction of property occurred at Henzada and Rangoon, between which the centre passed.

There is no direct evidence in this list that any of these storms passed from the Martaban Gulf into the Bay of Bengal. It is, however, probable that the third storm in the list did so. It appears to be parallel in time of occurrence, and line of advance, with the storm under discussion. There is no apparent theoretical reason in support of the opinion that a storm generated in the Gulf of Martaban should not pass into the Bay. Experience certainly appears to indicate that such a line of motion is very rare. The great majority of the cyclonic storms in the Gulf of Martaban are generated to the east of the Andamans and north-east of the Nicobars, and advance in a general northerly direction across the south coast of Burmah, when they rapidly break up.

Hence, although experience is doubtless valuable in indicating the probabilities of the occurrence of cyclones, and their line of motion, it should be most carefully borne in mind, that they are mere probabilities based, at the present time, on very limited experience, and that it would almost certainly be misleading and dangerous to dogmatize our limited experience into rules or laws, which might fail on their first application.

Another feature deserving notice was the short period of its existence. Favourable conditions, according to the condensation theory, were present for some days previous to the 10th. The log of the Kwang Tung for the 7th proves that there was no cyclonic vortex in existence in the Andaman Sea on that day. The various observations of the 8th and 9th indicate that cyclonic motion on a considerable scale had not commenced on either of these days. The observations of the 10th, on the other hand, establish the existence of a small depression on that day which rapidly developed into a large atmospheric whirl. Hence the existence of the cyclonic vortex dates from the evening of the 9th, or morning of the 10th. The circulation intensified and developed rapidly on the evening of the 10th and morning of the 11th, so that there was a large barometric depression and cyclonic circulation on that day, to the north-east of the Andamans. The cyclone was then moving north-westwards.

It continued to accumulate energy until the morning of the 12th, when the action of the land on the atmospheric motion in the eastern and north-eastern portions of the cyclone retarded the advance of the vortex, and began to influence the cyclonic motion considerably. This proceeded at first slowly, but, as the storm moved northwards, the destructive effect of the Burmese and Arakan hills increased, so that the rotatory motion was gradually and completely broken up and disintegrated before the afternoon of the 14th, in the neighbourhood of Akyab. There was thus a period of about 48 hours, from the morning of the 10th to that of the 12th, during which the storm accumulated energy. During the next 24 hours, the rotatory motion continued almost undiminished, whilst the motion of translation was largely decreased. During the remaining 36 hours of its existence, the vortiose or rotatory motion was gradually diminished.

The force of the winds at and near the centre (which might perhaps be used to measure the intensity of the storm) depends mainly upon the strength of the atmospheric disturbance producing the cyclonic motion, that is, upon the rate at which aqueous vapour is condensed into rain and upon the character and distribution of the rainfall (*i. e.*, whether it is localized and concentrated over a comparatively small area or diffused). On the other hand, the extent of area over which the cyclonic disturbance extends appears to depend mainly, if not entirely, upon the length of time that has elapsed from its formation, and during which it has advanced over the sea area uninfluenced by the land. Hence it is that the most extensive cyclones have been generated in the centre of the Bay, near the Andamans, and have advanced northwards to the Bengal coast. This is not due to any meteorological peculiarity of the Bay in the neighbourhood of the Andamans, but to the fact that a cyclone generated there, and advancing northwards, takes a longer time to reach the land than if it were formed in any other part of the Bay, and has therefore a longer period during which its energy can increase.

CHAPTER V.

CONCLUDING REMARKS ON THE CONDENSATION THEORY.

In the preceding pages, all the observations throwing light on the two largest and most severe storms in the Bay of Bengal during the year 1883 have been given, together with a discussion of their more important features. It remains to explain the chief features of the two storms as physical phenomena, and hence also to suggest the theory of cyclonic generation and motion which appears to be applicable to them, and is consistent with our knowledge of the physics of the atmosphere.

In both examples, the greater portion of the mass of air that was thrown into a state of violent motion during the storm was for some days antecedent to the disturbances almost at rest, and in a state of approximate equilibrium. There was a break in the rains immediately preceding the formation of the first storm, which is well-known to be a period of light and unsteady winds in Bengal, and over the Head of the Bay. The second storm occurred very shortly after the first break in the north-east monsoon rains on the Coromandel coast, and when, as the various observations prove, winds were very light and variable over the greater portion of the Bay. Hence the first and most striking feature of these cyclones was, that a vast amount of kinetic energy, or motion, was rapidly given to a large mass of air which, previously to that action, was in an almost quiescent state. The gradual increase of the motion was in those two examples proved from observations taken by vessels passing through the areas of disturbance. The transformation from the state of approximate quiescence to that of violent cyclonic motion in the Bay is consequently a continuous process, the successive stages of which can be fully traced. And the entire development of these, and of all storms in the Bay of Bengal, appears to be due to actions occurring over the Bay itself, and not to atmospheric conditions at a considerable distance from the area of cyclonic disturbance.

The question of cyclone generation is therefore essentially one of transfer of energy. Viewed in this light there are two subjects for enquiry :—

1st. The source and character of the energy which is transferred to the atmosphere, and transformed into the kinetic energy of a mass of air.

2nd. The conditions necessary for the transfer of energy under consideration.

If these two questions are fully answered, a satisfactory explanation will be given of cyclonic generation as a meteorological problem. The complete mathematical treatment of this subject as a dynamical question is beyond the scope of the present article.

The energy which is transformed during the generation and existence of a cyclone, and which maintains the cyclonic circulation against the various resistances opposing it, and therefore tending to disintegrate it, is undoubtedly the latent heat energy given out during the condensation of aqueous vapour contained in the atmosphere. In all cyclones of the Bay of Bengal that have hitherto been investigated, heavy and, in the majority of cases, torrential rain is the most prominent feature. It increases in amount during the generation of the cyclone, is excessive during the existence of the cyclone in its complete

form, and rapidly decreases during the disintegration of the cyclone, ceasing with the disappearance of the cyclonic vortex. It is thus a phenomenon parallel in character and duration with the cyclonic motion or disturbance.

It is also equally certain that when aqueous vapour is condensed into rain, practically the whole of the solar thermal energy utilized to perform the work of evaporation is given out by the mass of vapour during condensation, and is transferred to the adjacent mass of air. Major Cunningham's Hydraulic Experiments at Roorkee appear to establish that the sun's heat under the most favourable conditions, that is, dry weather and high air temperature, does not evaporate more than one-tenth of an inch *per diem* from the surface of slowly moving water. The inverse process of condensation, in consequence of certain features of air motion dependent on rainfall, usually proceeds much more rapidly, and frequently restores the aqueous vapour in the form of rain to the earth's surface at the rate of one to two inches *per hour*. Prolonged rainfall at the rate of 10 to 30 inches *per diem* for periods varying from 24 to 72 hours are by no means uncommon during the passage of the larger cyclones of the Bay of Bengal across the Bengal or Madras coasts. It is probable, judging from the expressions used by sailors to describe the rainfall during cyclones in the Bay, that it is more intense and prolonged than on land.

If we therefore compare the rates at which evaporation and condensation can occur, it is certain that the energy released during the act of condensation is transferred to the atmosphere with very great rapidity during heavy rainfall and probably at a rate occasionally amounting to 100, 200, or even 400 times that at which it was absorbed during the process of evaporation. The effect of a continuous fall of 20 or 30 inches of rain over any portion of the earth's surface would, on the assumption of Major Cunningham's results, be equivalent to that of a sun 250 times as powerful as our present luminary acting directly on the mass of the atmosphere above the area of rainfall, instead of indirectly by means of convection currents due to the heating of the earth's land surface. The action is also usually continuous, and is not interrupted, as in the case of the direct solar action, by the succession of night and day. There is therefore the strongest probability that so powerful a disturbing action can produce very large and rapidly accumulating effects on the mass of the earth's atmosphere affected and influenced by it in a comparatively short space of time.

There hence appears to be no doubt that the energy transferred to the atmosphere during heavy rainfall is very large, and that the source of the energy thus indicated is adequate from every point of view to account for the production of the largest and most intense cyclonic cir-

culations. Other causes of the origin of cyclones have been assigned, as, for instance, differences of pressure, friction between parallel winds blowing from opposite directions, &c., but the slightest consideration seems to show that none of these is sufficient to account for the enormous and continuous transfer of energy that occurs during the prolonged existence of a large cyclone. The strongest argument against these theories, in the case of cyclones of the Bay of Bengal, is, that experience has established that the larger the cyclone, the smaller are the antecedent differences of pressure, and the feebler are the winds blowing from opposite directions, immediately before the formation of the cyclonic vortex.

The following statements based on the preceding remarks hence give the answer to the first part of the required explanation. When water is converted into aqueous vapour on the large scale at the earth's surface, thermal energy, derived from the sun, performs the work of evaporation, and is hence transformed. The aqueous vapour thus produced possesses an equivalent amount of energy, the greater part, if not the whole, of which it retains, so long as it continues in the vaporous condition. When it is reconverted into water, or condensed as rain, this portion of its total energy is given out, and transferred to the air. The *modus operandi* of this transfer is a matter of no importance in the present enquiry. Also, in all cases when the rainfall is heavy, and prolonged for a considerable time, the energy is given out at a much more rapid rate than that at which it was absorbed during the process of evaporation. Hence heavy and prolonged rainfall may give rise to a powerful, persistent, and continuously accumulating disturbance on the adjacent atmosphere, and, therefore, produce violent and extensive air motion. In virtue of the constitution of the atmosphere, the motion will be rotatory. Prolonged heavy local rainfall is hence an adequate and sufficient cause. It is, moreover, the only known cause which is equal or similar in amount to the effect, and hence there are strong reasons for assuming that it is the motive power which produces the peculiar motion of the atmosphere called cyclonic circulation on the large scale. It is, in fact, the most powerful disturbing action to which the air is subject, and the consequent motion of the air is, when the rainfall and consequent disturbance are excessive, the most violent in its character with which we are acquainted.

The history of the two cyclones has shewn most fully that heavy rainfall over the area of cyclonic motion or disturbance was a characteristic feature, and that in this respect they confirm previous experience. Hence the source of the energy of these two cyclones was almost certainly that which we have indicated in the previous statement, that is, the latent heat energy of the aqueous vapour derived previously from the sun, and transferred to the atmosphere during the process of condensation.

As rainfall does not always appear to produce cyclonic motion, it is clear that, although rainfall may be the source of energy, it is only when the rainfall occurs under special conditions that the accompanying air motion increases and accumulates in the peculiar manner necessary to give rise to a large and intense cyclonic circulation. Experience has shown that the following conditions, which can be proved to have a direct bearing on the formation of cyclones, are always present before and during the generation of cyclones in the Bay of Bengal :—

1st. The establishment and prevalence of a humid current over the extreme south of the Bay, which brings up large quantities of aqueous vapour into the centre or north of the Bay.

2nd. The occurrence of approximate uniformity of meteorological conditions, more especially of pressure, over the coasts of the Bay, and frequently over a considerable portion of the Bay.

3rd. The prevalence of light and variable winds over Bengal and the coasts of the Bay, and over a considerable portion of the Bay extending from the Bengal coast southwards. This condition is practically identical with the previous, as both are due to, and accompany, the same general atmospheric conditions.

4th. The absence of rainfall, and the prevalence of clear skies with fine weather, over the north and centre of the Bay, and in Bengal.

The relative importance of these conditions will be evident on very brief consideration. The first is evidently necessary to supply the aqueous vapour in sufficiently large amounts to give rise to continuous heavy rainfall over such a large area as is covered by a considerable cyclonic disturbance. The Bay of Bengal is not a large enough evaporating area to afford such a supply. Hence cyclonic storms are only formed in the Bay of Bengal when there is a humid current blowing into it from the Indian Ocean. This occurs only during the south-west monsoon period, when the south-west winds blowing at the entrance of the Bay are the northward continuation beyond the Equator of the south-east Trade Winds of the Southern Tropics. That such is the case is sufficiently proved by the fact that cyclonic storms on the large scale are entirely restricted to that portion of the year when south-west monsoon winds are blowing over a part or the whole of the Bay, that is, from the beginning of May to the end of December. It is also shown by the fact that, at the commencement and termination of the south-west monsoon period, any cyclones that are generated form in the south of the Bay, whilst in the months of July and August, or during the height of the south-west monsoon, they form near the Head of the Bay. In short, the area of cyclonic generation in the Bay of Bengal depends mainly upon the season, and travels northwards or southwards, according as the south-west monsoon is advancing or retreating over the Bay.

The remaining conditions appear to be necessary in order that the rainfall may occur in such a manner as to give rise to and produce an atmospheric whirl. It is evident that if rainfall tends to set up rotatory motion in the air, it is absolutely necessary for rotatory motion on the large scale that there should not be several separate centres of rainfall and disturbance, each producing its own rotatory or cyclonic action, and therefore interfering with the others. It is essential that the rainfall should be localized and concentrated, that it should continue for some time over a comparatively small area, and be confined to that area. The more perfectly this is realized, and the longer this continues, the greater will be the accumulated disturbance. In order that the rainfall may occur over the same area for such a considerable period as to permit of the continuous accumulation of action, it is evident that ascensional motion should mainly occur there, and hence that, previously, there should be little horizontal motion of the air, and therefore very slight differences of pressure at the sea level. The necessity for the further conditions is hence also evident.

It will be seen that these conditions were fulfilled in the case of both storms, more completely (as might have been anticipated) in the case of the second storm, when the south-west monsoon current was weaker than it was at the time of the first storm. The history and discussion thus fully bear out the existence of the conditions immediately antecedent to the two storms which the condensation theory asserts to be necessary for the initiation and generation of a cyclonic storm in the Bay.

The preceding remarks hence indicate that the energy given out during the process of aqueous vapour condensation on the large scale is the motive power of cyclones, and that the rainfall must be localized and concentrated over a considerable area, for a period of one or more days, in order to produce the continuous and rapid accumulation of energy which characterizes a large cyclonic disturbance. Experience has also shown that the conditions which the condensation theory suggests as being essential for the occurrence of continuous and prolonged local rainfall over a portion of the Bay are exactly those which are present before and during all cyclonic storms in the Bay of Bengal, and that they are more fully marked before the occurrence of the larger than of the smaller cyclones of the Bay. It is, moreover, these antecedent conditions which form the only test or indication of the possible or probable early formation of cyclones in the Bay, and which are utilized in the preparation of the daily weather Reports issued by the India and Bengal Meteorological Departments.

EXPLANATION OF PLATES II—X.

The plates give the weather charts for each day during the whole period covered by the two storms of 1883 described in the preceding pages. The curved lines or isobars indicate the distribution of pressure. Along any one of these lines, the estimated air pressure at the sea-level (as determined from the reading of the barometer) is the same. Hence no change of pressure occurs along these lines, and the change of pressure is greatest perpendicularly across these lines. The rate of change is most rapid where the lines are nearest together. As the difference of air pressure between consecutive lines is the same, the rate of increase or decrease of pressure is inversely proportional to the distance between consecutive lines. The isobars form closed curves about the centre of a cyclonic disturbance. Hence the position of the cyclonic vortex on any day is at once determined by an inspection of the charts. The probable path is determined by joining these positions by lines. The direction of the air motion near the earth's surface is determined by the winds, which are shown by arrows flying with the wind, or pointing to the direction towards which the moving air is advancing. Small circles (o) indicate a calm at the hour of observation.

The charts give the distribution of pressure and wind directions at 10 A. M. of each day. They are based on the 10 A. M. observations taken at the land meteorological stations, and on the 8 A. M. or noon observations taken on board the ships which have furnished logs of the weather experienced by them in the Bay during either storm, allowance being made, wherever it is possible, for the difference of time between the two sets of observations.

JOURNAL

OF THE
ASIATIC SOCIETY OF BENGAL.

Part II.—NATURAL SCIENCE.

No. III.—1884.

IV.—*Some Rough Notes for the Construction of a Chapter in the History of the Earth.*—By R. D. OLDHAM, A. R. S. M., Assistant-Superintendent, Geological Survey of India.

[Received Aug. 30th;—Read Sept. 3rd, 1884.]

To the coal-miner, or to the mere geological surveyor, the exact correlation of the rocks in different parts of the world is of little importance. Little does the mine-owner reck of whether his coal does or does not belong to the carboniferous era so long as it is saleable at a profit, nor need the geologist, asked to survey and report on a coalfield, trouble his head about this; but, to one who would unravel the physics or the history of the earth, the solution of this problem may well be of paramount importance, though unfortunately often impossible of attainment; generally, one might almost say, always, he has to depend on fossils, but the answers these give are often contradictory or Delphic in their obscurity; at no time should they be too literally interpreted, but, like the cutcherry gong in an Indian station, must be made the most of as the only available substitute for a more accurate timepiece. But just as in this city where there are many thousand timepieces of various descriptions, of which probably no two keep identical time, every day the time-ball falls and the signal gun is fired to let all who may be concerned know that it is one o'clock; so in the past time-signals have been given throughout the earth, by which we can determine the contemporaneity of the strata in which their records have been preserved. Of this nature would be a wide spread glacial epoch comparable to that which in the

recent past has affected both hemispheres of the globe, but, as there is reason to believe that such have occurred at various periods in the history of the earth, we are dependent on the otherwise less accurate palaeontological evidence for determining whether the strata shewing signs of glacial action can have been deposited at the same period or must belong to widely separated geological epochs.

There can be no doubt that of all forms of palaeontological evidence the most trustworthy is that afforded by the marine mollusca. Inhabiting as they do an element of more uniform temperature, and of which every part is in continuous if circuitous connection with the rest, it is but natural that they should be more uniform in character than the fauna of the land, while the simplicity of their structure, greater than that found among vertebrates or higher invertebrates, renders them less liable to change through alteration of the conditions under which they live. On the other hand, this very stability of organism renders them useless for the exact correlation of strata far separated from each other; for mere determination of homotaxy, even did this exist in the sense in which the term was originally intended to bear, would be but of little value to the physical geologist, to whom the terms 'Jurassic' or 'Carboniferous,' if determined merely on palaeontological grounds, are as meaningless, for determination of dates in the history of the earth, as the analogous terms 'Stone Age' and 'Bronze Age' are for determining periods in the history of the human race.

But, if the evidence afforded by marine mollusca is not sufficiently accurate and trustworthy, how much more is this true of that afforded by the terrestrial fauna and flora. True, the duration of the existence of a species of cycad, conifer, and, possibly, even a fern may be shorter on the average than that of a species of mollusc, and to this extent it may be a more accurate index of contemporaneity; but it is comparatively seldom that identical species are found in far separated deposits, and palaeontologists have consequently to depend mainly on what are called 'allied species.' Now the hard parts of animals, which in almost every case are all that are preserved to us, give, for the most part, a very true and real indication of the affinity of the animal to which they belonged, while, from the leaf of a tree or the frond, generally barren or with the fructification obliterated in fossilization—of a fern, little or nothing can be gleaned of the relationship of the plant to which it originally belonged; thus no one would doubt that two specimens of *Terebratula* or Ammonite, declared by a competent palaeontologist to belong to the same species, would, if we could recover their soft parts, still prove to belong to the same or very closely allied species, while, on the other hand, we have lately been informed, by a palaeobotanist whose competence none

can doubt, that the Indian and Australian forms of the celebrated *Glossopteris browniana*, long believed to belong to the same species, differ so widely in their fructification that it is doubtful whether they can be included in the same family, and that they must certainly belong to different genera.*

As an instance of uncertainty of palaeontological evidence, I need only quote the well-known case of the Umla and Katrol beds of Kutch, where beds containing a flora with a well-marked Lower Oolite facies overlie other beds in which the fauna is equally distinctly Upper Oolite in type; another case that might be quoted is that of the Rajmahal and Damuda floras; in the Rajmahal flora, there are, out of 47 species† in all, 26 which are identical with or allied to‡ European species: of these, fifteen are represented in the Rhætic beds of Europe, one species being hardly distinguishable from the European form: seven are represented by Palæozoic species, two belonging to an exclusively Palæozoic genus (*Eremopteris*), while another (*Macrotæniopteris lata*) is, on Dr. Feistmantel's own admission, so like the Permian *Terniopteris abnormis* as to be almost undistinguishable: two species only are allied to Liassic forms, and of these one is also represented in the Rhætic: five species are represented in the Lower Oolite of Europe, two by identical forms, while, of the other three, one is also related to a Carboniferous, and the other two to Rhætic, species. From this, an impartial observer would be inclined to place the flora as certainly not later than Rhætic, but, as on this point the talented palæontologist of the Geological Survey has expressed a very positive opinion that the flora is Liassic in facies, I must perforce

* *Palæontologia Indica*, Fossil Flora of the Lower Gondwanas, Vol. III, p. 103
In this connection, I may quote Dr. Feistmantel as follows:—after noting the difference in the fructification of the two forms, he adds ‘so that I would be quite justified in placing these in a separate genus altogether and thus disposing of the difficulty in determining the age of our Damuda series owing to the correlation of the Indian Australian species.’ An easy way of ‘disposing of the difficulty’ forsooth, but my colleague can hardly have perceived the full force of these words when he penned them, for, carried into their legitimate conclusion, they cut away the ground on which alone palæobotanists can base their claim for the acceptance of fossil plants as a means of correlating distant deposits. The lesson to be learnt is rather that the conclusions of even the ablest palæobotanists must, owing to the nature of the material they have to work with, be received with caution, and that generic and specific names of fossil plants do not necessarily represent any real affinity, and that in some cases the latter and in most cases the former are names merely and nothing more.

† Here and elsewhere, except where the reverse is distinctly stated, I owe my palæontological facts to Dr. O. Feistmantel's writings in the publications of the Geological Survey of India.

‡ I use this term in the same sense as it is used by palæobotanists; it may well be that some of those ‘allied species’ have no real connection with each other.

bow to his opinion, a feat I can the more easily perform that the exact determination of the age of the Rajmahal series is irrelevant to my present purpose, this being merely to point out that the flora, judged by European standards, is of an extremely heterogeneous character.

Turning now to the Damudas, we find that, out of a total 63 species, only twenty shew any affinity to European forms : of these, six are represented by Rhætic species, two of which are identical in Europe and in India : eight are represented in Jurassic beds, one being identical with a species from the Yorkshire Oolite, and two have their nearest allies among living forms : while, of those which are related to species older than the Rhætic, two are represented in the Permian, and two only are represented by allied species in the Trias. The flora of the Damudas is thus seen to be as heterogeneous in its character as that of the Rajmahals and, like that of the latter, would naturally be attributed to a Rhætic age, yet the two series are not merely separated by a break in the stratification, but the two floras are so contrasted in their characters that, whereas the Damuda flora is almost exclusively composed of ferns, that of the Rajmahals is markedly the preponderance of cycads, and, of all the Rajmahal species, three only are represented in the Damudas and those by "allied species." These beds have been classed by Dr. Feistmantel as Triassic, and the probabilities in favour of their being contemporaneous in the Trias of Europe are about the same as those in favour of a Liassic age for the Rajmahals or a Rhætic age for either of the two, but this is all that can safely be said.

Turning now to the Kach flora, which, whether we judge from the associated marine fauna or from the flora itself, is of Oolitic age, we find, out of a total of 27 (excluding Algae) species, 18 are represented by identical or allied species in Europe, four are identical with European Oolitic species, of which, however, one ranges down to the Rhætic, nine more forms are related to European Oolitic species, while four only are related to species older than the Oolite and in two cases at least the relationship is not very close ; we have here, then, a much closer relation with a definite European flora than is the case with the Damuda and Rajmahal beds, and this, as I shall presently shew, is of considerable importance in unravelling the history of the Gondvana age.

In Australia, there is a series of plant-bearing beds whose flora shews many affinities with that of the Indian Gondwanas, but which range over a more extensive period of time, and are marked, both at their upper and at their lower limits, by the association of the plants with marine fossils.*

* Conf. principally Rev. W. B. Clarke, Remarks on the Sedimentary formations of New South Wales, 4th edition, and Dr. O. Feistmantel in *Paleontographica*, 1878 (Appendix).

At the base of the series, are beds whose marine fauna indicates a Devonian age; above these, come beds which contain a flora consisting principally of such genera as *Lepidodendron*, *Rhacopteris*, and *Calamites*, among which occurs a single species of *Glossopteris*.* Above these, but still below beds in which a marine fauna of Carboniferous type is found, there is a flora which, judged by European standards, is Mezozoic in facies. At the top of the Newcastle series, to which the beds just mentioned belong, a more abundant flora is found, which presents many relationships to that of our Indian Damudas: in both, *Glossopteris* is a dominant type, both contain the *Glossopteris browniana* and two other species allied to Damuda forms: *Sphenopteris*, which in the Newcastle beds is represented by six species, is only represented in the Damudas by one (*S. polymorpha*, Fstn.), which, however, is said to be more closely allied to the Australian *S. alata* than to any European form: the only species of *Phyllotheca* is allied to the Damuda *P. indica*, and the common occurrence of *Vertebraria* in both is another link. That this relationship is not so close as was at one time believed, I readily admit, but nevertheless the relationship is real, and, though it may be presumptuous to express an opinion at variance with that of the talented palaeontologist of the Geological Survey of India, I must say that to me the relationship seems far closer than that which unites the Damudas to the Trias of Europe.

Above the Newcastle beds, come the Hawksbury beds, which have yielded but two species of ferns, one of which (*Sphenopteris alata*, Bgt.), however, is allied to a Damuda species. Above the Hawksbury, come the Wianamatta beds, which have yielded six species of plants, no less than three of which are allied to Damuda forms.

It is thus evidently impossible to correlate, on palaeontological grounds alone, these beds directly with any of our Indian horizons, but, like the Indian Talchirs, the Hawksbury beds contain certain beds of fine clay through which boulders of all sizes are scattered promiscuously in a manner that can only be attributed to the agency of floating ice. In Victoria, there are beds which similarly indicate the existence of a severe climate at the time of their deposition, and these—the Bacchus Marsh beds—have yielded three species of *Gangamopteris*, of which one is identical with, and the other two are closely allied to, Talchir species. The Bacchus Marsh beds have not yielded a single species common to themselves and to the Hawksbury beds, but this is of little importance, as it is impossible to suppose that the entire flora of the Bacchus Marsh period consisted

* There is some doubt attaching to the correctness of this statement. The *Glossopteris* was obtained from a different locality and possibly from a newer series of beds than the others.

of three species of *Gangamopteris*, or that of the Hawksbury period to have been limited to two species of ferns. But, if not directly referable to the same epoch by their contained fossils, there can be no doubt that they are on the same horizon, for, in the uppermost beds of the Newcastle series, two species of *Gangamopteris* are found, one identical with, and the other allied to, species from the Bacchus Marsh sandstones of Victoria, while the beds above the Hawksbury series in New South Wales can be correlated with those which overlie the Bacchus Marsh beds in Victoria by the occurrence of *Pecopteris australis*, Morr. and *Tenopteris daintreei*, McCoy in both. The presence of beds indicating glacial action in both and the absence of similar beds in the associated strata further prove their absolute contemporaneity; and by an extension of the same reasoning we may assign the Talchirs of India to the same glacial epoch.

The palaeontological relations of the Gondwanas with the Karoo and Uitenhage series of South Africa are much simpler than with the Australian formations. From the upper part of the Karoo beds, which unconformably overlie strata containing an Upper Palaeozoic fauna, a limited flora of but five species has been obtained. Of these five, one is *Glossopteris browniana*, another, *Dictyopteris? simplex*, Tate, is, according to Dr. Feistmantel, allied to *Glossopteris damudica*, Fstm., and *Rubidgea mackayi* is, on the same authority, probably a *Gangamopteris*; in addition to these, Tate gives a species of *Phyllotheeca*, but the identification is doubted by Dr. Feistmantel.* Associated with these, there is an abundant and peculiar Reptilian fauna with *Dicynodon* as a dominant type, a genus not known elsewhere, except from the Panchet subdivision of the Damuda in India. In the overlying Uitenhage series, there is a flora consisting of eleven determinable species; of these one species of ferns is also found in the Rajmahals, while two, and possibly three, species of ferns and one conifer are closely allied to Rajmahal forms.† These Uitenhage plants are associated with beds containing an Oolitic marine fauna. The palaeontology of these beds sufficiently indicates a parallelism with the Gondwanas, and, in confirmation of this, we find, at the base of the Karoo series, an undisputedly glacial boulder bed,‡ which we shall be justified in assigning to the same epoch as those of the Talchirs in India and of the Hawksbury and Bacchus Marsh beds in Australia.

Viewing these circumstances, there can, I think, be no doubt that these glacial boulder clays of Africa, India, and Australia represent one and the same epoch in the history of the earth and are, as strictly as the word can be applied, of contemporaneous, if not absolutely coeval, origin.

* Q. J. G. S., XXIII, 140, *Palaeontographica*, 1878, p. 114.

† Q. J. G. S., XXIII, p. 140.

‡ Q. J. G. S., XXVII, 58 and 535.

And further, as in every case the palaeontological evidence indicates that these glacial beds are of late Palæozoic or early Secondary age, I think it is probable that, as has been suggested by Mr. H. F. Blanford, they are of the same age as the Permian boulder clays of Europe.*

Having thus obtained a common era in the geological history of these three countries (India, Africa, and Australia), we are able to examine their history in an intelligent manner. The first thing noticeable is that, in Australia, at a period corresponding fairly to the Devonian, both the fauna and the flora were, judged by European standards, of a Palæozoic type. Later on, probably in Lower Carboniferous times, there appears, among species of *Lepidodendron*, *Rhacopteris*, and *Calamites*, which, in Europe, are found in rocks of Carboniferous age, a single species of *Glossopteris*, the forerunner of a newer flora destined to supplant the older forms. In the Newcastle (Upper Carboniferous) beds, this flora has completely ousted the older forms, and, as I have already noticed, shews considerable relationship to that of the Damudas in India. Yet, if the Talchirs and the Bacchus Marsh beds are really of contemporaneous origin as was first suggested by Dr. Feistmantel, and if the Bacchus Marsh and Hawsbury beds are also contemporaneous (and the presence of traces of glacial action in all three is at least presumptive evidence in favour of this conclusion), the Damudas must be of very much later date than the Newcastle beds, and we have to explain why it is that the Newcastle flora left Australia when it did, and why it or its descendants lingered on in India, and, as I propose to shew, spread over what is now the Old World producing important modifications in its flora.

It is possible to suppose that the Newcastle flora required a warm—though from internal evidence one would rather look upon it as indicating a cool temperate—climate; that, on the advent of more severe conditions, it migrated towards the Equator and remained there, not merely through a period of extreme severity, but through a further period, when the climate was cooler than it had been during the deposition of the Newcastle beds, and during which a flora more suited to the latitude flourished in Australia. But there are so many objections to this hypothesis that it can hardly be tenable, and, however wild my alternative hypothesis may be thought, I hope to prove that it is really the more probable of the two.

In the first place, we have to account for the prevalence of glacial conditions at a low level in India even within the tropics. This was not paralleled during the last glacial period, for even the erratics of the Petwar are 10 degrees beyond the tropics and 2,000 feet above the level

* This correlation of the Indian, African, and European boulder beds has been suggested by Mr. H. F. Blanford, Q. J. G. S., XXI, p. 519.

of the sea, while the Petwar was certainly not less elevated during the glacial period than it is now. Further, the glacial deposits in India are far better developed, and, to judge from the descriptions, must be far thicker and represent a much longer period of time during which the climate was severe than those in Australia. Yet the glacial deposits of New South Wales are 10° further from the Equator than the Indian, so that, if we might shift the Equator some 10° further south between India and Australia, observed facts would be more in accordance with what one would expect than can be the case if we are compelled to assume the Equator fixed throughout all time.

But, if we try to compare the facts observed in Australia and Africa, we are landed in a still greater difficulty, for, lying as they do on about the same parallel of South Latitude, the glacial beds are more strongly developed in Africa even than in India; and, as we can hardly suppose the greater severity of climate to be due to altitude, it must have been due to latitude, to obtain which we must suppose that that portion of the Earth's crust which now forms South Africa then lay in a higher latitude than that which is now Australia; in other words, the comparison of the Permian (?) glacial beds of Africa and Australia, as in the case of Australia and India, points to the conclusion, either that there has been a change in the position of the axis of revolution of the earth, or, what is more probable, that the crust of the earth then occupied a position relative to the central nucleus different from that which it now does. An experiment with a globe will shew that the relations of India, Australia, and Africa indicated above, viz., that Central India was in a higher latitude than New South Wales and South Africa in a higher latitude than either, are best satisfied by taking the Equator between India and Australia, but nearer the latter than is now the case, and thence through a point lying between the Cape of Good Hope and the South Pole in not less than 70° of South Latitude; a disposition which would bring some point in Central Africa over one of the poles.

Turning now from these physical and climatic arguments to those derivable from palaeontology, I hope to shew that they lead to the same conclusions.

I have already referred to the fact that the Damuda and Rajmahal floras of India shew affinities with those of almost every division of the Meozoic era in Europe, and I would now draw attention to the fact that those species which are related to upper Secondary forms in Europe belong very largely to types which first appear in the Palaeozoic beds of Australia. Foremost among these, of course, are *Glossopteris*, *Phyllotheeca*, and *Vertebraria*; not known in Europe before Jurassic times, these were certainly living in Australia at the commencement of the Carboniferous epoch. *Pecopteris*, *Thinnfeldia*, *Gangamopteris*, *Næggerathiopsis*

likewise are found in the Newcastle series of New South Wales, but in Europe only in Secondary beds. Allowing that some of these genera are purely artificial, and that the species grouped under them may not really be allied in every case, it is on the other hand probable that some forms placed under distinct genera should properly be united with some of those grouped under the genera above mentioned, and, making the most liberal deduction for the value or want of value of negative evidence, I think that there is still a very considerable weight of probability, on this count alone, in favour of a newer type of vegetation having originated in Australia in Palaeozoic times and in the Permian period commenced to spread over the rest of the world.

The explanation seems to be that, on the advent of the Glacial period, the flora, which had supplanted the older types in Australia, was driven towards the Equator. As the climate ameliorated, it did not again retreat towards Australia, either because its place was taken by newer species, or, more probably, because, owing to changes in the distribution of land and water, it could no longer do so, but to the north—or what for convenience we may provisionally call the north,—of the Equator it lived on in what is now India and, gradually spreading over the hemisphere, produced a profound modification in the pre-existing floras of what we now know as the Old World.

The flora of the Wianamatta beds, as I have explained, shew's a certain relationship with that of the Damudas, but none with that of the Newcastle beds as far as species go; of the genera, however, three out of the six, or, if we include the Hawkesbury beds, four out of seven are also found in the Newcastle beds. The beds newer than the Wianamattas have yielded a flora consisting of nine species belonging to seven genera, of which, if we except the *Phyllotheca australis*, only one species is allied to an Indian form, viz., *Pecopteris australis*, Morr. allied to *P. indica*, Oldh. and Morr. from the Rajmahals. We have here a distinct decline in the closeness of relationship between the Indian and Australian floras, and, though, of course, this might be due to the imperfection of the record, the probabilities are against its being entirely due to that cause, and we may safely conclude that some barrier separated the two areas, by which the floras of India and Australia were kept apart and followed separate and consequently diverging lines of descent.

Turning now for a while to South Africa, I must commence by declaring it as my opinion that the relationships between the Indian and African floras of the periods I am discussing are with difficulty explicable, unless it is granted that there was in those days a continent, or at any rate a continuous chain of islands, stretching from South Africa towards India. I am aware that Mr. A. R. Wallace has declared such to be uncalled for and

impossible to grant,* and I am ready to admit that the facts of distribution of animals as detailed by him are conclusive against the possibility of such a distribution of land and water, at any rate since the Miocene period. But there is no reason to suppose that the present distribution of plants or animals can throw any light on the distribution of land and water in late Palaeozoic and early Secondary times. On the other hand, in favour of the land connection, I claim, *firstly*, that the relationship between the fauna and flora of the Damudas on the one hand and the Karoo beds on the other is far more real and close than the mere ‘similarity of animal and vegetable productions’ to which Mr. Wallace seems to have considered it to be confined; *secondly*, that this relationship of the two floras continued into the Uitenhage and Rajmahal series, which could hardly have been the case had the two areas been as separated then as now; and, *thirdly*, that the very peculiar relationships and differences between the cretaceous faunas of Central and Southern India on the one hand and Arabia and South Africa on the other are such as imperatively to demand the existence of a continuous barrier of dry land stretching between India and Africa. It is needless to expatiate further on this point, for, if such a barrier existed during the Cretaceous period, any argument against its possibility derived from the doctrine of the permanence of continents must fall to the ground, and there remains no reason why, if on independant grounds its existence is shewn to be probable, such a modification as I require may not have existed at the commencement of the Secondary period. That, during the deposition of the Damudas, there was continuous land communication with South Africa I do not suppose, for the very remarkable reptilian fauna, which, like the recent marsupial fauna of Australia, mimicked many of the higher mammalia, points rather to some isolated continental island which was connected with India, as Australia now is with Asia, by a chain of large islands separated by narrow straits, across which the spores of ferns and the seeds of plants could be wafted, but which were impassable to terrestrial reptiles.

But even a land connection of this sort would probably be inadequate by itself to account for the close relationship which the small fragment preserved to us of the flora of the Uitenhage period shows to that of the Rajmahals. For it is at least highly probable that the heat of the Equator would be as effectual a barrier as a broad sea, and, if the floras of India and Africa had pursued independent courses of development for a period sufficient for the dying out of every species and almost every genus, and for a change in the facies of the flora from one composed mainly of ferns to one composed mainly of cycads, it is inconceivable that the floras of the Uitenhage and Rajmahal series should exhibit the close

* *Island Life*, p. 398.

relationships they do. But this difficulty would not exist could we suppose that what are now South Africa and India then lay on the same side of the Equator; and thus the palaeontology of these beds, as well as their petrology, points towards the conclusion that in early Secondary times the crust of the earth did not occupy the same position with respect to the axis of rotation as it now does.

That none of these arguments are conclusive by themselves I admit; I willingly admit that the floras preserved to us represent but a fraction of the species that lived when the beds that have yielded our fossils were being deposited, but the probability is vastly against only those species which were related to each other in the two countries being preserved, and we may, I think, safely argue from the small sample preserved to the larger bulk which is lost. In the same manner, I freely admit that the differences in the severity of climate may have been due to other causes besides difference of latitude, but on the average a colder climate indicates a higher latitude, and, when we find that, from whatever point we approach this matter, we are led towards the same conclusion, it seems to me that there is a very strong presumption in favour of its truth.

I fear this paper has already extended to too great a length for me to examine the arguments that have been put forward to prove that any change of latitude is physically impossible, but I cannot conclude without pointing out that what has been proved is that no conceivable elevation or depression of the earth's surface could produce an appreciable alteration in the axis of rotation of the earth as a whole. But, though the mathematical reasoning on which this conclusion is based may be unassailable, it has no bearing on the question of whether changes of latitude may not have taken place in the past, except on the assumption that the earth is rigid throughout, and that the crust has no power of sliding over the heated if solid core, an hypothesis which has been ably combated by the Rev. O. Fisher,* and which I hold to be inconsistent with the known facts of stratigraphical geology. While, if the views put forward in this paper are true,—and there seems to me a very strong presumption in their favour,—the crust of the earth must in Mezozoic times have occupied a very different position with reference to the axis of rotation from that which it does at the present day.

As yet the only fact which has in any material degree attracted the attention of English geologists is the prevalence during the past of mild climates within what are now the Arctic regions; and hypotheses have been broached to account for this independent of an alteration of the position

* Physics of the Earth's Crust *passim*; see particularly p. 184.

of the crust relative to the central core of the earth; but the more completely such an hypothesis may explain the absence of any trace of glaciation in the Palæozoic, Secondary, or Tertiary rocks of the Arctic regions, to which Baron Nordenskjöld has drawn our attention, the more irreconcileable is it with the repeated traces of glacial action that are met with almost within the tropics. Yet the latter as urgently requires explanation as the former, and I have put these suggestions forward not from any conviction of their intrinsic truth, but because I feel that the rigid bonds within which mathematicians have sought to confine geologists must be largely and materially relaxed, because I feel that every addition to the growing pressure against these bonds is of some—even if but small—importance, but chiefly because I trust that I may be instrumental in drawing the attention of others with greater opportunities and greater abilities to the solution of this problem.

P. S.—Just a week before this paper was read Mr. W. T. Blanford, addressing the geological section of the British Association at Montreal, devoted the greater part of his address to the consideration of a subject to which he has before now referred, more particularly in the Records of the Geological Survey of India, and on which I have cursorily touched in the introductory part of this paper; I mean the uncertainty of palæontological evidence in determining the exact correlation of widely separated beds. He also refers to a report on the Stormberg coal-fields by Mr. E. J. Dunne, which I have strangely overlooked: Mr. Dunne mentions the existence of three species of plants in the Stormberg beds identical with Australian species, an identification which, if correct, greatly diminishes, if it does not altogether annihilate, the value of my argument from the relationships between the African and Indian early Secondary floras, but this is of the less importance, as, owing to the known value or want of value of negative evidence in palæontology, little value would in any case attach to an argument of this kind.

V.—*A new Species of Simulium from Assam.*—By DR. EDWARD BECHER,
Vienna. Communicated and translated by the NATURAL HISTORY
SECRETARY.

[Received October 13th;—Read November 5th, 1884.]

(With Pl. XIV.)

SIMULIUM INDICUM, nov. spec.

Caput et thorax brunneo-nigra; thorax convexus, scutellum nigrum; palpi 4-articulati, fusi; antennae 10-articulatae, fuscae; alae magnae, latae, nervi costales crassiores quam reliqui; pedes varii: femora et tibiae in basi flavac, in apice fuscac, tarsi fusi; abdomen breve, segmentum primum latissimum; hoc et trium sequentium pars ventralis flavicans, cætera subfusca. Longitudo 3 mm.

Head free, standing pretty low; brown-black; forehead broad, clypeus short, nearly vertical; eyes kidney-shaped, with a moderate notch for the reception of the first antennal joint. Ocelli wanting. Antennæ dark brown-black, 10-jointed; the second joint distinctly constricted off from, and equal in length to, the first, and longer than the rest; the three succeeding joints broader than long, telescoped into one another; the four next equally long and broad, each tapering to the apex, the last joint pointed at the apex, somewhat longer than the preceding.

Proboscis salient, dark; mouth-parts differing in matters of detail only from those of the typical form: palpi dark, 4-jointed, the basal joint lighter; the first joint short, the palp-scapula resembling it and thus apparently representing a fifth joint, the second and the third joints almost of the same length, the fourth $1\frac{1}{2}$ times as long as the third, all the joints pretty equally broad and moderately bristly.

Thorax brown-black, high-arched, without transverse suture, tergum and scutellum velvet-black, somewhat shining, sides of the thorax lighter, especially near the coxae of the first pair of legs.

Wings* large and broad, the marginal vein thick, terminating before the apex of the wing, the anterior branch of the first longitudinal vein

* In order to facilitate comparison with other descriptions, the usual nomenclature of the veins of the wings is retained in the following description. According to Adolf's theory, the veins should, in consideration of Brauer's work on this subject, be named as follows:—the anterior branch of the first longitudinal vein = the auxiliary vein (*Hilfsader*); the principal branch of the first longitudinal vein = the first longitudinal vein; the small transverse vein = the trunk of the third longitudinal vein; the third and the fourth longitudinal veins = the third longitudinal vein; the succeeding fold = the fourth longitudinal vein; the fifth and the sixth longitudinal veins = the fifth longitudinal vein; the fold = the anal vein (*Conf.* Brauer, Denkschr. d. Kais. Akad. d. Wissen. Wien, Math. Nat. Cl. Bd. xliv, 1882, p. 90, and Wiener Ent. Zeitschr. ii, 1883, Heft 2, p. 27).

short, scarcely reaching the middle of the wing, the principal branch longer, running out near the third longitudinal vein; the second longitudinal vein wanting; the third branching off from the first before the middle, running into the marginal vein far before the apex of the wing; the three first veins thick and distinct; the succeeding ones very weak; the fourth longitudinal vein forked at the so-called small transverse vein, the prongs of the fork hence much longer than the handle, the upper prong slightly bisinuous, the lower almost straight; the fifth vein straight, a little bent outwards; the sixth strongly bisinuous; the axillary vein not reaching the hinder margin, slightly sinuous; between the fourth and the fifth veins a straight, very distinct fold; a similar though weaker fold behind the sixth vein. Halteres uncovered, dazzling white.

Legs: coxae dark, trochanter long, yellowish; femora and tibiae throughout black-brown, metatarsus lighter at the base, a little shorter than the tibia; all the tibiae with spurs, metatarsus of the third pair of legs notched at the apex (figs. 5, 6), those of the two first pairs truncate, spurred; the fourth tarsal joint expanded into a heart-shaped figure; the fifth longish clavate, with long divergent curved bristles, which in the first pair of legs are seated on the *third* tarsal joint; legs thickly covered with hairs, particularly on the tarsus, ungues small, pulvilli rudimentary.

Abdomen short, of eight segments; the first segment is the broadest and, like the sternal parts of the three succeeding segments, yellowish; the genital parts a little projecting.

The above-described species of *Simulium* is the first that has yet been made known from Asia, as only a few non-European forms have hitherto been described, whereas the number of European species is not inconsiderable.

The larvæ and the pupæ (figs. 11, 12, 13) of the European species live in water; the latter in conical (*tüttenartigen*) cocoons attached to stones, stalks of grass, confervæ, and the like.

EXPLANATION OF PLATE YIV.

Fig. 1. *Simulium indicum*, ♀, × 8. Fig. 2. Wing × 8. 3a. A leg of the first pair × 15. Fig. 3b. Tarsus of the same leg × 60. Fig. 4a. A leg of the second pair × 15. Fig. 4b. Tarsus of the same × 60. Fig. 5a. A leg of the third pair × 15. Fig. 5b. Tarsus of the same × 60. Fig. 6. Head from in front × 30. Fig. 7. Antenna × 90. 8. Mandible × 90. Fig. 9. Hypopharynx × 90. Fig. 10. Maxilla and palp × 90. Fig. 11. Larva of *Simulium ornatum*, Mg. × 6. Fig. 12. Pupa of *Simulium* sp. in its conical cocoon.

VI.—Variations of Rainfall in Northern India during the Sunspot Period.—By A. N. PEARSON, Esq., *Officiating Meteorological Reporter for Western India. Communicated by the PRESIDENT.*

[Received October 6th;—Read November 5th, 1884.]

(With Pl. XI.)

Mr. S. A. Hill, in his paper on the “Variations of Rainfall in Northern India,” published in the *Indian Meteorological Memoirs*, Vol. I, showed very clearly the opposition that exists between the variations of the winter and of the summer rainfall in Northern India during the sunspot period. For the purpose of bringing forward with greater clearness the main points of his investigation, he put the actual rainfall totals—which, as they stood, showed considerable apparent irregularities—through a simple process of smoothing such as is frequently adopted in dealing with statistical tables, and, by so doing, eliminated the apparent irregularities. But it appears to me that the unsmoothed results present points of interest over and above those that are presented by the smoothed results; that, in fact, the apparently irregular variations are regulated in a very definite manner.

In the table here given, I reproduce the general means of Mr. Hill’s Tables II and IV, together with the smoothed results as he gave them in the text.

*Variations of the Rainfall for each Year of the Eleven Year Cycle
in Percentages of the Local Means.*

Year of the Cycle.	Winter Rainfall.			Summer Rainfall.			Difference.
	Unsmoothed.	Smoothed.	Difference.	Unsmoothed.	Smoothed.	Difference.	
1st	— 17·6	— 17·1	— 0·5	+ 0·8	+ 3·6	— 2·8	
2nd	— 4·6	— 3·6	+ 9·0	+ 12·7	+ 7·4	+ 5·3	
3rd	— 25·6	— 18·8	— 6·8	+ 3·3	+ 9·8	— 6·5	
4th	— 19·5	— 20·4	+ 0·9	+ 19·8	+ 12·6	+ 7·2	
5th	— 17·0	— 7·8	— 9·2	+ 7·4	+ 7·8	— 0·4	
6th	+ 22·1	+ 23·1	— 1·0	— 3·5	— 5·6	+ 2·1	
7th	+ 65·4	+ 35·6	+ 29·8	— 22·7	— 10·8	— 11·9	
8th	— 10·4	+ 15·7	— 26·1	+ 5·6	— 8·1	+ 13·7	
9th	+ 18·3	+ 10·2	+ 8·1	— 21·0	— 10·0	— 11·0	
10th	+ 14·9	+ 4·9	+ 10·0	— 3·6	— 7·0	+ 3·4	
11th	— 28·6	— 14·9	— 13·7	+ 0·2	— 0·6	+ 0·8	

The smoothed numbers of the above table are curved in the accompanying diagram (Pl. XI) in thick continuous lines, under the names "Winter Rainfall, A" and "Summer Rainfall, B." The figures so produced are identical with the curves given by Mr. Hill in his paper. The unsmoothed numbers of the above table are in the diagram superposed in dotted lines upon the smoothed curves. At the bottom of the diagram, I have reproduced the sunspot curve as given by Mr. Hill.

On inspecting the smoothed rainfall curves, it will be seen that the winter and the summer curve both agree in showing a single oscillation during the eleven years of the sunspot period; but they differ in the character of that oscillation, for, while the winter rainfall is at its maximum during the year of sunspot minimum, the summer rainfall on the contrary is then at a minimum. This is the main fact pointed out in the paper above quoted.

On inspecting the actual figures, however,—the unsmoothed numbers in the above table and the dotted curves A and B of the diagram—it will be seen that, besides this eleven yearly oscillation, both the winter and the summer rainfall show several variations of minor period such as one might naturally suppose to be accidental; thus the winter rainfall shows three distinct maxima, one in the 2nd year of the sunspot cycle, one in the 7th year, and one in the 9th and 10th, and shows marked minima in the 3rd, 8th, and 11th years; while the summer rainfall has maxima in the 2nd, 4th, and 8th years and minima in the 3rd, 7th, and 9th.

It is to these minor period oscillations that I wish in this short paper to call attention. And, in order that they may present themselves in a more convenient form for study, I have separated them from the eleven yearly oscillation by the simple method of subtracting the smoothed numbers in the above table from the unsmoothed. The differences are curved in the diagram under the name "Minor Oscillations of A and B," the winter oscillations being given in dot-and-dash lines, and the summer in simple dotted lines.

Confining attention to these "minor oscillations" curves, it will be noticed that, in those years which at the foot of the diagram are marked +, and which are years of maximum sunspot, the short period oscillations in the winter and the summer rainfall are of the same character, that is to say, that when there is more winter rain there is more summer rain, and when there is less of the one there is less of the other also. But it will be seen that, in those years which at the foot of the diagram are marked —, and which are years of minimum sunspot, the short period oscillations in the winter rainfall are of opposite character to those in the summer rainfall, that when there is more rain in the winter there

is less during the summer, and *vice versa*. Again, in those years which in the diagram are marked \pm , and which immediately precede the years of sunspot maximum and minimum, the order above pointed out obtains only in a slight degree; in other words, these are years of transition.

That these facts are purely the result of accident seems very unlikely, for they are supported by three other series of concurrent facts; which are as follow:—

1st. The *plus* years begin immediately after the sunspot maxima, and the *minus* years begin immediately at the sunspot minimum.

2nd. There are more transition years during the slow descent of the sunspot curve than during its rapid ascent.

3rd. The oscillations of both the winter and the summer rainfall are of greater amplitude during the *negative* years than during the *positive*.

With reference to the first of the above series of facts, it might be supposed that, as the *minus* years begin immediately at the sunspot minimum, so for perfect analogy the *plus* years should begin immediately at the sunspot maximum. But this is by no means necessary, for the slight delay in the coming in of the positive years agrees very well with the slow descent of the sunspot curve as compared with its rapid ascent.

The main fact which I have pointed out in this paper,—namely, that the smaller variations of the winter rainfall are the same in character as those of the summer rainfall during years of maximum sunspot; and opposite in character during years of minimum sunspot,—if it can be established as a general rule, will be an important one; for it will indicate that, whatever be the cause which produces the general opposition in character between the eleven yearly variations of the winter and of the summer rainfalls, that cause operates chiefly during the years of minimum sunspot, and during three years of maximum sunspot it operates only in a very minor degree, and in two of those years (namely, the 1st and 2nd) it probably does not operate at all. By thus limiting the period during which the cause operates, a valuable point is gained, and a clue to a knowledge of the cause possibly afforded.

It is also interesting to notice that not only do the rules above indicated obtain *qualitatively*, but that there is also a near approach to a *quantitative* relation between the short period oscillations of the summer and the winter rainfall respectively. The nature of this relation in the years which I have denoted as *positive*, namely, in the 1st, 2nd, and 3rd years of the sunspot cycle, will be seen at once on inspecting the “minor oscillations” curve of the diagram. It will be observed that the oscillation which takes place in the two curves during those three years is not only the same in phase, but is nearly the same in amplitude. The

fact can be expressed numerically by taking the percentage rainfall as given in the "Differenc" columns of the above table; when it will be seen that the winter rainfall of the 2nd year was 16·3 heavier than during the 1st and 3rd years taken together; while the summer rainfall was 14·6 heavier. The numbers 16·3 and 14·6, which according to this method are a measure of the excess of the winter and the summer rainfall respectively during the 2nd year, approach each other sufficiently to be noticeable.

The nature of the quantitative relation during the negative years, namely, the 7th, 8th, and 9th, will be best seen by an examination of the actual rainfall of those years. This, obtained from Mr. Hill's Tables I (A and B) and III (A and B), is as follows:—

Year of the Cycle.	Winter Rainfall.			Summer Rainfall.		
	Hills.	Plains.	Mean.	Hills.	Plains.	Mean.
	inches.	inches.	inches.	inches.	inches.	inches.
1st	17·95	6·30	12·12	41·81	26·36	34·08
2nd	9·58	3·23	6·40	54·01	34·63	44·32
3rd	16·55	4·59	10·57	47·13	27·03	37·08
Average of the three years.			9·70			38·49

Dealing only with the mean results, the variations in each year from the three years' average are in the case of the summer and the winter rainfalls respectively as follows:—

	7th year.	8th year.	9th year.
Winter	+ 2·42	— 3·30	+ 0·87
Summer	— 4·41	+ 5·83	1·41

Now the point to be noticed is that

$$2\cdot42 : 4\cdot41 :: 3\cdot30 : 5\cdot83 :: 0\cdot87 : 1\cdot41,$$

or very nearly so; the winter figures to be in exact proportion should be 2·53, 3·34, and 0·81; but the approach to exactness is sufficiently near to be striking, and to make one suspect that there has been something more than chance at work in its production. If this proportion can be established as a general rule, it will signify that, during the three years

at, and immediately succeeding, the sunspot minimum, an excess of 1 inch in the winter rainfall is accompanied by a defect of about 1·74 inches in the summer rainfall, and a defect of 1 inch during winter is accompanied by an excess of 1·74 inch during summer.

It is not my intention, for the present at least, to seek out the full meaning of these facts ; indeed, it is scarcely within my province to do so, as the investigation is already in more experienced hands than mine. But the facts forced themselves on my notice, and they seemed of sufficient importance to justify their publication.

VII.—*Description of a new Lepidopterous Insect belonging to the Heterocerous Genus Trabala.*—By F. MOORE, F. Z. S., A. L. S. Communicated by the NATURAL HISTORY SECRETARY.

(Received August 26th;—Read December 3rd, 1884.)

TRABALA IRRORATA, n. sp.

♀. Upperside dark olivaceous ochreous-yellow, sparsely speckled with dark purple-brown scales, which are most numerously disposed on the exterior border, and sinuously across the inner disc of both wings and also subbasally across the forewing, as well as on the posterior border of the forewing. Both wings with a discal transverse zigzag series of large lilacine-grey spots, which are also thickly speckled with the dark brown scales; forewing also with the posterior border blotched with lilacine-gray, and with a prominent lilacine-gray spot, with dark brown speckled border, in the middle of the cell. Cilia entirely yellow.

Underside slightly paler than the upperside; both wings with the discal zigzag spots as above, the exterior borders less sparsely speckled with brown scales; a slight brown-speckled sinuous discal band also on the hindwing; cell-spot indistinct.

Body brighter yellow, and tuft lilacine-white.

Expanse 3½ inches.

HAB. Mergui. Collected by Dr. J. Anderson, F. R. S.

VIII.—*Phyllothelys*, a remarkable Genus of Mantodea from the Oriental Region.—By J. WOOD-MASON, Deputy Superintendent, Indian Museum, Calcutta.

(With Plate XII.)

Genus PHYLLOTHELYS, W.-M.

P. A. S. B. 1876, p. 176.—A. & M. N. II. 1876, 4th ser. vol. xviii, p. 507.—P. E. Soc. 1877, p. xviii.

♂. ♀. Vertex directed forwards and slightly upwards, strongly protuberant between the juxtocular lobes; the protuberance flat and triangular in front, behind convex and trefoil-shaped, being divided into three lobes, one large and median and two small, equal, and lateral; the former produced at the apex into a long, narrow, and very gradually tapering horn, which is expanded, together with the lobes themselves, in the middle line posteriorly and at the sides, into sharp foliaceous crests, and which may be rudimentary in the male; facial shield pentagonal, about as long as broad, marked with two blunt longitudinal ridges, and with its basal angle slightly projecting. Eyes oval, tolerably prominent, not narrowed as in *Phyllocrania*. Pronotum long and slender, nearly five times as long as its parallel-sided anterior lobe, very gradually widening from its narrowest part just behind the dilatation, and equally gradually increasing in height, to its base, close to which it bears a prominent smooth tubercle, and where it is nearly as wide as at the distinct dilatation; prosternum slightly and decreasingly roof-shaped from the insertion of the forelegs backwards. Anterior coxae, long and slender, when laid back not reaching to the base of prothorax, their apical lobes not divergent, but close together; tibiae half the length of the femora, with only the basal 5 or 6 of the spines of the outer edge curved towards the margin; femora with 3 spines on the outer edge and 4 on the disc; four posterior legs short; femora with genicular spines and with foliaceous lobes on the lower crest; tibiae with their apical half inflated latero-superiorly. Axillary, and anal veins of tegmina running one immediately after the other into the internal ulnar vein, first ulnar vein branched; ulnar vein of wings 2-branched. Abdomen depressed, widening more (♀) or less (♂) from base to end of 3th somite, the remaining somites forming a triangular figure with more or less serrated sides; the dorsal arc of its 10th somite roof-shaped, broader than long, subtriangular.

This interesting and curious form may be provisionally placed between the African genus *Phyllocrania* and the Oriental genus *Anaxarcha*.

1. PHYLLOTHELYS WESTWOODI, W.-M., Pl. XII, Figs. 1—2.

loc. supra cit.

♂. ♀. Rich dark or light umber-brown of the colour of bark and dead and rotten leaves.

♀. Vertex greatly protuberant; the protuberance divided into three lobes, two small and hemispherical, lateral and basal, and one large, the median lobe of the vertex, flat, smooth, and triangular in front, but convex in every direction behind, and rounded at the apex, from which it suddenly gives off a long, slender, and very gradually tapering almost linear horn; the protuberance is marked off in front from the rest of the head by a transverse groove which corresponds to an imaginary straight line drawn tangentially to the upper surface of the eyes, and the sides of its median lobe and of the horn into which this is prolonged are expanded into foliaceous crests, which are turned up or rather back at their outer edges and, being longitudinally wrinkled on their anterior surface, are hence sharply marked off from the perfectly smooth primitive horn; this is raised, in the middle line of its posterior face, into a thin, sharp, and prominent crest, which is continued a short distance on to the protuberance itself, and, owing to the forward curvature of the horn, as well as to its own decrease in height from the base upwards, hence has its free edge distinctly arched. In the male, the horn and its parts are reduced to a quite rudimentary condition and are folded up into a soft, flexible, and slightly asymmetrical conical process only about 1 millim. in length. Facial shield pentagonal, fully as long as broad, with two distant and incomplete longitudinal ridges on its disc and a blunt spiniform tubercle projecting from its basal angle. Eyes rather prominent; not nearly so narrow as in *Phyllocrania*.

Prothorax greatly elongated and slender, devoid of all traces of foliaceous expansions; prosternum roof-shaped decreasingly from the setting-on of the forelegs backwards and thickly speckled with darker; pronotum narrowing behind the dilatation and then widening again, concomitantly increasing in height, to the base, where it is as broad as at the dilatation, and where it bears in the middle line an elongate and slightly bilobed smooth tubercle; with its lateral margins finely denticulate and with a well-developed supracoxal dilatation; its anterior lobe parallel-sided, with a median dorsal ridge lodged in a shallow depression; its posterior lobe provided with a raised median longitudinal ridge decreasing from the base forwards and becoming stronger again at the dilatation, where, like the ridge on the anterior lobe with which it is in unbroken continuity, it is lodged in a shallow depression.

The forelegs are long and slender. The coxae are triquetrous and when laid back do not reach to the base of the prothorax; their inner face is coloured red-violet surmounted on the upper crest by yellowish marked with 10—13 minute elongate black spots lying at the bases of as many minute black spinules, between which are some very much more minute yellowish ones. The femora are very slightly sinuous above, but arched below; their outer face bears one distinct oblique bar and a minute mottling of a darker shade of brown than the ground-colour; their inner face is black, with the apex, a complete transverse bar nearer to the ungual groove than to the apex, and an oblong mark nearly midway between the ungual groove and the base on the upper half, all yellow; tibiae jet-black internally and below, armed on the inner edge with 14—15 and on the outer edge with 16 teeth, the basal five only of which are more recumbent than the rest and even they do not nearly touch the margin, or even one another; the intermediate and posterior legs are short; they are ridged as in *Phylloethelia*; the posterior of their lower crests bears a foliaceous lobe divided by an emargination into a very small proximal and a much larger distal portion with a rounded and nearly entire margin; the tibiae have no foliaceous crests, but, in lieu thereof, the proximal half swollen and thickened club-like laterodorsally, as in one or both of the same pairs of legs in the species of the tropical American genus *Acanthops* and its allies.

Organs of flight extending very little beyond the extremity of the abdomen, coloured. Tegmina coriaceous, opaque umber-brown anteriorly, posteriorly membranous and hyaline covered irregularly with brown-smoky spots, which tend in places to coalesce so as to form a coarse mottling; anal gusset reticulate, with the membranous meshes smoky and the net-work obsoletely lined with hyaline; the stigma elongate, polished. Wings with the anterior margin semiopaque umber-brown, the apex of the anterior area distinctly brown-spotted like the corresponding part of the tegmina; all the rest of the organs brown smoky-quartz-coloured, gradually increasing in intensity from the base to the outer margin, and tolerably distinctly lined with hyaline on both sides of the transverse veinlets.

Abdomen broad and depressed, gradually widening from its base to the end of the 4th somite, whence it widens with greater rapidity to the end of the 5th, the posterior angles of which are produced outwards; the rest of the abdomen forming a triangular mass the sides of which are slightly jagged owing to the production of the posterior angles of the dorsal arcs of the 6th and 7th somites; the terminal dorsal arc is crescent-shaped, longitudinally roof-shaped, and more than twice as broad as long.

The cerci are of the ordinary slender conical form and do not reach so far as the end of the ovipositor.

♂. Smaller and slenderer with the cephalic horn and its crests, as has been already stated, reduced to a rudimentary condition and all folded or shrivelled up together so as to form a soft and flexible projection no more than about a millimetre in length.

Organs of flight almost wholly membranous and hyaline. Tegmina with the marginal field semiopaque brown resolved into spots at the apex, with a few scattered groups of arcolets in the discoidal area and the meshes of the anal gusset faintly smoky, and with some dark brown linear dashes on the longitudinal veins. Wings with their anterior margin pale brown spotted at the apex, the rest of these organs being very faintly iridescent-smoky, with obsolete double hyaline edgings to the transverse violets, from the base nearly to the outer margin, along which the smokiness and the longitudinal veins are alike darker, especially in the anterior area.

In the Tenasserim specimen of this sex the cephalic protuberance is more broadly rounded at the top and less produced, and the horn is more rudimentary. (?) in consequence of the specimen being a dried one), but there is no other apparent difference between it and the spirit-specimen from Assam described above, except perhaps in the tint (exaggerated in fig. 1) of the wings, which is slightly deeper in the latter.

Total length, ♀ 51, ♂ 40; height of head, from free margin of labrum to apex of horn, ♀ 14, ♂ 4·5, breadth of head between the eyes, ♀ 4·5, ♂ 3·75, length of horn, from a straight line drawn tangentially to the upper surface of the eyes, ♀ 10, ♂ 1·5; length of antennæ, ♀ 22, ♂ 22; length of pronotum, ♀ 22, ♂ 14·5, of its anterior lobe, ♀ 5, ♂ 3·8, of its posterior lobe, ♀ 17, ♂ 11·2, breadth of pronotum at supra-coxal dilatation, ♀ 3·5, ♂ 2·75; length of fore-coxa ♀ 13, ♂ 9; femur, ♀ 14·5, ♂ 10, tibia, ♀ 8, ♂ 5·5, intermediate femur, ♀ 5·5, ♂ 4·5, tibia, ♀ 5, ♂ 4, posterior femur ♀ 7·5, ♂ 6, tibia ♀ 7, ♂ 5·5; length of tegmina ♀ 27, ♂ 27, breadth across middle ♀ 6·5, ♂ 6 millims.

HAB.—2 ♀ and 1 ♀ nymph, Sibságar, Assam (*S. E. Peal*), 1 ♂, Buxa, Bhutan (*Dr. Lewis Cameron*), and 1 ♂ Moolai, Upper Tenasserim (*Moti Ram*) in Indian Museum, Calcutta. A fine female is preserved in the British (Natural History) Museum, South Kensington, London.

2. PHYLLOTHELYS PARADOXUM, n. sp., Pl. XII, Fig. 3.

♂ nymph. Nearly allied to the preceding, which it closely resembles in the relative proportions of its parts and in every detail of colour and ornamentation, but from the same sex of which it differs in the possession of a fully developed cephalic horn and from the opposite sex

in the form of this horn, which is slenderer, much more thinly foliaceous, and jagged, instead of entire, on the edges, so as to resemble a very narrow pinnately-cleft leaf, the mid and lateral ribs of which are represented by the thick and hence opaque axes of the horn and its lateral processes. The fore tibiae have 16 teeth on the outer edge and 14 on the inner.

The only measurements of this immature insect that can usefully be given are:—length of pronotum 11, of fore femur 7, height of head, from free edge of labrum to top of horn, 7 millims.

HAB. Burmah.

This interesting animal was presented to me many years ago by my friend Mr. William Theobald of the Geological Survey of India.

EXPLANATION OF PLATE XII.

Fig. 1. *Phyllothelys westwoodi*, W.-M., ♂, with wings extended, nat. size; 1 a. the head, viewed from in front, $\times 2$; 1 b. the left fore-leg, from the inside, $\times 2$.

Fig. 2. *Phyllothelys westwoodi*, ♀, with wings extended, nat. size; 2 a. the head, from behind, $\times 2$; 2 b. the same, from in front, $\times 2$; 2 c. the end of the abdomen, from above, $\times 2$; 2 d. the posterior leg of right side, from in front, $\times 2$.

Fig. 3. *Phyllothelys paradoxum*, n. sp., ♂ nymph, the head, from in front,

IX.—Notes on Indian Rhynchota, No. 1.—By E. T. ATKINSON, B. A.

Unless where expressly stated to be descriptions, the notes attached to each species are merely intended as aids to identification; and the measurements of specimens not in the Indian Museum have been converted into millimetres from the measurements of the several authors.

HOMOPTERA.

Family CICADIDÆ, Westwood, Introd. Mod. Class. Ins. ii, 420 (1840).

Stridulantia, Stål, Hem. Afric. iv, p. 1 (1866).

Ocelli three, placed on the disc of the vertex. Pronotum and mesonotum very large. Anterior coxae prismatic, oblong, inserted in the anterior angles of the prostethium: intermediate and posterior coxae briefly subconical, somewhat contiguous, remote from the sides of the body. Anterior femora incrassated, very often spinose, tibiae smooth. Tarsi 2—3 jointed. Abdomen in the males with an organ of sound on each side at the base.

Genus POLYNEURA, Westwood.

Westwood, Arc. Ent. i, p. 92 (1842) : Am. et Serv., Hist. Nat. Hém. p. 460 (1843) : Stål, Hem Afric. iv, p. 3 (1866).

1. POLYNEURA DUCALIS.

Polyneura ducalis, Westwood, Arc. Ent. i, p. 92, t. 24, f. 2 (1842) ; Jardine, Nat. Lib. t. 18, f. 1 (1843) ; Am. et Scry., Hist. Nat. Ins. Hém. p. 460 (1843) ; Walker, List. Hom. B. M., i, p. 2 (1850).

Easily recognised by its rich golden brown colour and the apical half of the tegmina being finely reticulated with hexagonal cells. Body long 35 ; exp. teg. 102 millims.

Reported from Assam, Sikkim, Nepál. The Indian Museum possesses specimens from Sikkim and Assam.

Genus PECILOPSALTRIA, Stål.

Hem. Afric. iv, p. 2, (1866) ; Berl. Ent. Zeitschr. p. 168 (1866).

Allied to *Tettigades*, Am. et Serv. Thorax angulated on each side, anterior femora not spinose, metasternum elevated, the elevated part sulcate, produced and subsinuato-truncated in front.

2. PECILOPSALTRIA AFFINIS.

Tettigonia affinis, Fabr., Syst. Rhyn. p. 37 (1803).

Cicada affinis, Germar in Thon's Archiv. Ent. ii, fasc. 2, p. 1, 6, (1830) ; in Silbermann's Rev. Ent. ii, p. 79 (1834) ; Walker, List Hom. B. M. i, p. 3 (1850).

Pecilosaltria affinis, Stål, Hem. Fabric. ii, p. 4 (1869).

Body long 23 ; exp. teg. 77 millims.

Reported from India, but no specimens appear in the British Museum list, and it would be well again to identify the locality of the specimen noted in Mus. Lund.

Genus PLATYPLEURA, Amyot & Serville.

Amyot et Serville, Hist. Nat. Ins. Hém. p. 465 (1843) : Stål, Hem. Afric. iv, p. 2 (1866) : Butler, Cist. Ent. i, p. 184 (1874).

(a.) Species with yellow or tawny wings.

3. PLATYPLEURA PHALENOIDES.

Platypleura phalenoides, Walker, List Hom. B. M. i, p. 4 (1850) : Butler, Cist. Ent. p. 185 (1874).

Platypleura interna, Walker, l. c. iv, p. 1119 (1852), which differs in having the anal angle only (instead of the whole flap) of the wings black.

Platypleura congregata, Stål, MS., is also possibly only a variety of this species.

Reported from Bengal, Assam, Silhat, N. India. A somewhat common species in Sikkim. The Indian Museum possesses specimens from Sibságar, Sikkim, and Darjiling.

An examination of some fifty males shows some variations in individuals, even amongst those collected in the same locality. In the hyaline apical portion of the tegmina, the brown band is sometimes connected with the marginal row of spots, sometimes with the brown band across the middle part of the tegmina, and sometimes with neither. The hyaline spots in the radial and 3—4 ulnar areas vary much in size, and the metathoracic markings vary in size and distinctness. The venation, too, is not altogether uniform, and the colour of the thorax varies from green to brown.

♀. Body sordidly luteous above and below. Face moderately convex, transversely sulcated, with a longitudinal groove, luteous, vertex and pronotum furrowed, luteous. The mesonotal marks are represented by two almost obsolete short black lines on fore border and two faint black dots on hinder border. Abdomen black above, first three segments marginally luteous-pubescent; below, central portion tawny, thickly pubescent. Opercula small, somewhat rounded, wide apart. Legs concolorous with body: posterior tibiae spinose, tarsi and claws piceous. Tegmina, markings as in ♂, but basal half suffused with deep fulvous. Wings as in ♂, but apical third alone brown, limbus hyaline, flaps fulvous. Length body, $22\frac{1}{2}$; exp. tegm. 75; of one legmen 34; breadth of pronotum 13 millims.

HAB. Sikkim, one specimen only in the Indian Museum.

4. PLATYPLEURA ASSAMENSIS, n. sp.

Sordid green, face very slightly convex, transversely sulcated, with a longitudinal groove: a fascia extending from eye to eye through the base of the antennæ, black. Rostrum extends to third abdominal segment, tip piceous. Markings above as in *P. phalenooides*, Walker. Abdomen piceous, each abdominal segment with a slight marginal fulvous pubescence. Opercula very small, wide apart piceous in the ♀; close together, piceous and margined with slight tawny in the ♂. Basal half of tegmina, brown, with irregular pale markings: a hyaline spot in the third quarter of the radial area, a pale spot at the base of the radial area and the 4—5 ulnar areas. Apical half of the tegmina pale hyaline; a brown patch extending through the apical anastomoses of the 1—3 ulnar areas: an inner apical row of six brown spots, first two and last broadest, first two confluent, middle sagittate, last confluent with the dot on the limbus: apical veins ending in six small oblong brown spots, beyond which in the limbus are six minute dots. Wings marked as in *P. phalenooides* with which it is closely allied, but the body is much less robust, and smaller; and there is a difference in the markings and colour of the tegmina. Length body, $23\frac{1}{2}$; exp. tegm., 69; of single tegmen, 30; breadth of the pronotum 12, millims.

δ is slightly smaller, tegmen, 27 millims.

HAB. Sibságar and Nága Hills: δ and φ in Indian Museum.

5. PLATYPLEURA NICOBARICA, n. sp.

Light ochraceous, shining. Face moderately convex, transversely sulcated, with a median longitudinal groove, an interrupted fascia extending from eye to eye, and a patch on each side of the base of the rostrum and along the first joint thereof, black. The rostrum extends well beyond the posterior coxae, tip black. Eyes dull castaneous, pilose behind. Vertex deeply grooved, the hollows, a small triangular patch below the ocelli, a narrow fascia from eye to eye through the ocelli, and a narrow short longitudinal line between the ocelli and eyes, black. Pronotum furrowed, with a single, longitudinal, narrow, short, black line in the middle of the anterior margin, lateral processes subtriangular and their external margins brown. The mesonotum with two triangular black spots, their bases resting on the anterior margin, and on each side a large distinct V-shaped mark, slightly interrupted on the inner side, and two small round spots near the posterior margin. Segments of abdomen black, margined with yellow, above and below, slightly pubescent. Legs ochraceous, extremities of tibiae and claws brown-black, posterior tibiae spinose. Opercula ochraceous, small, rounded, contiguous, having a black patch near the base of posterior coxae. Tegmina, basal half tawny with irregular brown markings in the radial and 1—4 ulnar areas and one in the costal membrane. The upper third of the third ulnar area and the apical areas hyaline, with an almost obsolete series of minute dots at the end of each vein: wings ochraceous, apical third brown, with veins ochraceous, a discal streak to anal angle and two lines confluent at the inner angle, brown. Length body, 24: exp. tegmina, $75\frac{1}{2}$ of single tegmen 33: breadth of the pronotum, $14\frac{1}{2}$ millims.

HAB. Nicobar Islands: in Indian Museum.

6. PLATYPLEURA SPHINX.

Platypleura sphinx, Walker, List. Hom. B. M. i, p. 13 (1850): Butler, Cist. Ent. p. 188 (1874).

Tegmina whitish, brownish-tawny towards the base and having elsewhere some irregular pale-brown marks which here and there include white spots. Body long 18; exp. teg. 43 millims.

Reported from N. Bengal, N. India.

7. PLATYPLEURA CÆLEBS.

Platypleura cælebs, Stål, Trans. Ent. Soc. 3rd Ser. i, p. 573 (1863): Butler, Cist. Ent. p. 188 (1874).

Allied to *Paeilopsaltria capitata*, Olivier, (Enc. Méth. v, p. 754) in regard to size, broadness of apical limbus, tegmina and wings. Body long 23: exp. teg. 68 millims. Reported from N. India.

8. PLATYPLEURA ANDAMANA.

Platypleura andamana, Distant, Trans. Ent. Soc. p. 174 (1878).

This species was described from a specimen procured from the Andaman islands. Body long 22: exp. teg. 84 millims.

9. PLATYPLEURA ROEPSTORFFII, n. sp.

♂. ♀. Brownish tawny. Face gamboge colour, moderately convex, transversely sulcated, with a brown longitudinal groove. Rostrum extending almost to the posterior margin of the first abdominal segment, tip brown. Legs brown above, tawny below; tibiae setose, posterior pair spinose. Eyes bright castaneous, moderately prominent, pilose behind. Second joint of antennæ pale tawny. A fascia from eye to eye, through the base of the antennæ and frons, and another through the ocelli, black. Pronotum grooved, with an obtuse-angled black mark on middle of posterior border; lateral processes subtriangular, anterior margin slightly brown. Mesonotum with two obconical spots extending backwards from anterior border and having between them a variable sagittate mark, two dots wide apart, near posterior border, and a very obscure mark situated on the outer side of each of the obconical spots, black. Abdominal sutures black, margined with luteous, pubescent; anal segment below, luteous. Opercula very small, subelliptical, wide apart in the ♂; contiguous, semi-rounded, in the ♀. Tegmina brown, opaque: basal third tinged with tawny, very apparent when stretched out; two spots in the radial area (the basal extending into the costal membrane) and one in the fourth ulnar area, black. A patch in the middle of the first ulnar area, extending into the third, and one near the base of the third ulnar area, extending into the fourth, pale brown. Apical area pale brown; veins adorned with oval marks, brown, with a centre of pale brown. External margin with a row of six subquadrangular brown spots, divided by oval pale brown spots. Wings fulvous tawny, disc and a band along the fore and external borders brown. Length of body, $24\frac{1}{2}$; exp. tegm. $76\frac{1}{2}$; of one tegmen, 34; breadth of pronotum, 12 millims.

Closely allied to *P. andamana*, Distant.

HAB. Andaman Islands. Several specimens are in the Indian Museum.

(b.) *With black and white wings.*

10. PLATYPLEURA BASIALBA.

Oxypleura basialba, Walker, List Hom. B. M. i, p. 26, (1850).

Platypleura basialba, Butler, Cist. Ent. i, p. 191 (1874).

Body long 19, exp. teg. 61 millims. Reported from N. Bengal.

11. PLATYPLEURA NOBILIS.

Cicada nobilis, Germar in Thon's Archiv. ii, fasc. 2, p. 9 (1830); in Silbermann's Rev. Ent. ii, pt. 2, p. 82, (1834).

Cicada hemiptera, Guérin, Voyago Bélanger Ind. Orient. p. 500 (1834).

Platypleura semilucida, Walker, List Hom. B. M. i. p. 20 (1850).

Platypleura nobilis, Butler, Cist. Ent. i, p. 191 (1874); Distant, J. A. S. B. xlvi, (2), p. 38 (1879).

Reported from Java, Singapore, and Tenasserim: there is a specimen in the Indian Museum from Tenasserim. As this is a typical species of the smaller members of this genus, I re-describo it, the original description being practically unobtainable.

Tawny. Face tawny, moderately convex, transversely sulcated with the furrows brown and a longitudinal groove broadly black. Rostrum extending to the fourth abdominal segment, tip piceous. Eyes dull castaneous, with a narrow black fascia, extending from anterior margin around the base of the antennæ. Vertex with a bright tawny fascia on anterior margin and two minute obconical black marks, extending from posterior margin on each side of the ocelli, obsolete in some. Pronotum tawny, furrowed, furrows black; a line from the middle of the anterior border to the posterior border, black and quadrangularly expanded on the disc. Mesonotum fulvous brown, with two moderate obconical black spots, extending backward from the fore border, midway between which there is a discal line connected with a fascia on the hinder border also black. On the outer side of both the moderate obconical spots is a large obconical patch, black, and extending from the fore border almost to the hind border. The metanotum is bright tawny. The abdominal sutures are black, edged with fulvous, slightly pubescent. Below, the fulvous margins of the abdominal segments alone appear. Opercula tawny, brown at the base, rounded, small, wide apart. Legs tawny, anterior and middle femora spotted brown, posterior tibiae spinose. Tegmina, basal third tawny, with some irregular lighter markings: a hyaline spot, at the apex of the radial area, just above a dark brown spot which extends into the costal membrane: a black spot in the ulnar space. Apical two-thirds of tegmina hyaline, with three minute brown spots on the apical anastomoses of the first and second ulnar areas, also a very minute brown spot on each side of the middle of the vein separating the second from the third apical area and the third from the fourth; six minute brown spots on the limbus. Basal two-thirds of the wings brown, with a discal streak extending to the anal angle, tawny; apical third, hyaline; flaps tawny with a brown line on the suture. Length body 16; exp. teg. 46; length of one tegmen 24; breadth of pronotum 8 millims.

Variety, *a*.—Markings on face and pronotum more distinctly black. The markings on the basal third of the tegmina are more distinctly pale forming a band of five spots extending from the costal membrane through the ulnar areas. The brown spots in the hyaline apical portion broader, the internal apical row produced through the apical areas and the external apical row of dots duplicated. The tawny discal streak of the wings wanting, flaps grey hyaline. From Munipur, in Indian Museum. Allied to *Platypleura insignis*, Distant.

12. PLATYPLEURA INSIGNIS.

Platypleura insignis, Distant, J. A. S. B. xlvi (2), p. 39, t. 2, f., 2 (1879).

Allied to the preceding, but tegmina and wings very distinct, the opaque portion being much less than in that species. Body long 15; exp. teg. 45 millims. Reported from Tenasserim and Hindustan: a specimen from the former locality is in the Indian Museum.

(c.) *With black, white, and red wings.*

13. PLATYPLEURA OCTOGUTTATA.

Tettigonia octoguttata, Fabricius, Ent. Syst. Suppl. p. 515 (1798); Syst. Rhyng. p. 39 (1803); Coquebert, Ill. Ins. i, p. 34, t. 9, f., 1 (1790).

Oxypleura sanguiflua, Walker, List Hom. B. M. i., p. 24 (1850); Ins. Saund. Hom. sp. 2 (1858).

• *Pacilopsaltria octoguttata*, Stål, Berl. Ent. Zeitschr. x, p. 168 (1866) (re-described).

Platypleura octoguttata, Butler, Cist. Ent. i, p. 192 (1874).

Body long 27: exp. teg. 80 millims. Reported from the Panjab, N. India, N. Bengal, S. India. The Indian Museum possesses specimens from Bengal, Calcutta, and Sambhalpur in the Central Provinces.

14. PLATYPLEURA SUBRUFa.

Oxypleura subrufa, Walker, List Hom. B. M. i, p. 25 (1850).

Pacilopsaltria capitata, Stål, Berl. Ent. Zeitschr. x, p. 169 (1866), who joins together 'subrufa' and 'capitata' Olivier (Enc. Méth. v, p. 754, t. 112, f. 10), the former an Indian and the latter a Ceylon species. They have been separated again by Butler (Cist. Ent. i, p. 192) and should remain separate.

Platypleura subrufa, Butler, Cist. Ent. i, p. 192 (1874).

Body long 27: exp. teg. 75 millims. Reported from Coromandel and India.

(d.), *With black, white, and brown wings.*

15. PLATYPLEURA BUFO.

Oxypleura bufo, Walker, List Hom. B. M. i. p. 27 (1850).

Platypleura bufo, Butler, Cist. Ent. i, p. 195 (1874).

Body long 25: exp. teg. 81 millims. Reported from India.

16. PLATYPLEURA CERVINA.

Platypleura cervina, Walker, List Hom. B. M. i, p. 16 (1850) ♀; Butler, Cist. Ent. i, p. 198 (1874).

Platypleura straminea, Walker, l. c. p. 17, ♂.

Body long 17: exp. teg. 50 millims. Reported from N. Bengal.

Genus TACUA, Amyot & Serville.

Am. & Serv., Hist. Nat. Ins. Hém., p. 461 (1843); Stål, Hem. Afric. iv, p. 3. (1866).

17. TACUA SPECIOSA.

Tettigonia speciosa, Illiger in Wied. Zool. Arch. ii, 145, t. 2; Fabricius, Syst. Rhyn. l. 33 (1803).

Cicala in lica, Donovan, Ins. Ind. Hem., t. 2, f. 3, (1800).

Cicala speciosa, Blanchard, Hist. Nat. Ins. iii, 165; Hém. t. 9 (1840-41).

Tacua speciosa, Am. et Serv., Hist. Nat. Ins. Hém. p. 462 (1843); Walker, List Hom. B. M. i, p. 46 (1850). J. A. S. Zool. i. p. 141 (1857).

Body long 55 millims. Reported from Java, Bengal (Donovan).

Genus TOSENA, Amyot & Serville.

Am. & Serv., Hist. Nat. Ins. Hém. p. 462 (1843); Stål, Hem. Afric. iv, p. 3. (1866).

18. TOSENA MELANOPTERA.

Tosena melanoptera, White, A. & M. N. H. xvii, p. 331 (1846); Walker, List Hom. B. M. i, p. 46 (1850).

Body long 60: exp. teg. 142 millims. Reported from Silhat, N. India. The Indian Museum possesses specimens from Sibságar and Sikkim.

19. TOSENA MEARESIANA.

Cicala mearesiana, Westwood, Arc. Ent. i, p. 98, t. 25, f. 1 (1842).

Tosena mearesiana, Am. & Serv., Hist. Nat. Ins. Hém. p. 463 (1843); Walker, List Hom. B. M. i, p. 46 (1850).

Body long 44: exp. teg. 130 millims. Reported from N. India. The Indian Museum possesses specimens from Sikkim.

20. TOSENA ALBATA.

Tosena albata, Distant, Trans. Ent. Soc. Lond. 1878, p. 175.

Body long 59: exp. teg. 132 millims. Reported from N. India.

21. TOSENA SPLENDIDA.

Tosena splendida, Distant, Ent. Month. Mag. xv, p. 76 (1878).

♂. Body long 47: exp. teg. 124 millims. ♀. Body long 49; exp. teg.

127. Reported from Assam, Nága Hills, Khasiya Hills. The Indian Museum possesses ♂ and ♀ from the Lushai country.

Genus HUECHYS, Amyot & Serville.

Am. & Serv., Hist. Nat. Ins. Hém. p. 464 (1843) : Stål, Hem. Afric. iv, p. 4 (1866).

22. HUECHYS PHILÆMATA.

Tettigonia philæmata, Fabricius, Syst. Rhyn. p. 42 (1803) ; Stoll, Cig. p. 53, t. 13, f. 62 (1788).

Cicada philæmata, Germar in Thon's Archiv. ii, fasc. 2, p. 26 (1830) ; in Silbermann's Rev. Ent. ii, p. 75, n. 52 (1834) ; Burmeister, Handb. Ent. ii, (i) p. 180 (1835).

Cicada sanguinea, Guérin, Voyage La Favorite, v, p. 155 (1839) ; Mag. Zool. p. 75 (1839).

Huechys philæmata, Am. & Serv., Hist. Nat. Ins. Hém. p. 465 (1843) ; Walker, List Hom. B. M. i. p. 251 (1850).

Guérin (l. c.) unites this species with the following and keeps *H. sanguinolenta*, Fabr., which he had not seen, distinct, but he is not followed in this arrangement by later writers.

Body above black with the frons, two quadrate patches on mesothorax, and abdomen sanguineous : tegmina brown, wings cindery-grey and subhyaline. Body long 22 millims.

Reported from Philippine Islands, N. Bengal, and Silhat. The Indian Museum possesses specimens from the Nága Hills, N. India, and Tenasserim.

23. HUECHYS SANGUINEA.

Cicada sanguinea, De Géer, Ins. iii, 221, t. 33, f. 17 (1773) ; Gmelin Ed. Syst. Nat. i, 3, 2098 (1782) ; Westwood in Donovan's Ins. China, t. 16, f. 1 (1842).

Tettigonia sanguinolenta, Fabricius, Syst. Ent. p. 681 (1775) ; Spec. Ins. ii, p. 321 (1781) ; Mant. Ins. ii, p. 267 (1787) ; Ent. Syst. iv, p. 25 (1794) ; Syst. Rhyn. p. 42 (1803).

Cicada sanguinolenta, Olivier, Enc. Méth. v, p. 756 (1790) ; Germar in Thon's Archiv. ii, fasc. 2, p. 3 (1830), in Silbermann's Rev. Ent. ii, p. 75 (1834) ; Blanchard, Hist. Nat. Ins. iii, p. 165 (1840-41) ; Guérin, Voyage La Favorite, v, p. 155, t. 45, f. 1 (1839) ; Mag. Zool. p. 76, t. 237, f. 1 (1839).

Huechys sanguinea, Am. & Serv., Hist. Nat. Ins. Hém. p. 465 (1843) ; Walker, List Hom. B. M. i, p. 251 (1850) ; J. L. S. Zool. i, p. 84 (1856) ; ibid., x, p. 95 (1867) ; Distant, J. A. S. B. xlvi, (2) p. 38 (1879).

Guérin separates 'sanguinolenta, Fabricius' and unites 'philæmata' with 'sanguinea'. *H. incarnata*, Germar, Silb. Rev. Ent. ii, p. 75, (1834), and Brullé Hist. Nat. Ins. Hém. ii, t. 3, f. 2, is probably only a variety of *H. sanguinea*.

Head, thorax, and feet black : frons, two great spots on the mesothorax, and abdomen sanguineous : tegmina black : wings fuscous. Body long 18 ; exp. teg. $41\frac{1}{2}$ millims.

Reported from India, Singapore, China, and the Eastern Archipelago. Specimens exist in the Indian Museum from Sikkim, Sibzagar, Calcutta, and Tenasserim.

24. HUECHYS TESTACEA.

Tettigonia testacea, Fabricius, Mant. Ins. ii p. 267 (1787); Ent. Syst. ix, p. 24 (1794); Syst. Rhyn. p. 42 (1803): Stoll, Cig. p. 41, t. 8, f. 41 (1788).

Cicada testacea, Gmelin Ed. Syst. Nat. i, pt. 4, p. 2098 (1782); Olivier, Enc. Méth. v, p. 736, t. 113, f. 5 (1790); Germar in Thon's Archiv. ii, fasc. 2, p. 3, (1830); Guérin, Voyage La Favorite, v, p. 155 (1839); Mag. Zool. p. 78 (1839).

Huechys testacea, Walker, List Hom. B.M. i, p. 252 (1850).

The upper surface of the body without red marks: tegmina brown, only partly transparent: wings concolorous, veins black: abdomen sanguineous.

Reported from Coromandel.

25. HUECHYS PHÄNICURA.

Cicada phænicura, Germar in Silbermann's Rev. Ent. ii, p. 76 (1834); Guérin, Icon. du Règne Animal, p. 78 (1830-34).

Huechys phænicura, Walker, List Hom. B. M. i, p. 252 (1850).

Black, entire frons, mesothorax, and abdomen sanguineous; tegmina and wings black; sometimes frons black in the middle and thorax with a black basal spot or band running through it, sides and small median spot red.

Reported from India, Sikkim.

26. HUECHYS TRANSVERSA.

Huechys transversa, Walker, List Hom. B. M. Suppl. p. 40 (1858).

Black: tegmina with costa and transverse veins red and a testaceous band. Body long 23: exp. teg. 62 millims.

Reported from Hindustan.

27. HUECHYS THORACICA.

Huechys thoracia, Distant, J. A. S. B. xlvi, (2), p. 39, t. II, f. 3 (1879).

Known by the red hour-glass-shaped fascia on pronotum. Body long 19: exp. teg. 43 millims.

Reported from Tenasserim and Hindustan.

28. HUECHYS TRABEATA.

Cicada trabeata, Germar in Thon's Archiv, ii, fasc. 2, p. 3 (1830): Guérin, Mag. Zool. p. 78 (1839).

Huechys trabeata, Walker, List Hom. B. M. i, p. 252 (1850).

Body ferruginous, tegmina and wings fuscous with ferruginous veins. Body long, $20\frac{1}{2}$ millims; tegmina broken at the ends.

Reported from Java.

There is a specimen in the Indian Museum, locality unknown.

Genus SCIEROPTERA, Stål.

Hem. Afric. iv, p. 4 (1866).

Allied to *Gaeana*: ulnar veins contiguous at the base, or united for a short distance; head scarcely narrower than the base of the thorax; anterior femora incrassated, spinose beneath.

20. SCIEROPTERA CROCEA.

Cicada crocea, Guérin in Voyage La Fav. rite, v, p. 159, t. 45, f. 3 (1829); Mag. Zool. p. 79, cl. ix, t. 237, f. 3 (1839); in Voyage La Coquille, Zool. ii (2), p. 182 (1830).

Huechys crocea, Walker, List Hom. B. M. i, p. 252 (1850).

Scieroptera crocea, Stål, Berl. Ent. Zeitschr. x, p. 169 (1866).

Yellow; thorax above with four reddish brown spots: abdomen saffron-red, more obsolete below. Feet yellow, tibiae and tarsi black. Tegmina and wings hyaline with yellow veins.

Reported from Bengal.

30. SCIEROPTERA SPLENDIDULA.

Tettigonia splendidula, Fabricius, Syst. Ent. p. 681 (1774); Spec. Ins. ii, p. 321 (1781); Mant. Ins. ii, p. 267 (1787); Ent. Syst. iv, p. 25 (1794); Syst. Rhyn. p. 42 (1803).

Cicada splendidula, Gmelin Ed. Syst. Nat. i, pt. 4, p. 2098 (1782); Olivier, Enc. Méth., v, p. 756 (1790); Germar in Thon's Archiv, ii, fasc. 2, p. 45 (1830); Guérin, in Voyage La Favorite, v, p. 159 (1839); Mag. Zool. p. 79 (1839); Westwood in Donovan's Insects China, t. 16, f. 4 (1842).

Huechys splendidula, Walker, List Hom. B. M. i, p. 252 (1850).

Scieroptera splendidula, Stål, Berl. Ent. Zeitschr. x, p. 169 (1866); Distant, J. A. S. B. xlvi (2), p. 38 (1879).

Yellow; thorax above with four large blackish rounded spots. Tegmina golden brown: anterior tibiae red, femora black: posterior femora red: abdomen sanguineous. Body long 17: length of one teg. 19 $\frac{1}{2}$ millims.

Reported from N. India, Silhat, Tenasserim. The Indian Museum possesses specimens from Tenasserim, Arakan, and the Khasiya Hills.

31. SCIEROPTERA FUMIGATA.

Huechys fumigata, Stål, Ofvers. Kong. Vet. Akad. Förh. p. 244 (1854); Walker, List Hom. B. M. Suppt. p. 314 (1858).

Scieroptera fumigata, Stål, Berl. Ent. Zeitschr. x, p. 169 (1866).

Head, thorax, and scutellum black; their lateral margins, a median patch on the thorax, and spot on the scutellum yellow: tegmina fusco-vinaceous, costa and veins weakly yellow testaceous; wings weakly vinaceous hyaline, abdomen and femora testaceous, the former above blackish. Body long 12: exp. teg. 28 millims.

Reported from India.

Genus GRAPTOTETTIX, Stål.

Hem. Afric. iv, p. 4 (1866).

Allied to *Gæana*: tegmina with ten apical cells: vertex twice as wide as the eyes: anterior femora spinose beneath; tibiae longer than femora.

32. GRAPTOTETTIX GUTTATUS.

Graptotettix guttatus, Stål, Berl. Ent. Zeitschr. x, p. 170 (1866).

Blackish with the frons, four oval spots on the thorax, two large spots on the scutellum, and the abdomen sordidly yellow: tegmina and wings fuscous. Body long 25: exp. teg. 67 millims.

Reported from the Himalaya. The Indian Museum has a specimen from Sikkim.

Genus GÆANA, Amyot & Serville.

Hist. Nat. Ins. Hém. p. 463 (1843).

33. GÆANA OCTONOTATA.

Cicada octonotata, Westwood, Arc. Ent. ii, p. 34, t. 57, f. 2, ♀ (1843).

Huechys octonotata, Walker, List Hom. B. M. i, p. 253 (1850).

Easily recognised by the tegmina brown with four yellowish spots and the wings roseate. Body long 37: exp. teg. 61 millims.

Reported from Assam. The Indian Museum possesses specimens from Sikkim.

34. GÆANA DIVES.

Tosena dives, Westwood, Arc. Ent. i, p. 98, t. 25, f. 2 (1842): Am. et Serv. Hist. Nat. Ins. Hém. p. 464 (1843): Walker, List Hom. B. M. i, p. 46 (1850).

Black: tegmina with reddish veins and a median transverse, narrow whitish band: wings testaceous, apical part black. Body long 25: exp. teg. 75 millims.

Reported from Silhat. The Indian Museum possesses specimens from Sikkim.

35. GÆANA CONSORS.

Gæana consors, White, Proc. Zool. Soc. 1850; Walker, List Hom. B. M. i, p. 253 (1850).

Close to *G. festiva*, but differing in the markings on the tegmina. Body long 29: exp. teg. 84 millims.

The Indian Museum possesses specimens from the Nâga Hills and Samagutting in Assam. One specimen has the body above and below black without a single spot or mark except a testaceous tinge on the lower part of the face; and the markings on the tegmina are dark green.

36. *GEANA FESTIVA.*

Tettigonia festiva, Fabricius, Syst. Rhyn. p. 41 (1803).

Cicada thalassina, Percheron, Gen. Ins. (Hém.), t. 2 (1834) : Guérin, Voyage La Coquille, Ins. p. 183 (1838).

Cicada percheronii, Guérin, Icon. Règne Animal, p. 355 (1838).

Geana consobrina, White, Proc. Zool. Soc. 1850 ; Walker, List Hom. B. M. i, p. 254 (1850).

Geana festiva, Stål, Berl. Ent. Zeitschr. x, p. 170 (1866) ; Häm. Fabr. ii, p. 5 (1863).

Black : a testaceous band across the face from eye to eye and around each eye : four narrow longitudinal yellow lines on the thorax. Tegmina bluish green or greenish yellow, the radial area with a small and larger spot below, a median band, three confluent apical patches, and a broad apical limbus black : wings white or bluish, apical part black with a white or bluish spot on the disc. Body long 33 : exp. teg. 80 millims.

Reported from Assam, Bengal.

The Indian Museum possesses specimens from Darjiling and Sikkim. Some of these have the tegmina green, others greenish yellow, and, in some, the wings have the basal portion and a discal spot bright testaceous not white or pale, the size and arrangement of the markings on the body and tegmina remaining exactly the same.

37. *GEANA MACULATA.*

Tettigonia maculata, Fabricius, Syst. Ent. App. p. 831 (1775) ; Spec. Ins. ii, p. 319 (1784) ; Mant. Ins. ii, p. 266 (1787) ; Ent. Syst. iv, p. 20 (1794) ; Syst. Rhyn. p. 37 (1803).

Cicada maculata, Drury, Ill. Nat. Hist. ii, p. 69, t. 37, f. 1 (1773) ; Gmelin, ed. Syst. Nat. i, pt. 4, p. 2100 (1782) ; Olivier, Enc. Méth. v, p. 750, t. 112, f. 4 (1790) ; Germar in Thon's Archiv. ii, fasc. 2, p. 12 (1830) ; in Silbermann's Rev. Ent. ii, p. 74 (1834).

Geana maculata, Am. et Serv., Hist. Nat. Ins. Hém. p. 464 (1843) ; Walker, List Hom. B. M. i, p. 253 (1850).

♀. Black shihing : two yellow spots on vertex between the eyes, one below each eye : six on mesonotum, four in front, two behind. Tegmina black, with five spots, two basal (of which one within radial area is minute) and three larger subequal median spots, whitish yellow : a white dot in 1—3 ulnar and in all the apical areas except the last. Wings black, basal part sordidly white and a sub-apical row of five white dots. A form of the ♂ has, instead of the dots or spots in the ulnar and apical areas, broad smears of dirty white, and is also larger than the ordinary ♀. Body long 32 : exp. teg. 92 millims, ♀ : body long 40 exp. teg. 97 millims. , form last mentioned.

The Indian Museum possesses specimens from Sikkim, Khasiya Hills, Samaguting, and the Dhansiri Valley.

38. GEANA SULPHUREA.

Cicada sulphurea, Hope, in Royle's Ill. Bot. Him., Introd., p. liv, t. 10, f. 2 (1839).

Cicada pulchella, Westwood, Arc. Ent. ii, p. 34, t. 57, f. 1. (1843).

Geana sulphurea, Walker, List Hom. B. M. i, p. 254 (1850).

*Black; head, pronotum, and mesonotum spotted sulphureous: tegmina and wings sulphureous for the basal two-thirds; apical third blackish-fuscous: tegmina with a blackish-fuscous median band: abdomen beneath and on each side at the tip, spotted yellow. Body long 38: exp. teg. 90 millims.

Reported from Nepal and N. India.

The Indian Museum possesses specimens from Sikkim and N. India.

Genus DUNDUBIA, Am. & Serv.

Am. et Serv., Hist. Nat. Ins. Hém. p. 470 (1843): Stål, Mem. Afric. iv, p. 5 (1866).

Head triangular: frons large, very convex, transversely sulcated, with a longitudinal groove in the middle: pronotum not amplified on the lateral margins: cheeks without a tubercle: rostrum not or barely reaching the base of the posterior coxae: opercula long, extending beyond the middle of the venter, very often to the last segment.

This and the remaining genera of this group have been so imperfectly worked out, and the synonymy is so defective, that it is impossible for any one in this country to do more than indicate the recorded species. Walker's work here is particularly untrustworthy, and his descriptions quite unintelligible.

39. DUNDURIA MANNIFERA.

Cicada mannifera, Linnaeus, Mūs. Ad. Fried. p. 84 (1754), excluding synonymy.

Tettigonia vaginalata, Fabricius, Mant. Ins. ii, p. 266 (1787); Ent. Syst. iv, p. 18 (1794); Syst. Rhyn., p. 35 (1803).

Cicada vaginalata, Graptius Ed. Syst. Nat. i, pt. 4, p. 2099 (1782); Olivier, Enc. Méth. v, p. 748 (1790); Stoll, Cig. p. 38, t. 7, f. 35 (1788).

Cicada virescens, Olivier, Enc. Méth. v, p. 747 (1790) t. 110, f. 2; Walker, List Hom. B. M. i, p. 64 (1850).

Dundubia vaginalata, Am. et Serv., Hist. Nat. Ins. Hém. p. 471 (1843); Walker, List Hom. B. M. i, p. 47, 1120, (1850); J. L. S. Zool. x, p. 84 (1867).

Dundubia mannifera, Stål, Berl. Ent. Zeitschr. x, p. 170 (1866): Distant, J. A. S. B. xlvi, (2), p. 38 (1879); Trans. Ent. Soc. p. 634 (1881).

Body pale yellow-olive or virescent, spotless; tegmina and wings hyaline, spotless, costa of the former black or brown; opercula almost as long as the abdomen, narrowed near the base, thence oval, rounded at the tip, testaceous or pale green. ♂. Body long 43: exp. teg. 110 millims.

Reported from Morty, Sumatra, Tenasserim, Assam.

The Indian Museum possesses specimens from Java, Tenasserim, and Sikkim.

40. DUNDUBIA MICRODON.

Dundubia microdon, Walker, List Hom. B. M. i, p. 55 (1850).

Body long, 34 : exp. teg. 88 millims. Reported from N. India.

41. DUNDUBIA LATERALIS.

Dundubia lateralis, Walker, List Hom. B. M. i, p. 61 (1850).

Body long, 29 : exp. teg. 87 millims. Reported from Silhat.

42. DUNDUBIA INTEMERATA.

Dundubia intemerata, Walker, J. L. S. Zool. i, p. 84 (1856).

Pale testaceous : tegmina and wings hyaline, spotless, the costa of the former tawny, veins green. Opercula acute, triangular, narrow, extending to fifth ventral segment. Body long 21 : exp. teg. 72 millims.

Reported from Singapore.

The Indian Museum possesses specimens from Tenasserim, Dhansiri-valley, Sibságar, Nága Hills, Samaguting.

43. DUNDUBIA VIBRANS.

Dundubia vibrans, Walker, List Hom. B. M. i, p. 54 (1850) : J. L. S. Zool. x, p. 84 (1867).

Body pale tawny, wings colourless, pale tawny at the base ; apex of tegmen slightly clouded with brown. Body long 36 : exp. teg. 92 millims.

Reported from Silhat.

44. DUNDUBIA NICOMACHE.

Dundubia nicomache, Walker, List Hom. B. M. i, p. 67 (1850).

Body long 22 : exp. teg. 85 millims. Reported from N. India.

45. DUNDUBIA TIGRINA.

Dundubia tigrina, Walker, List Hom. B. M. i, 69 (1850).

Body long 23 : exp. teg. 69 millims. Reported from Malabar. The Indian Museum possesses specimens from Assam ?

46. DUNDUBIA MACULIPES.

Dundubia maculipes, Walker, List Hom. B. M. i, p. 70 (1850).

Body long 25 : exp. teg. 71 millims. Reported from N. Bengal.

47. DUNDUBIA SAMIA.

Dundubia samia, Walker, List Hom. B. M. i, p. 77 (1850).

Body long 28: exp. teg. 71 millims. Reported from N. India.

48. DUNDUBIA SINGULARIS.

Dundubia singularis, Walker, List Hom. B. M. Suppt. p. 7 (1858).

Body long 19: exp. teg. 62 millims. Reported from India.

49. DUNDUBIA RADHA.*

Dundubia radha, Distant, Trans. Ent. Soc. p. 634 (1881).

Allied to *D. manifera*, Linn., from which it differs by the much broader head, attenuated apices of the opercula, and its much larger size. In superficial appearance, it bears a strong resemblance to the genus *Cosmopsaltria*. (*Distant*). Body long 33: exp. teg. 124 millims.

Reported from Madras Presidency and Mussooree.

50. DUNDUBIA TRIPURASURA.

Dundubia tripurasura, Distant, Trans. Ent. Soc. p. 635 (1881).

This species is allied to *D. vibrans*, Walker, from which it structurally differs by the long and subtriangular opercula. The abdomen is also broader, the tegmina unspotted, and the sanguineous colour of the abdomen and opercula are also somewhat peculiar and distinct. (*Distant*). Body long 33: exp. teg. 85 millims.

Reported from Assam.

51. DUNDUBIA NAGARASINGNA.

Dundubia nagarasingna, Distant, Trans. Ent. Soc. p. 635 (1881).

Distant writes:—‘I am somewhat at a loss for a closely allied species with which to compare it, but its distinct colour and markings and shape and the length of the opercula should sufficiently distinguish it.’ Body long 39: exp. teg. 95 millims.

Reported from N. W. Burma.

52. DUNDUBIA IMMACULA.

Dundubia immacula, Walker, List Hom. B. M. i, p. 50 (1850).

Body fawn colour, wings whitish. Body long 40: exp. teg. 102 millims. Reported from Tenasserim.

Genus *MELAMPSALTA*, Kol.

Melet. Ent. vii. p. 27 (1857).

53. MELAMPSALTA VARIANS.

Cicada varians, Germar in Silbermann's Rev. Ent. ii, p. 59 (1834).

Dundubia varians, Walker, List Hom. B. M. i, p. 48 (1850); iv, p. 1120 (1852): Suppt. p. 6 (1858).

Dundubia chlorogaster, Walker (*nep* Boisduval), l. c. p. 47, ♀.

Melampsalta varians, Stål, A. S. E. F. (4 Sér.) i. p. 619 (1862).

Reported from Silhat.

Genus COSMOPSALTRIA, Stål.

Hem. Afric. iv, p. 5 (1866).

In Ofvers. Kong. Vet. Aka. Förh. p. 708 (1870), Stål distributes this genus amongst three subgenera:—*Platylomia* to which *C. flavigula*, Guérin, belongs; *Cosmopsaltria* to which *C. spinosa*, Fabr., belongs; and *Diceropygia* to which *C. obtecta*, Fabr., belongs. *Cosmopsaltria* is closely allied to *Dundubia*; checks without a tubercle; rostrum reaching the base or most often the apex of the posterior coxae; opercula long, extending beyond the middle of the venter.

54. COSMOPSALTRIA OBTECTA.

Tettigonia obtecta, Fabricius, Syst. Rhyn. p. 35 (1803).

Cicada obtecta, Germar, in Thon's Archiv, ii, fasc. 2, p. 5 (1830).

Dundubia obtecta, Walker, List Hom. B. M. i, p. 47 (1850).

Cosmopsaltria obtecta, Stål, Häm. Fabr. 2, p. 4 (1869).

Reported from N. India, N. Bengal, Nepál and Assam. Body long 25: exp. teg. 85 millims.

Specimens in the Indian Museum are from Sikkim and Assam.

55. COSMOPSALTRIA SITA.

Cosmopsaltria sita, Distant, Trans. Ent. Soc. p. 636 (1881).

It is difficult to separate this and the two following species from the genus *Dundubia* except by the length of the rostrum. They also resemble the 'vibrans' group of that genus. Body long 24: exp. teg. 73 millims.

Reported from S. India or Bombay. (Distant).

56. COSMOPSALTRIA DURGA.

Cosmopsaltria durga, Distant, Trans. Ent. Soc. p. 637 (1881).

This species in size and markings (excluding the spotted tegmina) much resembles *Dundubia tripurasura*, Distant; the less produced frontal portion of the head and the length of the rostrum, however, place it in this genus (Distant). Body long 33: exp. teg. 98 millims.

Reported from Assam.

57. COSMOPSALTRIA ABDULLA.

Cosmopsaltria abdulla, Distant, Trans. Ent. Soc. p. 639 (1881).

This is a large and distinct species, near *C. doryca*, Boisd., from

which it differs by its large size, more spotted tegmina, and different size and structure of the opercula. Body long 46 : exp. teg. 116—122 millims.

Reported from Penang and Singapore.

58. COSMOPSALTRIA OOPAGA.

Cosmopsaltria oopaga, Distant, Trans. Ent. Soc. p. 641 (1881).

This species is also allied to *C. doryca*, Boisd., but the body is much broader, the tegmina are unspotted, and the shape of the opercula more like those of *C. abdulla*, Distant. Body long 39 : exp. teg. 96 millims.

Reported from Burma.

59. COSMOPSALTRIA SPINOSA.

Tettigonia spinosa, Fabricius, Mant. Ins. ii, p. 266 (1787) ; Ent. Syst. iv, p. 17 (1794) ; Syst. Rhyn. p. 34 (1803).

Cicada spinosa, Olivier, Enc. Méth. v, p. 748 (1790).

Dundubia spinosa, Walker, List Hom. B. M. i, p. 47 (1850).

Cosmopsaltria spinosa, Stål, Berl. Ent. Zeitsch. x, p. 171 (1866) ; Ofvers. Kong. Vet. Aka. Förh. p. 708 (1870).

Varies much in size and coloration. Tegmina towards the apex of the veins sometimes immaculate and sometimes with fuscous spots.

Reported from India.

60. COSMOPSALTRIA FLAVIDA.

Cicada flavida, Guérin, Voyage Belanger in Ind. Orient. p. 498, t. 3, f. 1 (1834) ; Walker, List Hom. B. M. i, p. 118 (1850).

Dundubia saturata, Walker, List Hom. B. M. Suppt. p. 6 (1858).

Cosmopsaltria flavida, Stål, Berl. Ent. Zeitschr. x, p. 171 (1866).

Body long 45 : exp. teg. 140 millims. Reported from Java and Sikkim.

Genus LEPTOPSALTRIA, Stål.

Hem. Afric. iv, p. 5 (1866).

Allied to *Dundubia*, Am. et Serv. ; cheeks with a tubercle near the apex ; rostrum extending a little beyond the posterior coxae ; opercula short : second and third segments of the abdomen in the ♂ with a lateral tubercle.

61. LEPTOPSALTRIA GUTTULARIS.

Cicada guttularis, Walker, List Hom. B. M. Suppt. p. 29 (1858), ♀.

Leptopsaltria guttularis, Stål, Hem. Ins. Philip. in Ofvers. Kong. Vet. Akad. Förh. p. 710 (1870), ♂.

Very like *L. tuberosa*, Sign., but differs in the opercula being more obtuse, apex much less obliquely truncated, exterior apical part more obtuse, less produced, ventral tubercles of the ♂ larger, black. Body long 13 : exp. teg. 46 millims.

Reported from Burma.

There are several unnamed species of this genus in the Indian Museum.

Genus POMPONIA, Stål.

Hem. Afric. iv, p. 6 (1866).

Allied to *Cosmopsaltria*: opercula short, somewhat transverse: rostrum reaching at least to the base but most often to the apex of the posterior coxae. Stål (Ofvers. K. V.-A. Förh. p. 710, 1870) separates the subgenera *Pomponia* and *Oncotympana*.

62. POMPONIA URANIA.

Dundubia urania, Walker, List Hom. B. M. i, p. 64 (1850).

**Pomponia urania*, Stål, Berl. Ent. Zeitschr. x, p. 171 (1866).

Hind-scutcheon bright green; abdomen green. Body long 34: exp. teg. 83 millims.

Reported from Hindustan.

63. POMPONIA BINDUSARA.

Pomponia bindusara, Distant, Trans. Ent. Soc. p. 642 (1881).

This species, above, resembles *Dundubia vibrans*, Walker, and *Cosmopsaltria sita*, Distant. Many of these Indian species belonging to the genera *Dundubia*, *Cosmopsaltria*, and *Pomponia* have a common facies in colour and markings which Distant thinks is probably due to mimetic resemblance, and which, in practice, renders their identification exceedingly difficult. Body long, 30: exp. teg. 87 millims.

Reported from Tenasscrim.

64. POMPONIA LINEARIS.

Dundubia linearis, Walker, List Hom. B. M. i, p. 48 (1850). Var., l. c. iv, p. 1120 (1852).

**Dundubia ramifera*, Walker, var., l. c. p. 53 (1850): J. L. S. Zool. x, p. 84 (1867).

Dundubia cinctimanus, Walker, List l. c. p. 49 and Suppt. p. 6 (1858): J. L. S. Zool. x, p. 84 (1867).

Pomponia linearis, Stål, Berl. Ent. Zeitschr. x, p. 171 (1866).

Body tawny. Body long 46: exp. teg. 118 millims.

Reported from Silhat.

The Indian Museum possesses a specimen from Assam.

65. POMPONIA KAMA.

Pomponia kama, Distant, Trans. Ent. Soc. p. 643 (1881).

Allied to *P. transversa*, Walker, but much smaller, abdomen narrowed and more linear, head broader in comparison with pronotum and colour different. Body long 18: exp. teg. 66 millims.

Reported from N. India, Darjiling.

66. POMPONIA MADHAVA.

Pomponia madhava, Distant, Trans. Ent. Soc. p. 644 (1881).

Allied to *P. tigroides*, Walker, from which it differs by its being pale greenish and unicolorous, the tegmina broader, with the costal margin irregularly curved and not deflexed at the termination of the radial veins, and also in having both the second and third abdominal segments beneath rounded, produced and pointed anteriorly. Body long 22 : exp. teg. 55 millims.

Reported from Assam.

67. POMPONIA IMPERATORIA.

Cicada imperatoria, Westwood, Arc. Ent. ii, p. 14, t. 51, (1843) : Walker, List Hom. B. M. i, p. 47 : J. L. S. Zool. i, p. 83 (1856) : ibid. x, p. 84 (1867).

Pomponia imperatoria, Stål, Berl. Ent. Zeitschr. x, p. 171 (1866).

A very large species, yellow luteous, body long 88, exp. teg. 209 millims.

Reported from Nepál.

68. POMPONIA TIGROIDES.

Pomponia tigroides, Distant, J. A. S. B. xlvi(2), p. 38 (1879).

The Indian Museum possesses a specimen from Tenasserim.

Genus EMATHIA, Stål.

Hem. Afric. iv, p. 8 (1866).

Inner ulnar area of tegmina not widened towards the apex ; apical cells one and two extending equally far forward ; thorax widened at the base : tympana chiefly exposed ; opercula short : anterior femora spinose.

69. EMATHIA EGROTA.

Emathia egrota, Stål, Berl. Ent. Zeitschr. x, p. 172 (1866).

Body long 20 : exp. teg. 50 millims. Reported from Bombay.

Genus CICADA, Linn.

Linnaeus, Syst. Nat. i, p. 704 (1766) : Stål, Rio. Jan. Hom. ii, p. 19 (1862) Ofvers K. V. A. Förh. p. 714 (1870).

70. CICADA SUBTINCTA.

Cicada subtrincta, Walker, List B. M. i, p. 147 (1850).

Body long 32 : exp. teg. 105 millims. Reported from Silhat.

71. CICADA ANEA.

Cicada anea, Walker, l. c., p. 207 (1850).

Body long 13 : exp. teg. 40 millims. Reported from N. Bengal.

72. CICADA AURATA.

Cicada aurata, Walker, l. c., p. 215 (1850).

Body long 17: exp. teg. 42 millims. Reported from Assam.

73. CICADA SUBVITTA.

Cicada subvitta, Walker, l. c., p. 222 (1850).

Body long 16: exp. teg. 38 millims. Reported from N. India.

74. CICADA FERRUGINEA.

Cicada ferruginea, Olivier, Enc. Méth. v, p. 750, t. 112, f. 1 (1790); Stoll, Cig. p. 65, t. 16, f. 86 (1788); Walker, List Hom. B. M. i, p. 117 (1850).

Reported from India.

75. CICADA XANTES.

Cicada xantes, Walker, List Hom. B. M. i, p. 198 (1850).

Body, drums, and legs tawny: wings colourless, veins yellow. Body long 17: exp. teg. 48 millims.

Reported from N. India.

76. CICADA MACULICOLLIS.

* *Cicada maculicollis*, Guérin, Voyage La Coquille, Zool., p. 183 (1830); Walker, List Hom. B. M. Suppt., p. 28 (1858).

Body long 24: exp. teg. 65 millims. Reported from Bengal.

Genus CRYPTOTYMPANA, Stål.

A. S. E. F. (4 Sér.), i, p. 613 (1862).—Hem. Afric. iv, p. 6 (1866).

77. CRYPTOTYMPANA RECTA.

Fidicina recta, Walker, List Hom. B. M. i, p. 79 (1850) ♀.

Cryptotympana recta, Distant, J. A. S. B. xlvi (2), p. 40, t. ii, f. 4 (1879), ♂.

Body long 32: exp. teg. 95 millims. Reported from Silhat and Tenasserim.

The Indian Museum possesses a specimen from Tenasserim.

78. CRYPTOTYMPANA VICINA.

Cicada vicina, Signoret, Rev. Mag. Zool., p. 410, t. 10, f. 4 (1849).

Fidicina vicina, Walker, List Hom. B. M. i, p. 90 (1850).

Cryptotympana vicina, Stål, A. S. E. F. (4 Sér.) i, p. 613 (1862).

Reported from Silhat.

The Indian Museum possesses specimens from the Bhutan Duárs.

79. CRYPTOTYMPANA IMMACULATA.

Cicada immaculata, Olivier, Enc. Méth. v, p. 749, t. 112, f. 7 (1790) : Stoll, Cig. p. 40, t. viii, f. 39 (1788) : Signoret, Rev. Mag. Zool. p. 410 (1849).

Fidicina immaculata, Walker, List Hom. B. M. i, p. 90 (1850) ; iv, p. 1121 (1852).

Cryptotympana immaculata, Stål, A. S. E. F. 4 Sér. i, p. 613 (1862).

Reported from N. Bengal.

80. CRYPTOTYMPANA INTERMEDIA.

Cicada intermedia, Signoret, Mag. Rev. Zool. p. 406, t. 10, f. 2 (1849).

Fidicina intermedia, Walker, List Hom. B. M. i, p. 90 (1850).

Cryptotympana intermedia, Stål, A. S. E. F. 4 Sér. i, p. 613 (1862).

Abdomen reddish yellow with a blackish band on each segment : allied to *C. atrata*, Fabr.

Reported from Tenasscrim.

Genus FIDICINA, Amyot & Serville.

Amyot et Serville, Hist. Nat. Ins. Hém. p. 472 (1843) : Stål, Rio. Jan. Hém. ii, p. 18 (1862) ; Ann. Soc. Ent. Fr. (4 séries) i, p. 614 (1861) ; Hom. Afric. iv, p. 7 (1866) ; Distant, Biol. Cen. Amer. p. 16 (1881).

81. FIDICINA OPERCULATA.

Cicada operculata, Carreno.

Fidicina operculata, Walker, List Hom. B. M. i, p. 90 (1850).

Reported from N. India.

The Indian Museum possesses a specimen.

82. FIDICINA CORVUS.

Fidicina corvus, Walker, List Hom. B. M. i, p. 86 (1850).

Reported from Silhat. Body long 29 : exp. teg. 113 millims.

The Indian Museum possesses a specimen of the ♀ from Silhat.

Genus TIBICEN, Latreille.

Latreille, Fam. Nat. p. 426 (1825) : Stål, Hém. Afric. iv, p. 25 (1866).

83. TIBICEN AURENGZEBE.

Tibicen aurengzebe, Distant, Trans. Ent. Soc., p. 646 (1881).

Body long 18 : exp. teg. 48 millims. Reported from Bombay Presidency.

84. TIBICEN APICALIS.

Cicada apicalis, Germar in Thon's Archiv, ii, fasc. 2, p. 8 (1830) ; in Silbermann's Rev. Ent. ii, p. 63 (1834) ; Walker, List Hom. B. M. i, p. 161 (1850).

Tibicen apicalis, Stål, A. S. E. F. 4 Sér., i, p. 618 (1862).

Body long 18 : exp. teg. 48 millims., ♀. Reported from N. India.

The Indian Museum possesses a specimen from Calcutta.

Genus MOGANNIA, Amyot & Serville.

* Amyot et Serville, Hist. Nat. Ins. Hém, p. 467 (1843) : Stål, Hem. Afric. iv. p. 5 (1866).

85. MOGANNIA ILLUSTRATA.

Mogannia illustrata, Am. et Serv., Hist. Nat. Ins. Hém. p. 467, t. 9. f. 4 (1843) ; Walker, List Hom. B. M. i, p. 248 (1850).

Body uniform ferruginous brown : basal half of tegmina and a small semicircular patch on the tips, transparent yellow, a brown transverse band across the middle. Body long, 12 millims.

Reported from N. India.

86. MOGANNIA RECTA.

Mogannia recta, Walker, List Hom. B. M. Suppt. p. 39 (1858).

Abdomen with a red band on the posterior border of each segment. Body long, 12 millims.

Reported from Hindustan.

87. MOGANNIA OBLIQUA.

Mogannia obliqua, Walker, List Hom. B. M. Suppt. p. 39 (1858).

♀. green mostly reddish beneath : abdomen reddish with a spot on each side near the base. Pronotum and mesonotum with some testaceous marks. Body long, 14 : exp. teg. 41 millims.

Reported from Hindustan.

88. MOGANNIA VENUSTISSIMA.

Mogannia venustissima, Stål, Ofvers. Kong. Vet. Akad. Förh. p. 154 (1865).

Cærulean or metallic black. Tegmina with the veins at the base pale sanguineous, before the middle black; thence sordid straw-colour : wings with the veins at the base sanguineous and thence piceous. Body long, 16 : exp. teg. 37—41 millims.

Reported from E. India.

89. MOGANNIA FUNEBRIS.

Mogannia funebris, Stål, Ofvers. Kong. Vet. Akad. Förh. p. 155 (1865).

Aeneous black. Tegmina, before the middle, black with the basal areola and a band towards the apex of the black part sordid lutescent. ♀. Body long, 19 : exp. teg. 46 millims.

Reported from Silhat.

90. MOGANNIA INDICANS.

Mogannia indicans, Walker, List Hom. B. M. i p. 249 (1850).

♂ bright or dark red, ♀ black. Tegmina with a broad basal brown band, veins yellow. Body long 12—16 : exp. teg. 35—40 millims.

Reported from China.

The Indian Museum possesses specimens from Sikkim.

91. MOGANNIA LOCUSTA.

Cephaloxys locusta, Walker, List Hom. B. M. i, p. 236 (1850).

Body ferruginous beneath and abdomen pale tawny. Body long 50 : exp. teg. 85 millims.

Reported from E. India.

92. MOGANNIA LACTEIPENNIS.

Cephaloxys lacteipennis, Walker, List Hom. B. M. i, p. 237 (1850).

Body luteous : abdomen black with the hind borders of the segments tawny : tegmina and flaps white, opaque, luteous at the base. Body long. 36 : exp. teg. 97 millims (?).

Reported from N. India.

93. MOGANNIA QUADRIMACULA.

Cephaloxys quadrimacula, Walker, List Hom. B. M. p. 238 (1850).

Body bright tawny : hind margins of abdomen having the borders of the segments with slender interrupted reddish bands, a broad pale tawny band near the tip and beneath, piecemeal. Body long 30 : exp. teg. 53 millims.

Reported from N. India.

94. M. TERPSICHORE.

Cephaloxys terpsichore, Walker, List Hom. B. M. p. 239 (1850).

Body apple-green : abdomen with two last segments pitchy above : tegmina colourless, tinged with brown towards the tips, costa green. Body long 25 : exp. teg. 74 millims.

Reported from E. India.

CORRECTION AND ADDITION.

Page 213, 4 lines from top of page, for "NICOBARICA," read "DISTINCTA," the former of these names being preoccupied ; and, between the 10th and 11th lines from bottom of page, insert

"5* PLATYPLEURA NICOBARICA."

Platypleura nicobarica, Butler, Ann. & Mag. Nat. Hist. April, 1877.

Reported from the Nicobars."

X.—List of the Lepidopterous Insects collected in Cachar, by Mr. J. WOOD-MASON, Part I,—HETEROCHERA.—By F. MOORE, F. Z. S., A. L. S. Communicated by the NATURAL HISTORY SECRETARY.

[Received August 26th;—Read December 3rd, 1884.]

SPHINGES.

1. MACROGLOSSA BELIS, Cram., Pap. Exot. i. pl. 94, fig. C.
2. MACROGLOSSA LUTEATA, Butler, P. Z. S. 1875, p. 241, pl. 37, fig. 5.
3. MACROGLOSSA GILIA, H. Schaeff., Samml. Exot. Schmett. pl. 23, fig. 107.
4. MACROGLOSSA GYRANS, Walk., Catal. Lep. Het. Brit. Mus. viii, p. 91.
5. LOPHURA PUSILLA, Butler, P. Z. S. 1875, p. 244.
6. HÆMARIS HYLAS, Linn. (Cram., Pap. Exot. pl. 148, fig. B.).
7. CALYMNIA PANOPUS, Cram., Pap. Exot. pl. 224, fig. A, B.

BOMBYCES.

8. MELITTIA EURYTION, Westw., Cab. Orient. Ent. pl. 30, fig. 5.
9. EUSEMIA COMMUNIS, Butler, Ann & Mag. Nat. Hist. 1875, p. 140, pl. 13, fig. 1.
10. EUSEMIA BELLATRIX, Westw., Cab. Orient. Ent. pl. 33, fig. 2.
11. NYCTALEMON ZAMPA, Butler, Ent. Monthly Mag. v. p. 273.
12. SYNTOMIS ATKINSONI, Moore, P. Z. S. 1871, p. 245, pl. 18, fig. 2.
13. EUCHROMIA POLYMENA, Linn. (Cram., Pap. Exot. pl. 31, fig. D).
14. MILIONIA ZONEA, Moore, P. Z. S. 1872, p. 569.
15. NYCTEMERA LACTICINIA, Cram., Pap. Exot. pl. 128, fig. E.
16. PITASILA VARIANS, Walker (Butler, Types Lep. Het. B. M. v. pl. 88, fig. 4).
- *17. TRYPHÆROMERA PLAGIFERA, Walk. (Butler, l. c., pl. 88, fig. 3).
18. EUSCHEMA MILITARIS, Linn. (Cram., Pap. Exot. pl. 29, fig. B).
19. HISTIA PAPILIONARIA, Guérin, Mag. de Zool. 1831, p. 12.
20. CYCLOSIA PAPILIONARIS, Drury, Exot. Ins. pl. 11, fig. 4.
21. CYCLOSIA PANTHONA, Cram., Pap. Exot. pl. 322, fig. C.
22. CHALCOSIA ARGENTATA, Moore, Desc. Lep. Coll. Atkinson, p. 17.
23. PIDORUS GLAUCOPIS, Drury, Exot. Ins. pl. 6, fig. 4.
24. HETERUSIA MAGNIFICA, Butler, Trans. Ent. Soc. 1879, p. 5.
25. HETERUSIA EDOCLA, Dbleday, Zoologist, ii, p. 469.

26. * *DEVANICA BICOLOR*, Moore, n. sp.

Female: forewing black, crossed by a yellow outwardly oblique medial band; veins indistinctly lined with blue: hindwing yellow, with a black marginal band, which is broad and truncated at the apical end and very narrow at anal end; base of wing also slightly black. Body, legs, and antennæ bluish-black. Expanse $1\frac{1}{2}$ inch.

This species is nearest allied to *D. risa* (*Eterusia risa*, Dbleday).

27. *PINTIA FERREA*, Walk. (Butler, Types Lep. Het. B. M. pl. 83, fig. 7.

28. *TRYPANOPHORA HUMERALIS*, Walk., Catal. Lep. Het. B. M. vii, p. 1593.

29. *HYPSA ALCIPHRON*, Cram., Pap. Exot. pl. 133, fig. E.

*30. *HYPSA PLAGINOTA*, Butler, Types Lep. Het. B. M. pl. 87, fig. 7.

31. *HYPSA HELICONIA*, Linn. (Walk., Catal. Lep. Het. B. M. ii, p. 452.

32. *HYPSA CLAVATA*, Butler, Trans. Ent. Soc. 1875, p. 317.

33. *HYPSA MARMOREA*, Walk., Catal. Lep. Het. B. M. p. 1674.

34. *PHILONA INOPS*, Walk. (Butler, Types Lep. Het. B. M. pl. 87, fig. 6).

35. *BIZONE BIANCA*, Walk., Catal. Lep. Het. B. M. vii, p. 1684.

36. *BARSINE GRATIOSA*, Guerin, Delessert's Voy. pl. 26, fig. 1.

37. *BARSINE CONJUNCTANA*, Walk. (*tessellata*, Butler, Types Lep. Het. B. M. pl. 86, f. 12).

38. *ALOPE OCELLIFERA*, Walk., Catal. Lep. Het. B. M. iii, p. 520.

39. *ALOIA SANGUINOLENTA*, Fabr., Ent. Syst. iii, 1, p. 473.

40. *CREATONOTUS DIMINUTA*, Walk. (Butler, Types Lep. Het. B. M. pl. 85, fig. 5).

41. *RHODOGASTRIA ASTREA*, Drury, Ins. ii, pl. 28, fig. 4.

42. *ORGYIA ALBIFASCIA*, Walk., Catal. Lep. Het. B. M. Suppl. p. 325.

43. *ARTAXA SUBFASCIATA*, Walk., l. c. Suppl. p. 332.

44. *REDOA SUBMARGINATA*, Walk. (Butler, Types Lep. Het. B. M. pl. 89, fig. 3).

45. *PERINA BASALIS*, Walk., Catal. Lep. Het. B. M. iv, p. 966.

46. *NUMENES INSIGNIS*, Moore, Catal. Lep. E. I. C. ii, pl. 10, fig. 6.

47. *LYMANTRIA OBSOLETA*, Walk., Catal. Lep. Het. B. M. iv, p. 880.

48. *TRABALA VISHNU*, Lefebvre, Zool. Journ. iii, p. 207.

49. *DREATA TESTACEA*, Walk., Catal. Lep. Het. B. M. iv, p. 905.

50. *CRICULA TRIFENESTRATA*, Helfer, Journ. As. Soc. Beng. 1873, p. 45.

51. *ARPHENDALA DIVARICATA*, Moore, n. sp.

Female. Upperside pale, purplish brownish ochreous: forewing with a slender dark ochreous-brown band curving upward from poste-

rior margin at one-third from the base to one-third before the apex, and from which a straight erect similar band extends from its costal end to the posterior angle. Body dark ochreous-brown. Expanse 1 $\frac{1}{2}$ inch. Taken at Silcuri.

52. NATADA RUGOSA, Walk. Catal. Lep. Het. B. M. v. p. 1109.

[53. ZEYZERA, sp. The larvæ, pupæ, and perfect insects observed by J. Wood-Mason. The 'borer' of tea-planters.]

NOCTUES.

54. PRODENIA CILIGERA, Guén., Noct. i, p. 164.

55. AMYNA SELENAMPHA, Guén., Noct. i, p. 406.

56. ALAMIS UMBRINA, Guén., Noct. iii, p. 4.

57. XANTHODES TRANSVERSA, Guén., Noct. ii, p. 211.

58. VARNEA IGNITA, Walk., Catal. Lep. Het. B. M. xxxiii, p. 825.

59. ANOPHIA OLIVESCENS, Guén., Noct. iii, p. 48.

60. ATHYRMA, sp.?

61. CALESIA HÆMORRHODA, Guén., Noct. iii, p. 258.

62. REMIGIA FRUGALIS, Fabr. (Walker, Catal. Lep. Het. B. M. xiv, p. 1507).

63. REMIGIA ARCHESIA, Cram., Pap. Exot. pl. 273, fig. F. G.

64. CALLYNNA JAGUARIA, Walk., Catal. Lep. Het. B. M. xiii, p. 1809.

65. SERICEA SUBSTRUENS, Walk., l. c. xiv, p. 1276.

66. LYNIODES HYPOLEUCA, Guén., Noct. iii, p. 125.

67. ARGIVA HIEROGLYPHICA, Drury, Exot. Ins. ii, pl. 2, fig. 1.

68. NYCTIBAO CREPUSCULARIS, Cram. (Walk., Catal. Lep. Het. B. M.

xiv, p. 1304).

69. NYCTIPAO OBLITERANS, Walk., l. c. xiv, p. 1307.

70. HULODES CARANEA, Cram., Pap. Exot. pl. 269, fig. E. F.

71. LAGOPTERA HONESTA, Hubn. (Walk. Catal. Lep. Het. B. M. xiv, p. 1352).

*72. OPHIDERES SALAMINIA, Cram., Pap. Exot. pl. 174, fig. A.

73. OPHIDERES FULLONICA,

74. SPIRAMA COHÆRENS, Walk., Catal. Lep. Het. B. M. xiv, p. 1321.

[75. EUMETA CRAMERI. The larvæ observed by J. Wood-Mason. The 'leaf-insect' of planters.]

[76. EUMETA, sp. The larvæ observed by J. Wood-Mason. The 'stick-insect' of planters.]

GEOMETRES.

77. LAGYRA TALACA, Walk., Catal. Lep. Het. B. M. xx, p. 59.

78. URAPTERYX CROCOPTERATA, Kollar, Hügel's Kasch. ix, p. 483.

79. * *BUZURA MULTIPUNCTARIA*, Walk., Catal. Lep. Het. B. M. xxvi, p. 1531.
 80. *ELPHOS SCOLOPAICA*, Drury, Exot. Ins. ii, pl. 22, fig. 1.
 81. *MACARIA NORA*, Walk., Catal. Lep. Het. B. M. xxiii, p. 934.
 82. *NAXA TEXTILIS*, Walk., l. c. vii; p. 1743.
 • 83. *MICRONIA CASEATA*, Guén., Phal. ii, p. 27.
 84. *MICRONIA ACULEATA*, Guén., l. c. ii, pl. 13, fig. 8.
 85. *ARGYRIS OCELLATA*, H. Sch. (Walk., Catal. Lep. Het. B. M. xxii, p. 807.
 86. *ACIDALIA*, sp. ?
 87. *ABRAXAS MARTARIA*, Guén., Phal. ii, p. 205.

PYRALES.

88. *ASTURA PUNCTIFERALIS*, Guen., Delt. et Pyral. p. 320.
 89. *EUGLYPHIS PROCOPIALIS*, Cram., Pap. Exot. pl. 368, fig. E.

CRAMBICES.

90. *APURIMA XANTHOGASTRELLA*, Walk., Catal. Lep. Het. B. M. xxvii, p. 194.

TINEINES.

- *91. *NOSYMNA REPLETELLA*, Walk., Catal. Lep. Het. B. M. xxix, p. 831.
 92. *SAGORA RUTILELLA*, Walk., Characters of Und. Lep. Het. p. 101 (1869).

[The insects before whose names an asterisk (*) is prefixed were captured on Nemotha, a peak of the North Cachar Hills about 3300 feet high. All the rest were taken at Silcuri, Borakhai, Silduby, Dharmkhal, Durgakuna, Doarbun, Irangmara, Doloo, Subong, and other tea-gardens in the plains. The only species of any interest to tea-planters are the *Zeuzera* and the two case-bearers belonging to the genus *Eumeta*, descriptions of which will be published hereafter elsewhere. J. W.M.]



XI.—Revised Synopsis of the Species of Chœradodis, a remarkable Genus of Mantodea common to India and Tropical America.—By J. Wood-Mason, Officiating Superintendent of the Indian Museum, and Professor of Comparative Anatomy in the Medical College, Calcutta.

(With 15 Woodcuts.)

Since the former version of this Synopsis was published, some additional material has fallen into my hands, by the aid of which I have been enabled to establish the existence of two distinct Indian species, and to identify with certainty a larva which I had previously assigned with hesitation to *Ch. rhombicollis*.

Two Indian species have been described, one by Fabricius under the name of *Mantis cancellata*, and the other by De Saussure as *Ch. squilla* from a perfect male insect and a larva. The recent discovery of the true female of the latter proves that the insects I had previously considered to be females and abnormal males of it represent a different species, to which I have the less hesitation in applying the Fabrician name that Prof. Westwood has named a female from Saugor in the Oxford Museum *Ch. cancellata*.

De Saussure has described and figured one of the remarkable larvæ of the genus—that of his *Ch. squilla*—, and pointed out the close resemblance it bears to that of an American species; De Borre has recently figured a larva of *Ch. rhombicollis* which is nearly intermediate in age between my figures 3 and 4; a larva of *Ch. rhomboidea* is preserved in the British Museum; and I give figures of the larvæ of three additional species and also of an earlier stage of *Ch. squilla*; so that, counting the larva of *Ch. strumaria* figured by Mérian, larvæ of no less than 7 out of the 9 species recognized by me are now known.

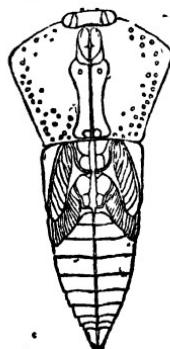


Fig. 1.
Chœradodis cancellata.
♀ nymph.

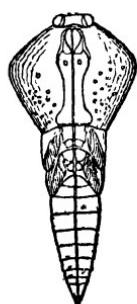


Fig. 2.
Ch. brunneri.
♂ nymph.

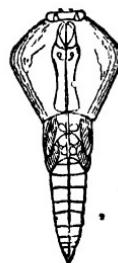


Fig. 3.
Ch. servillei.
♂ nymph.

Fig. 4.
Ch. squilla.
♀ nymph.

The close similarity of these larvæ to one another furnishes a remarkable confirmation of the view that the adults are congeneric.

Genus CHŒRADODIS, Serville.

A. *Fore femora without a black blotch on the inner side.*

I.: CHŒRADODIS STRUMARIA.

Madame Mérian, Ins. de Surinam, 1726, tab. 27, ♀ et nymph.

Roosel von Rosenhof, Der monatlich-herausgegebenen Insecten Belustigung, 2ter Theil, 1749, Locust tab. iii, fig. 1 et 2, ♀ et nymph (copied from Mérian).

Mantis strumaria, Linn., Syst. Nat. Ins. t. i, pt. ii, 1767, p. 691, no. 13, ♀.

— — — Fabr., Ent. Syst. ii, 1793, p. 18, no. 21, ♀.

— — — cancellata, Stoll, Spectres et Mantes, pl. xi, fig. 42, ♀ (non Fabr.).

Chœradodis cancellata, Serville, Hist. nat. des Orthopt. 1839, p. 206, ♀ (non Fabr.).

— — — cancellata, Saussure, Mant. Americ. p. 19, ♂, ♀

— — — strumaria, Wood-Mason, J. A. S. B. xliv, pt. ii, p. 82, 1880, ♀.

Madame Mérian was the first to figure a species of this genus. Her figures were named and described by Linnaeus, whose description applies to the perfect female insect, his name having obviously been suggested by a fanciful resemblance of the swellings on the sides of the pronotum in the supposed nymph to series of serofulous tumours (*struma*).

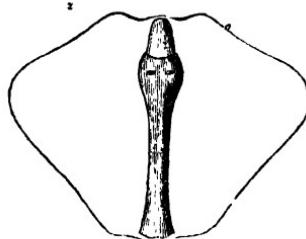


Fig. 5, ♀.

The accompanying outline drawing of the pronotum of a specimen when superposed upon the same part of Mérian's figure, accurately coincides therewith.

Stoll's figure 42 without doubt represents a specimen of the same species.

HAB Cayenne (♀, Serville); Surinam (♀, Mérian, Stoll; ♂ ♀, De Saussure).

B. *Fore femora with a black blotch on the inner side.*(a.) *The blotch on the lower half of the joint (American).*

In the females of the following two species, the posterior angles of the pronotal expansions are broadly rounded and are not produced backwards beyond the level of the hinder end of the primitive pronotum.

2. CHŒRADODIS RHOMBICOLLIS.

Mantis rhombicollis, Latr. in Voy. do Humb., Zool., Ins. p. 103, pl. 39, figs. 2, 3, ♂.
Charadodis peruviana, Serville, Hist. nat. des Orthopt. 1839, p. 207, ♂.

— *strumaria*, Stål, Syst. Mant., 1877, p. 15, ♂ ♀.
 — *rhombicollis*, Wood-Mason, l. c. p. 82 ♂ ♀.—Do Borre, Liste des Mant. Mus. Roy. de Belg. 1883, p. 5; et Comptes-rendus Soc. Ent. Belg. Nov. 1883, ♀ et nymph fig.

The blotch commences, in both sexes, near the base of the femur, extends through the ungual groove nearly to the middle of the joint, and is there succeeded by a marginal row of black points in contact with the bases of alternate spines.

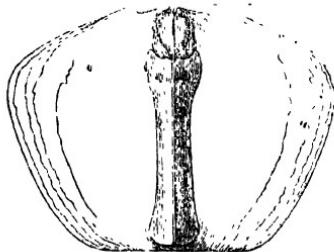


Fig. 7, ♀.

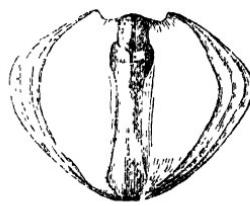


Fig. 6, ♂.

HAB. ♂ ♀, Guayaquil, in the collection of the British Museum; New Granada (♂ ♀, Stål); ♀ et nymph, Ecuador, in Mus. Roy. Belg.

3. CHŒRADODIS SERVILLEI.

Wood-Mason, l. c. p. 83, ♀ et nymph.

♀. Closely allied to the preceding, from which it differs in having the marginal field of the tegmina proportionately narrower, and in the smaller size, as well as in the different shape, of the femoral blotch, which

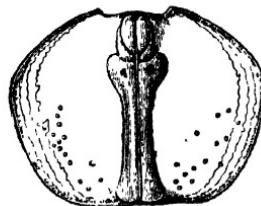


Fig. 8, ♀.

is small and oval, commences just beyond the ungual groove, and is followed by a marginal row of small black points.

HAB. 2 ♀, Cache, Costa Rica, in the collection of Messrs. Godman and Salvin and of the Indian Museum; nymph (Fig. 3), Chiriqui, in the collection of the Indian Museum, Calcutta.

4. *CHORADODIS BRUNNERI.*

Wood-Mason, J. A. S. B., 1882, xli, p. 21, ♀ et nymph.

♀. Closely allied to *Ch. rhombicollis*, Latr., and *Ch. Servillei*, W.-M., differing from both in the size, shape, and position of the femoral blotch, which is nearly thrice as long as broad, extends rather further in front of the ungual groove than it does behind it, and is followed by four black puncta arranged along the lower margin of the joint at the bases of alternate spines), and in having the posterior margin of the pronotum slight-

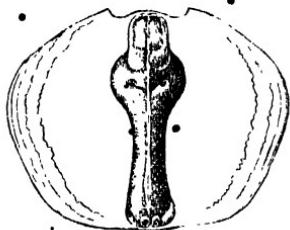


Fig. 9, ♀.

ly convex instead of concave, from the former in its much narrower and from the latter in its rather broader legmina; and from the latter in the upper margin of its fore femora being coarsely granulated, and sinuous instead of straight, in which latter respect it approaches the former.

HAB. ♀ and nymph (Fig. 2), Santa Fé de Bogotá, New Granada, in coll. Ind. Mus. Calcutta.

In the females of the next two species, and, in all probability, in those of *Ch. rhomboidea* also, the posterior angles of the pronotal lamelle are rounded-angulate and produced backwards, so that the hinder end of the primitive pronotum projects in the bottom of an angular emargination.

5. *CHORADODIS LATICOLLIS.*

Choradodis laticollis, Serville, Revue, p. 24: Hist. nat. des Orthopt. 1839, p. 208, pl. iv, fig. 2, ♀.

— — — — — Saussure, Mantes Amerie. p. 20, ♀.

— — — — — strumaria, Id., ibid. p. 18, ♂.

— — — — — *laticollis*, Stål, Syst. Mant. 1877, 17, ♀.

— — — — — Wood-Mason, J. A. S. B. 1880, vol. xliv, pt. ii, p. 83, ♂ ♀.

The blotch is situated, in both sexes, just beyond the ungual groove, is oblong-rhomoidal in shape, and is followed by two black points on the bases of alternate spines; there is a fuscous speck at the end of the stig-

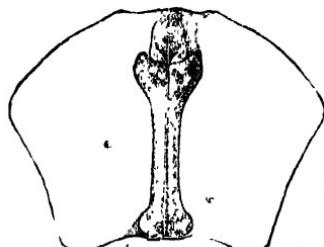


Fig. 11, ♀.



Fig. 10, ♂.

matal spot of the tegmina; and the antero-lateral margins of the pronotal lamellæ are arcuate or convex, especially in the female.

HAB. 5 ♂, 5 ♀, Ecuador, in the collection of the Indian Museum, Calcutta; Peru (♀, Stål); Cayenne (♀, Sercille et Stål); Surinam (♂, Saussure).

6. CHŒRADODIS STALII.

Wood-Mason, I. c. p. 83, ♂ ♀.

Differs from the preceding in the shape of the blotch (which is pointed at both ends and commences in the ungual groove, and on either side of which the femur is pale hyaline-yellow instead of being clouded with fuscous); in being without a fuscous speck at the distal end of the

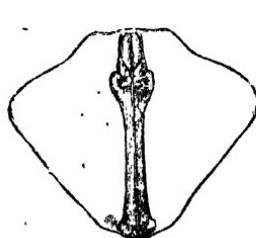


Fig. 13, ♂.

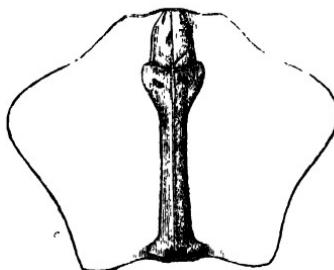


Fig. 12, ♀.

stigma; in its shorter and differently shaped facial shield; and in having the antero-lateral margins sinuous-concave and the lateral angles of the pronotal expansions more broadly rounded off.

HAB. 1 ♂, 4 ♀, Ecuador, in the Museums of Calcutta and Oxford.

7. CHŒRADODIS RHOMBOIDEA.

Mantis rhomboidea, Stoll, Spectres et Mantes, pl. xi, fig. 45, ♂.
Chœradodis rhomboidea, Wood-Mason, I. c. p. 84, ♂.

A male insect from Pará, in the British Museum, agrees neither with Saussure's description (*loc. supra cit. p. 18*), nor with any of the speci-

mens in the Indian Museum; it more nearly approaches Stoll's figure, agreeing therewith in the points in which it differs from the former.

The blotch commences in the ungual groove, thence extending as far along the femur as in the preceding four species, but it is not followed by a marginal row of black points. The pronotal lamellæ have no posterior angles, their postero-lateral margins dwindling away to nothing posteriorly.

HAB. ♂, Pará, in the collection of the British Museum. A nymph, from Ega, in the same collection, probably also belongs to this species.

This species is nearest allied to *Ch. laticollis*.

(β.) *The blotch on the upper half of the joint (Indian).*

8. *CHORADODIS CANCELLATA.*

Mantis cancellata, Fabr., Ent. Syst. ii, 1793, p. 18.

Choradodis squilla, Lucas, Ann. Ent. Soc. Fr. 5 sér. ii, 1872, p. 32, ♀.

— — — — — Wood-Mason, l. c. p. 48 (*ex parte*).

Pronotum dissimilar in the sexes, being much less dilated in the male than in the female; its antero-lateral and postero-lateral margins not forming an angle at their junction in the female.

Femoral blotch narrower, confined to the foliaceous crest of the joint, and bordered below by a band of enamel-like bright emerald-green.

In the shape and extent of the pronotal expansions, the male of this species much resembles the same sex of *Charadodis rhomboidea*, differing, however, strikingly therefrom in its much shorter pronotum. The female approaches and differs from those of *Charadodis rhombicollis* and its allies in the same respects.

HAB. India (*Fabricius*) generally, from Ceylon, through Madras and Central India (♀ in coll. Hop. Oxfn.), to the banks of the Killing River on the N. E. Frontier (nymph [Fig. 1] in coll. Ind. Mus. Calc.).

Obs. A specimen of this species in the British Museum is erroneously labelled "Brazil."

9. *CHORADODIS SQUILLA.*

Charadodis squilla, Saussure, Mél. Orthopt. t. i, 3me fasc. p. 161, pl. iv, fig. 3, 3a, ♂ et nymph.

? — — — Lucas, Ann. Entom. Soc. Fr. 5 sér. t. ii, 1872, p. 32, ♀.
— — — — — Wood-Mason, l. c. p. 81 (*ex parte*).

Pronotum similar in the sexes, its postero-lateral forming with its antero-lateral margin a distinct angle in both; that of the male differing from that of the female only in being rather less expanded, and consequently less convex, postero-laterally.

Femoral blotch broader, extending on to the primitive femur up to the inner end of the unequal groove and not bordered with green.

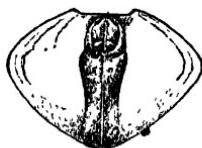


Fig. 14, ♂.

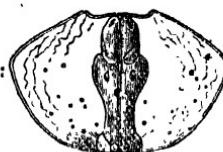


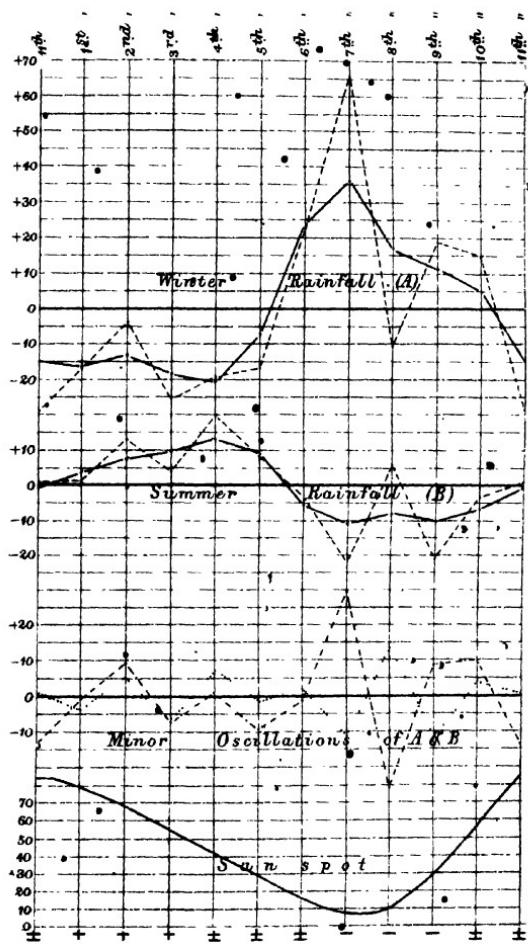
Fig. 15 ♀.

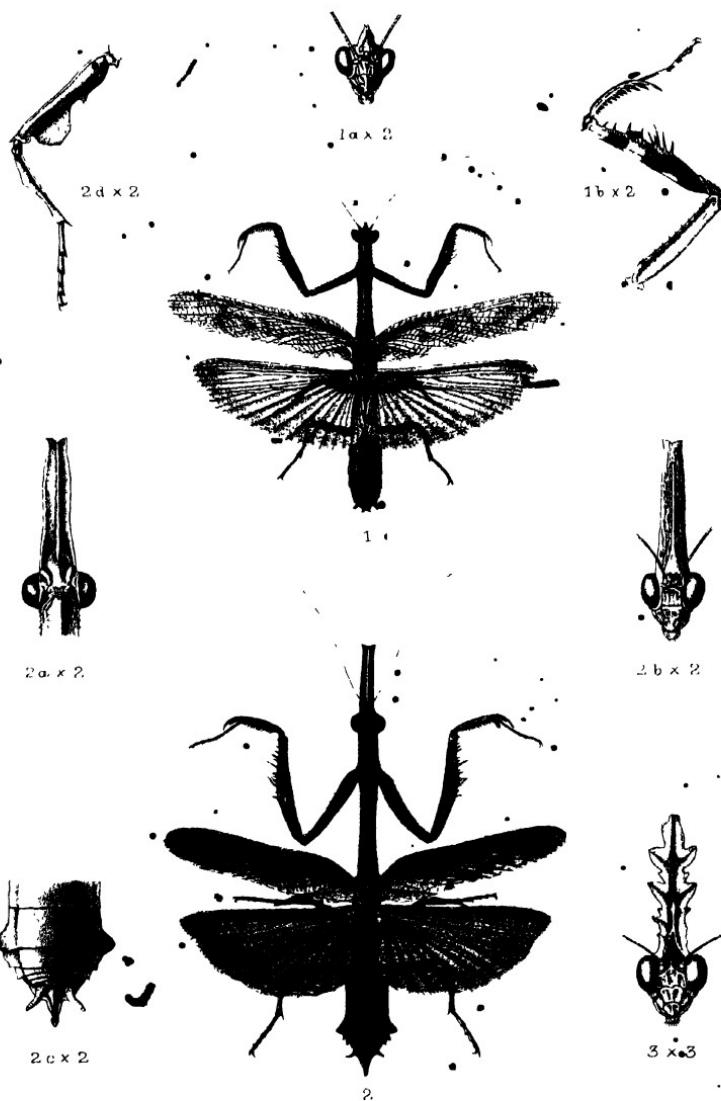
It is much more probable that the insect obtained by M. Jansen in the neighbourhood of Madras and described by Lucas as the opposite sex of De Saussure's species is a female of the preceding than of this species.

HAB. Ceylon, ♂ et nymph in Geneva Museum, ♂ ♀ and larvæ in Museums of Calcutta and Colombo.

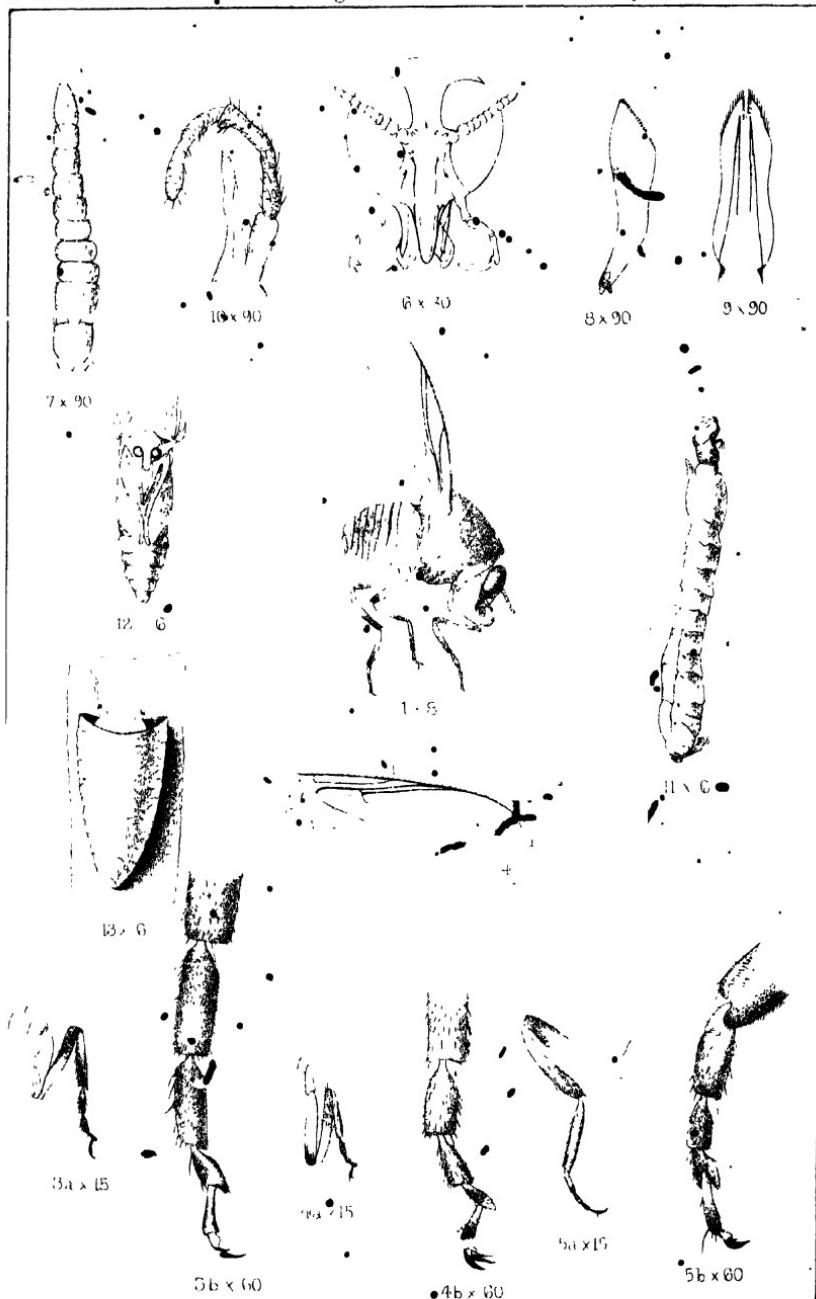
I am indebted to the courtesy and liberality of the Trustees of the Colombo Museum for perfect insects and nymphs, and to Mr. F. M. Mackwood for a nymph of this species.

In Fig. 14, the left lateral angle has been much too rounded off by the engraver; it should be like the right.





1-2. *Phyllothelys westwoodi*, ♂ ♀.
3. *Phyllothelys paradoxum*, ♂ nymph.



Min. size. 1 mm. long

SIMULIUM INDICUM

Parker & Coward, Eds.

